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The History of

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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PUBLISHERS' PREFACE.

In sending out Volume 4 of Church History of the Latter Day Saints, we hope that in connection with the three preceding volumes it will meet with a fair and careful perusal by the searcher after facts pertaining to this people of which it may be truly said as of the saints or Christians of the first century: "For as concerning this sect, we know that everywhere it is spoken against."—Acts 28: 22.

Volume 4, as will be seen by the author's preface, treats of events leading down to the present time, and together with the three preceding volumes it may be well said that no library furnishes the facts concerning this people that is without this careful compilation.

With this volume the Board of Publication practically fulfills the resolution of the General Conference of the Reorganized Church providing for the issuing of the History, and it takes pleasure in submitting the work done to the reading and thinking world.

Very respectfully,

THE BOARD OF PUBLICATION

LAMONI, Iowa, July 1, 1903.

88724

AUTHOR'S PREFACE.

With the publication of this the Fourth Volume of Church History we reach a point of time wherein the events of the history are well known to many now living, and hence the events that follow may be supplied readily by those who were participants in the actions of the church both publicly and privately. It will not be necessary to publish another volume of the history for some years; and in the meantime the work may be taken up by others and our connection with this department may cease. We therefore take this occasion to say that though the work has been a perplexing one, and the care and responsibility of it have weighed heavily upon our minds at times, we have taken pleasure in preparing these volumes; and we are not only pleased but surprised that we have received so little adverse criticism on the work done. We are conscious, however, that our work has not been perfect. We have often been perplexed amid the confusion of dates and relation of events to get at the facts. We have understood it to be our duty to chronicle events as they occurred without reference to whom they reflected upon or justified.

It must not be understood that because the historians have chronicled events, that they have always believed that actions taken were wise and good. It is not, however, our prerogative as historians to determine whether men acted wisely or not. Our only concern is to know what they did and to record it. Nor should it be thought that the church as a body has indorsed all the actions of men connected with the church unless it has so expressly stated. Nor do we wish the readers to understand that either the church or the authors of these volumes believe all that is stated by individuals as revelation to them.

We wish to acknowledge the valuable assistance of many who have responded to invitations to furnish us data when

required. Since the assistant historian, D. F. Lambert, has been connected with the office, he has rendered us valuable assistance in the preparation of the fourth volume.

Our relations with the committee on examination of church history have been pleasant, and but very little friction has occurred at any time regarding the subject matter or arrangement adopted by us.

We realized when consenting to engage in this work that it was an arduous task; yet we had an imperfect conception of the work before us. That the divine Spirit has in many instances directed and comforted us, we are perfectly conscious; and feel grateful to God for his overruling care. We trust that the same influence that has so often been with us may be with the readers, enabling them to make proper deductions, and to learn wisdom both from the successes and failures of those who have contributed to the making of church history in the past.

If we have misrepresented any, or have not represented fairly any with whom we are not agreed, we are unconscious of it. We have made a studied effort from the beginning to write as historians and not as partisans. To what extent we have succeeded we leave others to judge.

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CHAPTER 1.

1873.

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TO OPEN this chapter we quote the words of President Smith, published in the church organ, *The Saints' Herald*, for January 1, 1873:

With feelings of profound thankfulness to God do we begin the New Year.

The year past has been a very active year. Shall the present one be less so?

The notable departures from this earthly life, so far as the church has been affected thereby, are Bro. William Marks, Sr., Brn. George Bellamy, J. B. Brown, Austin Cowles, N. H. Ditterline, Duty Griffith, Edward Johnson, John Norton, and Alva Smith, all good men. The most of these brethren were old-time Saints, faithful and true. All of them were of very excellent service to the church where they lived. As the New Year comes in we wonder how many that begin it will be left at its close to battle for the right.

Let us hope that the Reaper will be satiated, and will let the sickle rest this year.

We take up the burden of another year at its beginning with anxious solicitude for the faithful administration of all the affairs intrusted to us, and for the faithful coöperation of all engaged with us in the work of the last days.—*The Saints' Herald*, vol. 20, p. 16.

Then came cheering news from over the waters. Elder J. T. Davies wrote on January 2, from Aberaman, Wales, as follows: From the field.

Since I wrote last, I have to report that we baptized out of the Brighamite order, Elder Daniel Meredith, Elder Philip Price, Deacon Mathew Price, and Sr. Anne Price; and by present prospect there are many more coming. We also baptized two at You-ys-Ystrad Branch, that had never

been in the church before. I feel that the Lord begins to work on the minds and hearts of the people, and if the spirit of love and peace will be among the Saints great work will be done here.—*The Saints' Herald*, vol. 20, p. 86.

On January 18 Elder Ralph Jenkins, of Galland's Grove, Iowa, wrote from Hayfield, Virginia, announcing that he had been laboring in Virginia since August, 1872, and had accomplished a good work in dispelling prejudice from the minds of the people.

On January 25 Elder T. W. Smith announced from Bandera, Texas, that he had arrived there from Florida and Alabama on the twenty-first instant, in company with Green Shell. He was preparing for active operations there.

On January 28 Elder L. F. West reported from Milton, Florida, as follows:

I think the work here is promising in some respects, while in others there is room for improvement. There are doubtless some good Saints here who are willing to labor and sacrifice for the advancement of Zion's cause. There are far more of the Spirit and spiritual gifts being enjoyed now than heretofore; but in some of the branches old Lucifer has been doing his "level best" for some time, and has overthrown the faith of some. There is also a disposition manifest by those not of the faith to investigate our principles.

The mission of Bro. T. W. Smith has been greatly blessed to the education of the Saints here, more especially to the priesthood. He did me much good in advising, correcting, and instructing me. It was with regret that I parted with him when he left us for Texas. He left a clear record and many warm friends behind. His mission is about ended in the South. Brethren who take his place, never mind the warm climate, many have survived it. I shall keep the field till April, then likely will have to stop a while to provide the necessities of life for my family.—*The Saints' Herald*, vol. 20, p. 156.

Elder I. L. Bear wrote on February 12, from Zürich, Switzerland, giving a graphic account of his voyage from America and his reception by kinsmen whom he had not met for thirteen years. He then closed with these words:

I receive many invitations to come and see them, and I am commencing my labors in the vineyard. Thanks to my heavenly Father for the prosperous journey; he had strengthened me greatly in body, that I was able to endure the suffering journey without any injury to my health as yet.—*The Saints' Herald*, vol. 20, p. 180.

On Monday, February 17, 1873, Elder Samuel Powers, of the Quorum of Twelve, died at Beloit, Wisconsin. Of him the editor of the *Herald* wrote: Death of Apostle Powers.

Bro. Samuel Powers, of Beloit, Wisconsin, of the Quorum of Twelve, passed over the river of death into the spirit land on Monday, the 17th of February (as we suppose), and his mortal remains were laid away in the cold, still repose of the grave, on the 19th.

How sternly does death gather in the loved, the trusted, tried, and true. How pitilessly he takes father, mother, brother, sister, wife, husband, and friend, leaving aching hearts to cherish sad memories of those gone before.

We received a telegram to attend his obsequies, but were prevented from doing so, which we can only regret.

Bro. Powers was one of the best and ablest men of the church, or in the northwest. A man full of the tenderest solicitude for the good of the human race; loving and kind. His rest must needs be glorious.—*The Saints' Herald*, vol. 20, p. 146.

The European Mission conference was held in Birmingham, England, April 5, 6, and 7, M. H. Forscutt presiding; C. H. Caton, E. Taylor, and W. Taylor clerks. In addition to routine and local work a letter was read from President Joseph Smith authorizing the organization of the Fourth Quorum of Elders in the European Mission. European conference.

The president of the conference then decided as Elder J. S. Patterson was a member of the presidency of the First Quorum of Elders that he was authorized to organize this quorum. Elder Patterson proceeded to do so. Elder Thomas Taylor was ordained president of the Fourth Quorum of Elders, Charles Crump his counselor.

The General Annual Conference met at Plano, Illinois, April 6, 1873, Joseph Smith president; W. H. Kelley, Duncan Campbell, and A. H. Smith secretaries. The first two days and part of the third were taken up with reports and routine work. On the 8th, the committee appointed at April conference of 1872 on the case of John Shippy reported in detail, the substance of which was that his baptism and ordination were legal though unwise acts, but expressed the opinion "that it would be a wise and prudent act in said John Shippy to refrain from all public ministerial labor" until disabilities were removed. The conference General Conference.

approved the report, and also demanded Elder Shippy's license until requirements were complied with.

On petition from St. Joseph Branch, Buchanan County (Missouri) was detached from Northwestern Missouri District and attached to the Northern Kansas District.

John Camp, Sophronia McClary,[1] Arthur Milliken,[2] and Lucy Milliken[3] were received on their original baptisms, and John Camp was received as a deacon on his original ordination.

On the 9th President Smith requested Elder J. W. Briggs, president of the Twelve, to preside, as he (Smith) would not be present. After some remarks on the condition of the Quorum of Twelve, President Briggs presented a revelation which had been received by President Smith on March 3, 1873.[4]

1 Sister of Joseph Smith the Martyr.

2 Brother-in-law of Joseph Smith the Martyr.

3 Youngest sister of Joseph Smith the Martyr.

4 1. Hearken to the voice of the Spirit, O, ye elders of my church; the prayers of my people have prevailed with me.

2. Behold, it is wisdom in me, and expedient in my church that the chief quorums should be more nearly filled, and their organization more nearly completed. Thus saith the Spirit.

3. Let my servants, William W. Blair and David H. Smith, be chosen and ordained to be counselors to my servant, the presiding elder of my church. Let them be set apart to this office by the laying on of hands by my servants whose duty it is to ordain and set in order the officers of my church; and let my servants, the president of the high priests' quorum and the president of the lesser priesthood, also lay their hands upon these their brethren who are to be counselors, but let my servants of the twelve be the spokesmen.

4. Let my servants William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas H. Gurley, and Joseph R. Lambert, be chosen as especial witnesses, even of the quorum of the twelve, for they are called thereunto, that they may take this ministry upon them. Let them be ordained and set apart to this office by the laying on of the hands of my servants Joseph Smith, Jason W. Briggs, and William W. Blair.

5. Verily, I say unto you, If these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people.

6. Let the names of my servants Daniel B. Rasey and Reuben Newkirk be taken from the record of the quorum of the twelve and placed with the records of the names of the elders, and let them labor as elders, and their labors will be accepted by me.

7. It is my will that my servants, Jason W. Briggs, Josiah Ells, and Edmund C. Briggs, remain and stand in their lot as especial witnesses before me. Let them diligently labor in their ministry, encouraging and directing their brethren in their labors. It is expedient for the good of my cause that my servant Jason take the active oversight of his quorum.

8. Let my servants Archibald M. Wilsey, William D. Morton, and George Rarick, be ordained high priests; and let my servants E. C. Brand, Charles W. Wandell, and Duncan Campbell be appointed as special witnesses of the seventy in their places; and let my

A motion to accept the revelation prevailed, and further action was then deferred until the next day. Elder William Aldrich tendered his resignation as Bishop's counselor, and it was accepted.

In the afternoon of the 9th, after a lengthy and animated discussion, the following resolution was adopted:

Whereas, The String Prairie and Nauvoo District conference has at its last session, as published in the *Herald*, adopted a resolution expressive of their opinion, to the effect that none had a legal right to vote on the business before the body except the elders, or Melchisedec priesthood; and whereas, The General Conference of 1868, resolved, and decided affirmatively, "That all private members, male and female, have a right to vote upon all questions that may be brought before the General Conference;" it is hereby

Resolved, That this conference considers the action of the String Prairie and Nauvoo District conference, on the suffrage question, premature, and disrespectful to the entire body, and that said conference is hereby respectfully requested to reconsider and rescind said resolution at their next quarterly conference session.—*The Saints' Herald*, vol. 20, p. 288.

The next day the revelation was acted upon by sections and the several ordinations provided for. Bishop Rogers chose as his counselors Elders Elijah Banta and David Dancer. The following is the record on the ordination service:

servants Joseph Lakeman, Glaud Rodger, John T. Davies, and John S. Patterson be also appointed as witnesses of the seventy before me.

9. Until such time as the quorum of the twelve shall be filled, the decision of that quorum, a unanimous decision, shall be accounted final, as if such quorum were filled, according to my law as given in the Book of Doctrine and Covenants. And until such time as the quorum of the seventy shall be filled, their decision, if unanimous and agreeing with that of the quorum of the twelve, shall be considered the same as if the quorum were filled.

10. It is expedient that the bishop of my church shall choose two counselors, and that they be ordained to their office as my law directs, that there may be henceforth no cavilling among my people. The bishop of my church may also choose and appoint bishop's agents, until it shall be wisdom in me to ordain other bishops, in the districts and large branches of my church.

11. It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.

12. Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith.

13. Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work.

14. It is not expedient that I command you further at this time; but be ye diligent, wise, and faithful, doing all things with an eye single for the glory of your God, and the good of his people. Thus saith the Lord. Amen.

The President stated that the ordinations would now be attended to, preparatory to which hymn 601 was sung, and a fervent prayer was offered by the President, invoking the blessing of the Almighty upon his people, and the Spirit's power to attend the setting apart of those called to minister in word and doctrine. The Holy Ghost like a mantle rested upon the assembly, and every heart was moved with joy and gladness, in that the dayspring from on high had visited them, and the Lord had again manifested himself to his people. The hardest heart was melted to tenderness, and all were made to feel that this was indeed the house of God, the very gate of heaven.

Brn. W. W. Blair and D. H. Smith were then ordained under the hands of Elders J. W. Briggs, E. C. Briggs, Josiah Ells, Isaac Sheen, and I. L. Rogers.

Elder E. C. Briggs was spokesman in case of W. W. Blair, and J. W. Briggs in that of D. H. Smith.

Elders W. H. Kelley, T. W. Smith, J. H. Lake, A. H. Smith, and J. R. Lambert were ordained under the hands of Elders Joseph Smith, W. W. Blair, and J. W. Briggs.

Elder Joseph Smith was spokesman in case of W. H. Kelley and Joseph R. Lambert; J. W. Briggs in case of T. W. Smith and A. H. Smith; and W. W. Blair in case of John H. Lake.

Brn. A. M. Wilsey and George Rarick were ordained under the hands of Josiah Ells and E. C. Briggs. Elder E. C. Briggs was spokesman in the ordination of Bro. Rarick, and Elder J. Ells in that of Bro. Wilsey.

Elder Duncan Campbell was ordained under the hands of Elders E. C. Briggs (spokesman) and Josiah Ells.—*The Saints' Herald*, vol. 20, p. 291.

Others mentioned in the revelation were not present, but were subsequently ordained. The 10th the organization of a quorum of elders in Europe was condemned by the adoption of the following resolution:

Resolved, That in the opinion of this conference, the organization of a quorum of elders in foreign lands is impracticable, impolitic, and unwarranted in the law of God.—*The Saints' Herald*, vol. 20, p. 293.

Elders Banta and Dancer were ordained counselors to the Bishop by Presidents Joseph Smith and W. W. Blair.

The Seventy presented the following:

Resolved, That we recommend to the conference the name of Bro. George W. Brooks, who was a member in the Quorum of Seventy in old organization, to be received a member of the First Quorum of Seventy in the Reorganization. We recommend the name of Bro. Nicholas Stamm for ordination in the Quorum of Seventy. Also the names of Joseph S. Snively, of Canada; John Gilbert, of Massachusetts; L. F. West, of Florida; John H. Hansen, of Iowa; John C. Foss, of Maine; James

McKiernan, of Iowa; J. C. Clapp, of California, and Robert Davis, of Canada.

Resolved, That we recommend that Bro. Duncan Campbell be set apart and ordained to the office of a president of the Quorum of Seventy, as signified in the revelation.

C. G. LANPHEAR, President.
F. REYNOLDS, Secretary.

—*The Saints' Herald*, vol. 20, pp. 294, 295.

Elders Snively and Gilbert declined, the name of L. F. West was withdrawn. The request was granted in the cases of Elders Hansen, Foss, McKiernan, Clapp, Davis, and Campbell; and denied in the cases of Elders Brooks and Stamm.

A large amount of business was done. Some of general and some only of local importance. We think the following of sufficient interest to justify an insertion here:

General business

Resolved, That the Quorum of the Twelve Apostles travel and labor in the ministry of the gospel, severally, as directed by that quorum, under the direction of the First Presidency, according to the revelations of God. . . .

Elder Duncan Campbell was ordained a president of the Quorum of Seventy under the hands of Elders J. Smith, E. C. Briggs, J. Ells, and J. W. Briggs; the latter being spokesman.

Elder Robert Davis was ordained a seventy under the hands of Jason W. Briggs, J. Ells, E. C. Briggs, and Joseph Smith; the latter being spokesman.

Elder J. H. Hansen was ordained a seventy under the hands of Jason W. Briggs, Joseph Smith, E. C. Briggs, and J. Ells; the latter being spokesman.

Elder James McKiernan was ordained a seventy under the hands of Joseph Smith, J. W. Briggs, J. Ells, and E. C. Briggs; the latter being spokesman.

Elder J. C. Clapp was ordained a seventy under the hands of E. C. Briggs, J. Ells, J. W. Briggs, and Joseph Smith; the latter being spokesman. . . .

[Resolved], That Elder G. W. Brooks be ordained a high priest.

Bro. Brooks was ordained under the hands of J. Ells, J. W. Briggs, J. H. Lake, and I. Sheen; the latter being spokesman. . . .

Whereas, There are but three States in the Southern Mission that are occupied by branches of the church; viz., Alabama, Florida, and Texas; and Texas being separated from Alabama and Florida by two whole States, making a larger field than a traveling elder can occupy. Therefore, be it

Resolved, That the mission which now includes all the Southern

States, be divided into at least two departments, one to be known as the Southeastern Mission, bounded on the north by the Ohio River and West Virginia and Pennsylvania; south by Gulf of Mexico; east by the Atlantic Ocean, and west by Mississippi River. The other, bounded north by Missouri and Kansas; south by the Gulf of Mexico; east by the Mississippi River; west by Mexico and Colorado Territory, to be called the Southwestern Mission. . . .

The Quorum of the Twelve reported concerning the European Mission, as follows:

"The Quorum of the Twelve, after full consideration, have unanimously disapproved of the European publishing scheme, proposed in the minutes of the October General Conference of said mission. Also that in view of all the circumstances, we unanimously recommend the release of Bro. Forscutt from that mission; and that Bro. J. S. Patterson be appointed and sustained as president of said mission.

"J. W. BRIGGS, President of Quorum."

. . . Resolved, That in view of the probable failure of establishing the proposed publishing department in England, and the representations and requests of Brn. M. H. Forscutt and John S. Patterson, as specified in their reports, it is hereby declared to be the opinion of this conference that Bro. M. H. Forscutt should be honorably released from said mission, and he be appointed to labor under the direction of the First Presidency of the church. . . .

Resolved, That when Bro. M. H. Forscutt returns to America, pursuant to resolution of this conference, that Bro. J. S. Patterson be appointed to succeed him in the charge of the European Mission, until otherwise provided. . . .

Resolved, That the Quorum of Seventy travel in the ministry and labor under the direction of the Traveling High Council, according to the law of God. . . .

[Resolved, That] high priests after the order of the Melchisedec Priesthood have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things. . . .

Resolved, That high priests, when traveling in the ministry, are subject to the direction of the Traveling High Council.—*The Saints' Herald*, vol. 20, pp. 299–302.

By *Herald*, volume 20, number 9, we find that the following appointments of missions by the First Presidency were indorsed by the conference: J. W. Briggs, Michigan, Indiana, Ohio, Canada, Minnesota, Iowa; J. Ells, Pennsylvania, Virginia, Eastern Ohio; A. H. Smith, Pacific Mission and Utah; E. C. Briggs, Michigan, Indiana, Western Ohio, Canada, and Wisconsin; J. H. Lake, Missouri, Iowa,

Western Illinois; T. W. Smith, Eastern Mission, New England States, New Jersey, New York, Nova Scotia, and New Brunswick; W. H. Kelley, Minnesota, Wisconsin, Michigan, Indiana, and Western Ohio; J. R. Lambert, Illinois, Iowa, and Missouri. Moved by Elders W. H. Kelley and I. Sheen, that the appointments be sustained by the conference. Adopted.

The following appointments were made by the conference: N. Dutton, Michigan and Indiana, under the direction of presiding officer; J. S. Snively, continued in his mission in Canada subject to the direction of those in charge of mission; G. T. Chute, Eastern Mission, subject to elder in charge.

The appointments by the Quorum of Twelve and sustained by the conference were as follows: J. W. Gillen, under the direction of Elder A. H. Smith; Glaud Rodger, under the direction of A. H. Smith; J. C. Clapp as president of Southeastern Mission, and preach in Southern Illinois under the direction of J. R. Lambert; J. H. Hansen, Northern Illinois and Wisconsin; R. Davis, under the direction of E. C. Briggs; J. C. Foss, Eastern Mission, under direction of the presiding officer; Joseph Lakeman, Eastern Mission, under the direction of the presiding officer; B. V. Springer, Southeastern Indiana and Kentucky; Davis H. Bays to Texas and New Mexico, and Lewis Middleton to labor with him; F. Reynolds, under the direction of Elder J. H. Lake; E. C. Brand, Kansas, Eastern Nebraska, Western Iowa, and Northern Missouri; Duncan Campbell, under the direction of Elder E. C. Briggs; L. F. West, Southeastern Mission under Elder J. C. Clapp; S. H. Gurley, Wisconsin and Northern Illinois. (See *Saints' Herald*, vol. 20, pp. 303, 304.)

A resolution of High Priests' Quorum was read as follows:

Resolved, That we, the Quorum of High Priests, after a consideration of the matter, respectfully represent that we can not understand the law of God as placing the high priests *when abroad* under the direction of the Twelve, but *always* under the direction of Presidency of the church.

We, therefore, respectfully ask the conference to reconsider and rescind the resolution passed this day upon this subject.

All of which is respectfully submitted.

ISAAC SHEEN, President.
E. ROBINSON, Assistant Secretary.

Note.—The above passed the quorum by a unanimous vote.

ISAAC SHEEN.

PLANO, Illinois, April 12, 1873.

—*The Saints' Herald*, vol. 20, p. 304.

Resolved, That the resolution respecting the high priests when traveling in the ministry, offered by the High Priests' Quorum, be laid on the table. Resolved, That Elder James McKiernan accompany Elder A. H. Smith, on his mission, if practicable. That Elder C. G. Lanphear labor in New York and Pennsylvania. Elder Gilbert Watson labor in Wisconsin, under direction of elder in charge. Elder Daniel B. Rasey labor in Outagamie County, Wisconsin. Elder Reuben Newkirk labor in Northern Illinois and Wisconsin. Resolved, That this conference accept and sustain Elder Joseph Smith as President of the High Priesthood of the Church of Jesus Christ of Latter Day Saints, by virtue of which office he is Prophet, Seer, and Revelator to the church. Resolved, That we sustain Elder Isaac Sheen as president of High Priests' Quorum. That Joseph Parsons be sustained as counselor of the president of High Priests' Quorum. That we sustain Elder C. G. Lanphear as president of the Quorum of Seventy. That Elder E. Banta be sustained as president of the First Quorum of Elders. That Elder John S. Patterson be sustained as counselor of the president of the First Quorum of Elders. That Bro. I. L. Rogers be sustained as Presiding Bishop of the church. That Elder Phineas Cadwell be sustained as counselor of the president of the Second Quorum of Elders. That Elder Henry Goodcell, Jr., be sustained as Church Secretary. That Elder Charles Derry be hereby requested to labor in Nebraska and Western Iowa, as his circumstances may permit. That John T. Davies be sustained in his mission to Wales. That Bro. Avondet be sustained as missionary to Switzerland. That Bro. Ursenbach be sustained in his mission to Switzerland. That Bro. J. L.

Bear be sustained in his mission to Switzerland. That we sustain E. Banta, I. L. Rogers, D. Dancer, J. Scott, and Joseph Smith as the Board of Publication. That we sustain Elder I. Sheen as Church Librarian. Bro. D. P. Young was ordained a high priest under the hands of Elders I. Sheen and E. C. Briggs; I. Sheen being spokesman. (See *Saints' Herald*, vol. 20, pp. 304–306.)

Comments.

This was one of the most important conferences ever held by the Reorganization, and marks an epoch in the development of the church, especially as regards quorum organization. Of this conference the editor of the *Herald* wrote:

> The April conference for 1873 is past. Much business of importance to the church was transacted. A more peaceful and pleasant session the church has never held.
>
> The vote on the most of the questions presented was very unanimous, and the best of feeling prevailed during the discussion of those upon which there was any decided difference of opinion.
>
> Seven were baptized during the session.
>
> Brethren from nearly every quarter were present. Brn. John Gilbert and Francis Sheehy, of Massachusetts; Bro. Elisha Culver, of Vermont; Brn. Robert Davis, Joseph S. Snively, and Duncan Campbell, of Canada; Bro. Wm. H. Kelley, of Indiana; Brn. George Corless and George A. Blakeslee, of Michigan; Thomas W. Smith and George T. Chute, of Alabama; Daniel P. Young and George Adams, of California; Wm. H. Hazzledine, of Missouri; Brn. Frank Reynolds, John H. Lake, William Anderson, of Montrose, Calvin Beebe and Charles Jensen, of Council Bluffs, and a host of others of Iowa; Alexander H. Smith, Joseph R. Lambert, and Thomas Revel and others from Hancock County, Illinois; Thomas P. Green and George Hilliard, of Wayne County, Illinois, with numbers from the various districts of labor in the vineyard, whom we do not now call to mind. . . .
>
> A car-load of nearly fifty Saints, under the charge of Bro. Frank Reynolds, from Nauvoo, Montrose, Vincennes, Burlington, and other places, came in on Saturday, the 5th, and stayed during the session. These Saints held a social meeting after the adjournment of conference, and left on the morning train on Monday, the 14th, for home, rejoicing.
>
> There was less sickness among the Saints during the session than any we have attended for some years.
>
> The weather was of all sorts, rain and clouds, snow and frost, for the first days of the session, clearing up on Saturday, giving us two days of fair weather.—*The Saints' Herald*, vol. 20, pp. 240, 241.

The president of the Twelve soon after wrote an epistle congratulating the church on improved conditions:[5]

[5]Brethren and Sisters: Peace be unto you in all your habitations. Prompted by a sense of duty and strong desire are these lines indited.

The events of the late General Conference warrant the interchange of mutual congratulations among the Saints. I offer you mine upon the fact, that for the first time in the history of the Reorganization, the Quorum of the First Presidency of the church is filled; we need not say by good and faithful men; they are known to all Saints; how many of whom are their living epistles known and read of all men.

The Quorum of the Twelve, also, being more nearly filled than heretofore by the young and middle-aged, whose faith and zeal, with the vigor of manhood to sustain them in hardships, much labor accomplished and much fruit gathered may confidently be looked for at their hands.

The Seventy also received some additions of constant laborers in the extended vineyard of the Lord. These things, together with the good news from all parts where labor has been bestowed, ought to encourage us to renewed efforts in the great work before us. Twenty years have elapsed since the first steps were taken to reorganize the quorums, that had been shattered to fragments when the old ship, Zion, losing her chief officers, and the understanding of her chart and compass, struck a hidden rock and went to pieces on a foreign coast.

The first years of this period were spent in the humane and sacred duty toward the missing crew, afloat upon many waters, in frail human contrivances for present relief. Some, however, speedily made to themselves leaders and followed them—in their infatuation—right or wrong; while others still more numerous, tried either to forget, or stood aloof waiting. The only parallel to this sudden change in history, may be found in the case of Israel when deprived of the leader God had appointed them, for the space of only forty days, had made—not another Moses—but another God.

From the numerous organizations have the pure in heart come to identify themselves with the church, until those organizations have, one by one, passed away; and to-day virtually but one remains, with name and form to deceive and destroy, viz: the latter-day organized apostasy, with polygamy its specialty; while its elder sister, the former-day organized apostasy remains, with celibacy its specialty; the two forming (where unfortunately for mankind they have the dominion) the upper and nether millstones, between which they fain would grind to powder the messengers of truth, their natural enemy. But God holds the reins in his own hands.

But the time is past for the elders to seek exclusively after backsliding Israel. For, as in former times, after an exclusive mission to such, the world was declared their mission; so now is the mission of apostles and elders to all the world. Hence, missions stand first in the catalogue of things to be done. The true policy in subdividing the great mission into fields of labor, no doubt will be found to consist in "striking while the iron is hot;" or, in other words, to preach where there are ears to hear; where doors are open to enter in rather than seek to open new ones.

Brethren of the Seventy; you, as especial witnesses to all nations, whither the Twelve shall first lead, you are the essential strength of the church, exerted in missionary labor. Will you, with the elders, take it kindly, if we advise with you and suggest some thoughts upon several subjects?

Among the qualifications of an evangelist is, that he be "apt to teach;" to this we would add, be also apt to be taught.

Preach what you know and believe; but mainly what you believe. In private conversation avoid talking to people, but rather talk with them—do not dogmatize. In administering we suggest the formula, "We lay our hands upon thee," etc.; instead of "upon thy head;" and avoid using the words, "the holy priesthood;" but use the name of Jesus Christ alone. Lay down no new rules for the branches. While on your missions, if you need assistance in temporal things, apply to presidents of branches, and not to the members. Finally, as the exponents of the faith of the church, seek to make every act a fit precedent for others to follow.

April 23 Elder J. L. Bear wrote from Affoltern-a-A Ct Zürich, Switzerland, that he had been preaching in private houses, the only places open to him. He stated: Europe.

April 13 I baptized the first fruit of my labor—one of my brothers and my sister's son, aged sixteen years. I need greatly some German tracts;

These suggestions are made for use, if found useful, and to advance a step toward unity.

The Elders' Quorums are expected to furnish a large volunteer force in every campaign against the common enemy, error. Truth [is] the weapon with which we will fight out—and on this line—the great battle of Gog and Magog. To you, the priests, teachers, and deacons, as local ministers, is confided the preservation of order, peace, and the ties of brotherhood; to give words of counsel and comfort for every day's use.

We welcome the high priests into the field for counsel and example.

The proceedings of the general and district conferences show that some diversity of views and opinions exists upon various questions of doctrine, discipline, government, etc. This should disquiet no one. It would be exceedingly strange if it were otherwise. Gathered fron every faction of the latter-day apostasy, and every sect of the former-day apostasy, immediate unanimity would be the most stupendous miracle ever wrought; besides, this would conflict with every idea of growth, which implies time, labor, patience, charity, etc.

Many difficulties located in the future, over which many a fierce conflict is waged, and much ill-feeling generated, are greatly lessened, or entirely disappear as we approach them. Among these questions are lineage and suffrage; which perhaps in their general bearing may be considered more important, and the diversity the most marked.

In reference to the first of them, though the Reorganization owes its existence to the application of the principle involved, and forming the central idea in the system of truth contemplated in the "setting in order the house of God," we speak advisedly here, and all agree in this, it is not the principle itself that separates any, but the diversity arises upon a proposition to limit its operation. Upon this question of limitation we may say, as Paul the aged said, "if the root be holy so are the branches." If the principle be true, so are the logical deductions therefrom equally true; truth tends to expansion; error to contraction. One of the grounds of complaint against ancient Israel was, that they presumed to limit the Holy One of Israel. But the truth upon this point will develop itself and can afford to wait; for "the eternal years of God are hers;" while with error, it is now or never.

In reference to the suffrage question, we look to the establishing of all the quorums, and their conditions to act severally and as a whole, for its solution.

Here also the diversity arises, not from affirming or denying the principle of suffrage, but its limitation. Now when every quorum performs within itself its own specific duties, from the deacons to the First Presidency, and what devolves upon them as a whole, standing in the relation of "servants," what remains or can remain for the congregation or church, but to pass upon these servants? With her consent they act, without her consent they can not act. Here are the reserved rights in the congregation, and there the delegated rights in the elders (or quorums), and no conflict between them. Truth can not conflict with itself.

The question of tithing, in its practical sense, may be considered settled, so far as applicable to the present condition. One impediment (perhaps the chief one), to the effectual execution of this law, is found in the want of that confidence that ought to exist among Saints. This is due to the fact that imposition has been, and still is practiced under the name and profession of Latter Day Saints; this being one of the iniquities comprised in the "flood" against which the Spirit of the Lord raised a standard in the reorganization of his people.

Will the Saints withhold the sustaining of this standard because of former misrule, against which this is a standing rebuke? If too confiding then, shall we go to the other

many would read at home who do not come to hear me preach, and the work could and would spread more than through my tongue alone. It is hard to make people believe only with one testimony. I have three Voice of Warnings under my control, the old edition in the German language, they are continually out, and some would like to buy it. This would be the best book here—would do more good than many of the other tracts together. I have translated into the German language "Truth Made Manifest," and for the Brighamites here I have translated "The Bible versus Polygamy," and "Was Polygamy an Original Tenet of the Church," "Rejection of the Church," and "Brighamism, its Promises and its Failures;" but having only one of each, it will be a very slow progress letting the people read it. When I lose one I have to translate it over again, or write several copies of it, which will take much time. If it would be possible to have some of them printed, it would help the work greatly here and break down Brighamism.—*The Saints' Herald*, vol. 20, p. 391.

Important changes.

About this time some important changes were made in the body under Brigham Young, which are sufficiently explained in the following editorial from the *Herald* for May 1, 1873:

We notice a new feature in the church government in Utah. President Brigham Young has resigned several important positions of trust and emolument, which he has hitherto held; among them, are the presidency of the Deseret National Bank, the presidency of Zion's Coöperative Mercantile Institution and the office of trustee-in-trust for the whole church.

George A. Smith, one of the Twelve there, has been chosen, at President Young's suggestion, to be his successor as trustee, President Young, as stated by Mr. Cannon at the time of calling the vote, to retain a supervisory power. This successor is to have twelve assistants whose names are given. It was further ordered, by resolution, that George A. Smith, the incoming trustee, should give bonds to the amount of $25,000; and each of the twelve assistants is to give bonds in $10,000; thus securing from these thirteen men bonds for pecuniary good behavior to the tune of $145,000, still further saddled with a supervisory power vesting in Presi-

extreme now? To you, brethren, belongs a full share of every legitimate burden, and also the full rewards of well-doing, the glory of success in every righteous enterprise.

The gathering is such an enterprise proposed to the Saints. The best preparation for it perhaps is to comprehend the law of tithing and consecration, and to secure on our part a willingness to abide it; hence, the gathering must be proportioned to the readiness on the part of those who would gather. Finally, brethren and sisters, you love the truth; let it make you free—free indeed—is the prayer of your fellow laborer.

Pray for us, and may the blessings of our heavenly Father abide with you all.

Yours in faith and hope,

JASON W. BRIGGS, one of the Twelve.

—The Saints' Herald, vol. 20, pp. 257-259.

dent Young, to assume the responsibilities and discharge the duties of an office, which said President Young has carried for years without having ever given a bond in pecuniary, or personal penalty for the faithful performance thereof.

We pity the character for honesty which this exacting of bonds from George A. Smith, as principal; and John Sharp, Joseph F. Smith, Thomas Taylor, and others as assistants, gives to them as compared with President Young; for they are required to give bonds, while he would have been insulted if he had been requested so to do; the inference being, that he was sufficiently honest without bond, but that they are not. Of course we can have no objection to their method of doing their own business, as it is "none of our business;" but that is the look it has to one reading the minutes of the session of conference at which such appointments were made.

Another feature of church government to which we were attracted by reading the minutes, as published in the *Deseret News*, was the selection by President Young of five additional counselors to himself, as President of the church.

By this selection he practically, and directly, ignores the organic law of the church, and the long usage by which he has himself been governed hitherto. It is evident that President Young, by this act, quietly sets aside the long-established customs of the church; also some of the aged and trusted ministers to the people, and lays down the lines of a new and deep-rooted policy to perpetuate something, to the existence of which he sees danger.

Whatever the object may be, which President Young has in view in these new departures, so manifestly in violation of the rules of church government, as laid down in the Book of Doctrine and Covenants, it is to be earnestly hoped, that their force for injury to a long-suffering people may be broken by a refusal to be silent under so flagrant forgetfulness of the principles of true religion, and the revelations upon which the church was originally founded.—*The Saints' Herald*, vol. 20, pp. 264, 265.

The same issue of the *Herald* contains items of interest concerning progress in the field, as follows:

Bro. Joseph C. Clapp held a discussion at Princeville, Illinois, lately, with Mr. Isaac Paden, once a Latter Day Saint, as we are informed, now of spiritualistic tendencies. The debate was to have lasted six nights; it closed at the third, at Mr. Paden's request. . . .

Eight were baptized lately in the region of country, in Wisconsin, where Brn. Amos Bronson, C. W. Lange, and Marion Cooper are laboring. . . . Also eight at the Jonesport session of the Eastern Maine District conference. . . .

Bro. Brand had baptized three at Atchison, Kansas. The Saints now have an excellent hall at Atchison. . . .

Bro. T. W. Smith is at Millersburg and Buffalo Prairie. His health

was improving at last writing and he was preaching. He spoke at Kewanee on his way to Buffalo Prairie. . . .

Bro. Duncan Campbell left to-day for his field of labor, Michigan and Indiana. He meets Bro. Wm. H. Kelley at Coldwater, Michigan, where they will labor together for a time.

Bro. Wm. W. Blair starts to-morrow, May 2, for Southern Illinois, via Canton and St. Louis.

Bro. E. C. Briggs will begin the summer's campaign at Quincy, Michigan, in a few days.

Bro. Josiah Ells has arrived safely at his home and will enter upon his labors soon.—*The Saints' Herald*, vol. 20, pp. 265, 266.

Herald for May 15 contains the following items:

Brn. Mark H. Forscutt and John S. Patterson, made a telling defense of the faith, quite lately in Birmingham. Learning that Messrs. Snow and others from Utah were in the town, Bro. Mark advertised that Bro. Patterson would speak on the subject, "Polygamy not Original Mormonism," and invited Mr. Snow to attend, and offered the use of the hall for a reply; or to pay one half the expenses of a joint discussion of the differences of doctrines. Neither of these offers was accepted.

Bro. Patterson's discourse was a good one, and was very fairly reported in one of the Birmingham papers, where it will more than likely "be read by thirty thousand people," as Bro. Mark writes. . . .

Elders are wanted . . . at Madison, Indiana; Golden City, Colorado; Highland, Ohio; South Bethlehem, Pennsylvania; Charles City, Iowa; Sweet Home, Oregon; Middletown, Ohio; Otter Tail Lake, Minnesota; Frewsburg, New York; Lafayette, Georgia; West Camden, Tennessee, and a host of other places.

Bro. E. C. Briggs left Plano for the field of his labor, on the 8th instant, full of faith and confidence in the Master and the Master's work. May God bless his labors.

Bro. Brand writes encouragingly from Atchison, Kansas; so does Bro. Hugh Lytle, an old and faithful laborer.—*The Saints' Herald*, vol. 20, p. 323.

June 1, 1873, brought the following news:

Bro. T. W. Smith arrived at Plano on the 20th of May, on his way east to his field of labor. He left on the 27th for Galien and Coldwater, Michigan, en route for Pittsburg, Pennsylvania, New York, and Jonesport, Maine. Bro. George T. Chute goes with him. . . .

Bro. Albert Bishop states that Bro. Bear had baptized three in Switzerland.—*The Saints' Herald*, vol. 20, p. 357.

Then came the following from the pen of Elder J. Avondet in far away sunny Italy:

PRAROSTINO, Pinerole, Italy, June 2, 1873.

Dear Brethren: What good news I have from the annual conference. I shed tears of joy in reading that God had been so gracious to make known his will unto you. I am here in Italy, in my native land, alone as a witness of the work in these latter days.

I must tell you of my experience in this part of the world, where Paul, the apostle of Christ, came in Rome, preaching what we should preach also; and in fact we preach what he wrote for the good of man.

I found many Mormons here, but they all returned back to the Protestant Church, (or Waldeneses' Church.) They had been so much cheated by the Brighamite elders, whose conduct had been bad. Many poor families who received their teaching, were willing to sustain them, with the prospect to be led to Utah. They left a bad name about polygamy too; so that you see what a hard mission I have. It requires an exemplary conduct to show the difference between our claim and Brigham's trickery.

The time is so hard in Europe, truly the hand of God is upon the nation; or the "hour of his judgment is come." The farmers have to work very hard to have a poor living; so many hundred families have gone to South America, and many more are ready to start for Buenos Ayres; a great colony is established in Paraguay, called the Rosario colony, (of Waldenses.)

My prospect is now better, many are quite ready for baptism, so they said to me. If I had some means now to start something about translating some tracts and the Book of Covenants, the testimony of Jesus could be established here. I have not yet called for anything, because I saw it was not necessary; for I have earned my living by manual labor on the farm of my mother; and I spread the gospel in the evening time last winter; and on the Sunday I always preach in one way or the other by visiting from house to house, or preaching when I had an opportunity.—*The Saints' Herald*, vol. 20, p. 519.

Davies returns.

A letter from Elder J. T. Davies, written June 24, from Cherokee, Kansas, announced that he left Europe, May 29, 1873, on board the Glamorgan from the port of Cardiff, arriving in New York, June 13, and home on the 18th. He states:

I left the work in Wales the best way I could, in the hands of presidents of districts; with Bro. Robert Evans traveling elder. I was not released —they would not do it. They want to hold me as president until I can return.—*The Saints' Herald*, vol. 20, p. 554.

CHAPTER 2.

1873.

ENCOURAGING ITEMS—FROM EUROPE—SEMIANNUAL CONFERENCE—HIGH PRIESTS ORDAINED—REQUEST GRANTED—SWITZERLAND—MISSIONS—TRACTS—MILLS ORDAINED—COMMENTS—EUROPE—EXPOSITION—EUROPEAN CONFERENCE—STEADFASTNESS—FREE EDUCATION—BRIGGS LOCATES—SOCIETY ISLANDS.

THE *Herald* for July 1 contained these pleasing items:

We see by a letter from Bro. Brand, that he is making good headway in the vicinity of Independence and Lee Summit, in the Northwestern Missouri District, we believe. His letter shows great calls for the ministry, quite a number baptized, and some effective branch organization.

Bro. Joseph R. Lambert also is being greatly blessed in his efforts. . . . It is a pleasant thought that in the scene of the church's former trial, her faith is becoming established and gaining ground. . . .

Brn. T. W. Smith, E. C. Briggs, and W. H. Kelley, are bearing off the work in other portions of the vineyard.

Sunday, the 11th of May, 1873, Bro. Mark H. Forscutt was at New Tredegar, Wales. He preached three sermons that day, and was about to return to America.—*The Saints' Herald*, vol. 20, pp. 419, 420.

The following account of a trip made by President Smith contains some items of historic value:

It is a pleasant thing to think of, when dusty toil or wearying care has caused the energies of mind and body to flag and daily duties to become an irksome task, that there is a rest—a place and a time—when there may be a cessation of toil, a relief from care.

But nerves of steel and muscles of iron chafe and jar and wear in unremitted and long continued use; and they must rest and be renewed, or soon become old, worn and useless.

We know that rest is delightful, and we have been resting.

On the 5th of June, just passed, we left the "secret haunts" of the *Her-*

old "sanctum," having two objects in view, to be present at the session of the Nauvoo and String Prairie District conference, on the 6th and 7th, and to visit the "Beautiful City" and rest, for a day or two, within its hallowed precincts.

During the railway ride we were cheered and strengthened by the company of our hale and pleasant friend, Bro. Israel L. Rogers, and our kind and good brother, Charles Wagner, of Fort Scott, Kansas. We arrived at the station opposite Nauvoo, at about nine o'clock at night; and meeting Brn. Wm. Anderson and Alex. H. Smith on the platform, we were soon on our way over the mighty river that drains the Mississippi Valley.

We slept in the home of the Elect Lady the night of the 5th, being made welcome by her husband, who "kindly entreated" us; and on the morning of the 6th, we wandered around the city until evening, when we crossed to Montrose. By the kindness of Orson, the son of Sr. E. A. Newberry, we had a wagon ride over "a few hills, not very large," to the place of meeting. We found "the elders" and "the people" in assembly in the Allen Schoolhouse, quite a large number being present.

After a pleasant business session, presided over by that genial friend to the cause, Bro. John H. Lake, and ending in a "social meeting" on Saturday night, we met on Sunday morning in the grand old woods on the banks of the Des Moines River, to hear "reasonings from the Scripture." The day was pleasant, threatening, but withholding rain; the word was declared; the Saints enjoyed the "bread" of both temporal and spiritual life—we rejoiced together—and our ways diverged.

The editor preached in the town of Vincennes, the home of Bro. John Lake, on Sunday evening, upon the "office work of the Spirit," with good liberty, and we trust with good effect. We were the guest of Bro. Wm. Hall, on String Prairie, and of Bro. D. Griffith and Bro. Levi Cheney, at Vincennes. At Vincennes we parted company with Bro. Charles Wagner, who returned to Fort Scott.

On Monday we returned to Montrose by the same kindness as we left it; and availing ourselves of modern magic, "crossed over the river" on the back of a "cricket."

We had before us a visit to the shades of Hickory Grove (Shakerag) and Cottage Schoolhouses, including a stop for a night at the house of our excellent father in Israel, Bro. Richard Lambert, and a talk in the Lincoln Schoolhouse. But our first business was to rest, which we at once set vigorously about.

With the exception of speaking once at Montrose, on Tuesday night, the 10th of June, we passed the days until Friday the 13th, resting—absolute quietude—away from the "world, the flesh, and the Devil." Such a rest of mind and body as we had not had for months, and which we fully enjoyed, whether we appreciated it or not.

There is such an air of quiet and restful repose about the old town, that when we were once within its influence, we found it difficult to remember the pushing, striving, stirring life we are daily mingling

with and making a part of. Duty was but a hazy memory, care a dull and distant thought; while the pleasures of rest were forceful and refreshing.

Pleasures, like sorrows, must have an end; and, striking the current of active life at an acute angle, in order to avoid too great a commotion, we emerged from the quiet ways and deserted streets in company with Bro. Henry T. Pitt, the elder of the Rock Creek Branch, and met our appointment in Bro. Lambert's neighborhood. . . .

Leaving Rock Creek in charge of Bro. Daniel Lambert, by team we arrived at Bro. Thomas McGahan's in time for dinner. After a rest of an hour or two, in company with Bro. Daniel, we walked over to Bro. Salisbury's, near to the schoolhouse, where our evening service was to be held. At the hour appointed we met a "company of earnest souls," waiting for the word. We had a season of good liberty. On Sunday we spoke in the forenoon, and Bro. Lambert in the evening, in the Cottage Schoolhouse, to well-filled houses; and were permitted to feel that there was an excellent spirit resting with the people.

Brn. Joseph R. and Daniel F. Lambert have been laboring here with the result of the obedience of some twelve or thirteen earnest seekers after truth, who are striving energetically to improve in the "apostles' doctrine," holding steadfastly to the "faith once delivered to the saints." Brn. Salisbury, Connor, and McGahan are striving to establish and carry on a Sunday-school, and we think they will succeed, for they are determined men, and will have aid from the sisters. . . .

In company with Brn. Solomon and Don C. Salisbury on Monday, after the meetings were over, and parting with Bro. Daniel Lambert, who went home, we came eastward to the home of Bro. Don C. Salisbury. We here had the comfort of a visit with Mrs. Catharine Salisbury, second in age of the three sisters of Joseph and Hyrum, and who with her three sons, Solomon, Don C., and Frederick, are now members with us in the church, and in the fellowship of the Spirit.

At Colchester, at which point we made our next stop, we as at our last visit, obtained the use of the Christian church; in which we preached the word on Tuesday, Thursday, Friday, and Sunday nights, to quite large and attentive congregations. . . .

We have experienced nothing but kindness on this trip, and we have received cheer, comfort, and courage therefrom; and this has had a tendency to rest and refresh us.

Rest is an outgrowth of labor, and none can truly rest except he is weary. We have been weary, and we have rested. Not in idle inanition, a dreamless, unconscious existence; which, to us, is not a condition of resting; but in quietude, peaceful thought, restful thankfulness and expansive relaxation from labor; and such a rest we have enjoyed. Nauvoo needs rejuvenating. The river is wide, and runs so grandly by broad plains, engirt by hills, that the city lies in the summer sun like a vision, to vanish with the night—but each recurring morn but

adds to the sacredness of the fast receding memories clinging round it—and it is a "joy for ever."—*The Saints' Herald*, vol. 20, pp. 450–452.

The *Herald* for August 1 contained some interesting items as follows:

Bro. Mark H. Forscutt was at Plano for a day or two in the third week in July, on a flying visit. He has gained in flesh and rugged appearance by his over-the-ocean trip. He returned to his home at Kewanee on the 18th of July; but was to fill an appointment on the 20th, at Union, the place where he met Elder C. W. Smith, in discussion, a year ago last spring. . . .

Bro. H. J. Hudson, of Columbus, Nebraska, writes that Bro. Alexander H. Smith passed that place on the 14th of July, en route for California. . . .

Bro. T. W. Smith has arrived "down east," and is busy in his field.

Bro. C. G. Lanphear has been at Green Center, Indiana, where he baptized.

Letters from Bro. J. C. Clapp inform us that he is having good houses and very kind treatment in Graves and Murray Counties, Kentucky. His health is being reëstablished, which will be good news to many who have feared for him.

Bro. A. N. Caudle has started south, and will likely go to the field of Bro. Clapp.

Bro. B. V. Springer is in Indiana, at work for the Master.

Brn. Robert Davis and J. S. Snively are at work in Canada. So also are others of the Canadian elders.

Brn. John H. Lake, Joseph R. Lambert, Frank Reynolds, and others are busy in the south of Iowa and middle Illinois.

The elders in California are striving to obtain the crown for labor and sacrifice.

Bro. James W. Gillen is in Montana preaching.—*The Saints' Herald*, vol. 20, pp. 483, 484.

July 18, 1873, Elder L. F. West wrote the following good news from Milton, Florida:

The field in the South is opening far and wide, and where there is but one feeble and financially pressed traveling elder, there is room for half a score or more. The golden grain is inviting reapers. Thousands of honest-hearted souls in the South are standing ready for the "reapers of life's harvest."—*The Saints' Herald*, vol. 20, p. 522.

August 10, Elder Joseph Lakeman wrote from Grand Manan, New Brunswick: "I am pleased to inform you that the work here is still onward, with a very good feeling outside of the church."

The following items were published August 15, 1873:

Bro. Wm. T. North, of Bandera, Texas, writes, "There are a few of us here who are trying to do our duty. . . ."

Bro. Alexander H. Smith has arrived at San Francisco, California, the field of his labors. He left Bro. James McKiernan at Council Bluffs, Iowa.

Bro. Wm. W. Blair is in Ford County, Illinois, where fine opportunities are presented for the preaching of the word.

Late advices from Bro. Jason W. Briggs, inform us that he has been quite ill; but is now better. He goes into northeast Iowa and southeast Wisconsin, in a few days from the date of his letter. He had found an old-time Latter Day Saint in the county adjoining his residence, who sent for the *Herald*.

Advices from Bro. T. W. Smith, bring the cheering news of an excellent conference in Maine. The work seems to be advancing all through the East.

Bro. C. G. Lanphear is at Conneautville, Pennsylvania.

Bro. Henry A. Stebbins has been filling appointments regularly, at Millington, Brimhall's Schoolhouse, and other places in his district.

Bro. John H. Hansen and Bro. Samuel H. Gurley left Blanchardsville, last month, for conference and the West.—*The Saints' Herald*, vol. 20, pp. 514, 515.

August 22, 1873, Elder C. W. Wandell was ordained a seventy by Apostle A. H. Smith, and soon after G. Rodger was ordained to the same office by Elder Smith.

From Europe.

Elder J. Avondet wrote from Italy August 30 that he was still preaching each Sunday and had baptized two sisters by the name of Gardiol.

August 30 Elder J. L. Bear reported his work in Switzerland as follows:

I have preached eleven times in public, congregations small. I have also preached the word in private houses, to families and single individuals, many declaring that I taught the truth and they believe, but did not feel to unite with the church, preferring the world; fear of persecution is keeping them back. I have sown the seed of the gospel in many places, rode and traveled on foot several hundred miles, have written also quite a number of letters explaining our faith and doctrine; have baptized six to the present, all grown persons; blessed four children. Have also translated into the German tongue the following tracts: "Truth Made Manifest;" "Bible Versus Polygamy;" "Is Polygamy an Original Tenet of the Church;" "Brighamism, Its Promises and its Failure;" "Rejection of the Church;" "The Successor in the Prophetic Office and Presidency of the Church;" "The Plan of Salvation;" "Extract of a General Epistle of the President of the Church of Jesus Christ of Latter Day Saints."

The present time looks gloomy. In the first time there were private houses opened unto me to preach, and many delighted in it a little while, and then left it again. Now for quite a time I could not get a single house to preach in, those who would be willing have no houses of their own and are not allowed.—*The Saints' Herald*, vol. 20, pp. 769, 770.

These items were published September 1, 1873:

Bro. John R. Evans writes that seven more were baptized at St. Davids, near Canton, Illinois.

Brn. John S. Patterson, T. E. Jenkins, —— Morgan, and others, are laboring in England and Wales, with varying success.

Bro. Jonas W. Chatburn is also fighting the good fight about Accrington, England. He met some of the Salt Lake people there; but they would give him no opportunity to talk with them.

Bro. E. C. Briggs has returned to his home at Plano, with the intention of attending the conference at Council Bluffs, Iowa. He reports Brn. Duncan Campbell and Wm. H. Kelley as laboring successfully in Michigan and Indiana.—*The Saints' Herald*, vol. 20, p. 548.

The semiannual conference convened at Park's Mill, near Council Bluffs, Iowa, September 3, 1873. Joseph Smith, W. W. Blair, and D. H. Smith presidents; H. A. Stebbins secretary, W. H. Kelley and E. C. Brand clerks. The first two days were occupied in hearing reports. On the 5th, Semiannual conference.

The conference took up the subject of ordinations, as per appointment, and resolution of April conference.

Bro. James Caffall, of Council Bluffs, Iowa, was asked if he would accept the appointment, made at the April conference.

Bro. Caffall responded, and said that he would like to be able to express his feelings, but could not. He had never sought place nor power; and never desired it, only in accordance with the will of God. If the conference ratified his appointment, he would do the best that lay in his power to magnify the calling wherever he was called. . . .

Bro. E. C. Brand, upon request, stated that if his appointment had come through the President, he should have declined; had it come from the body, he should have hesitated; but coming as it had, he did not feel at liberty to do otherwise than to accept it and strive to do the will of God, as ability should be given him. . . .

Bro. James Caffall was then set apart, by prayer and the laying on of hands, to the office designated; Brn. J. Smith, J. W. Briggs, and Wm. W. Blair, engaging in the ordinance, Bro. Wm. W. Blair being spokesman.

Bro. E. C. Brand was then set apart to the office of a seventy, under the hands of the same brethren; Elder J. Smith, spokesman.

On motion of J. Smith and H. A. Stebbins, the brethren voted to ordain Bro. Phineas Cadwell to the office of president of the Second Quorum of Elders.

Elder F. Reynolds moved that Bro. J. M. Harvey be ordained counselor to Elder Cadwell. This motion was seconded, put to vote and carried.

Elders H. A. Stebbins and J. H. Lake moved that Bro. Daniel F. Lambert be ordained as second counselor to Elder Cadwell. It was by vote so ordered.

These ordinations were the result of a report from the Second Quorum of Elders, recommending and requesting such action.

The brethren so appointed expressed their willingness and acceptation of the appointments. They were then ordained and set apart to the offices designated, under the hands of Brn. J. W. Briggs, J. H. Lake, and J. R. Lambert; J. W. Briggs blessing Bro. Cadwell; J. H. Lake blessing J. M. Harvey, and J. R. Lambert blessing Daniel F. Lambert.—*The Saints' Herald,* vol. 20, p. 637.

The afternoon of the 5th the resignation of the Secretary of the Church, H. Goodcell, Jr., was read and accepted.[1]

Jefferson Turnbow, and his wife, Rachel Turnbow, of Farmington, Kentucky; also Susan T. Holman, of Worcester, Massachusetts, were received on their original baptisms.

High Priest ordained.

The 6th, Elder Wm. D. Morton was ordained a high priest under the hands of J. W. Briggs and J. R. Lambert.

President Smith presented the following, which was considered and his request was granted:

[1] SAN BERNARDINO, California, June 26, 1873.

Bro. Joseph Smith: . . . In the minutes of the April conference, I notice that I was still upheld as church secretary. I had not expected this; for, considering my negligence and inattention, I certainly claimed no right to be regarded as worthy to retain the position to the exclusion of another. I had supposed that the place would be filled by some one nearer the center of operations, and more ready to enter upon the duties of the office.

It becomes my unpleasant duty then to inform you that, under present circumstances, it is not only best but necessary, that I should resign the position with which the church has honored me. My circumstances have greatly changed within the last two years, and I can neither leave home for Plano, nor attend to the duties here. I do not wish to occupy a position nominally, and some one else do the work and perform all the duties; hence I tender my resignation.

I feel that I am somewhat to blame in this matter; for the first election was made, I suppose, in accordance with a willingness that I had expressed to accept any position of usefulness. Two years ago I would have come as I then wrote you; but now I must decline. I am sorry, if my course has caused you, by depending on me, to be inconvenienced, and I hope to be forgiven for whatever wrong, injury, or mischief I have done.

Thankful for the confidence and good will of my brethren, I remain yours in Christ,

H. GOODCELL, JR.

—The Saints' Herald, vol. 20, p. 640.

That in the year 1863 a sum of money, to wit, $2,000, was paid to me, as agent of the church in charge of the Herald Office, to be by me, expended in behalf of the publishing department; but to be credited on the Bishop's books of account as tithing:

That in 1869 an additional sum of $3,000 was paid to me, as agent, as above stated, to be by me expended for publishing purposes and missionary purposes, to be credited on tithing, as before stated:

That the sums of money were by me so expended, as the books of account in the Herald Office will, I trust, show.

That upon my requesting the Bishop to credit said amounts, and to charge the same as expended as specified, the Bishop declined so to do.

I, therefore, do respectfully ask your honorable body to pass an order authorizing the Bishop to enter the said sums to the credit of the persons paying them as tithing and to charge the same to the Herald Office as expended by the agent of the church, in accordance with the order of the persons so paying them.

And your petitioner will ever pray, as in duty bound.

JOSEPH SMITH.

—*The Saints' Herald*, vol. 20, p. 642.

The following letter was read from Switzerland:

Affolten, a Ct., ZURICH, Switzerland, August 9, 1873.

There is great difference between the ministerial labors in America and those in Europe. America is flooded with tracts, and branches are very near all over the land, where the missionaries get help; but here it is not so, and that makes the labor difficult. Who pays the traveling fare? Who keeps us over night? Who sustains us in the necessaries of life? Hard questions to answer. Nevertheless I have, through the mercy of God, led six into the waters of baptism since I arrived in this land; but they are very poor in temporal things. Times here are very hard for poor people; their earnings can not keep up their daily demand for the necessaries of life. Wages of labor are not high enough to keep it equal. The little money coming to me from my father who died many years ago I have nearly used up, and used it very sparingly, too. I need a person here who loves truth with all his heart, who seeks the kingdom of God, to embrace the doctrine, and would stand by me and assist me both spiritually and temporally. I have not got a proper person to have a branch organized. Some promised me from time to time they wanted to join, but they delayed the accepted time and turned cold again. If all those who declared that the gospel I preach was the truth had obeyed, the church would number here at present at least twenty. It pains my heart to bring people so far till they have to say it is the truth and then no farther.

Many Brighamites went from here to Utah about a month ago; so the president of the Zürich Branch told me. . . .

J. L. BEAR.

—*The Saints' Herald*, vol. 20, pp. 643, 644.

Then the following action was had on missions and other items:

Resolved, That we sustain Brn. J. Avondet and J. L. Bear in Switzerland, Italy, and Germany; A. H. Smith on the Pacific Slope; J. C. Clapp in Southeastern Mission.—*The Saints' Herald*, vol. 20, p. 644.

Elder Wm. Anderson of Montrose was appointed to labor in Utah and California Mission. Elder Robert Evans was appointed to preside in Wales during the absence of Elder J. T. Davies. Elder James Caffall appointed to labor in Western Iowa, Eastern Nebraska, Missouri, and Kansas. Elder J. H. Hansen, Southeastern Mission. Elder Wm. Redfield was released from the Utah Mission. Elder G. E. Deuel was appointed to labor under the Presidency. Frank Reynolds, North Kansas District. A. J. Fields, Ohio and Indiana. James McKiernan, Northern Missouri and Southern Iowa.

Bro. E. C. Brand moved that Bro. D. H. Bays be released from his mission to Texas.

Bro. Wm. H. Kelley requested the reason for such release.

Bro. Brand replied, that the release was asked for, pending the settlement of some matters affecting the membership of Bro. Bays.

The motion prevailed.

[*Note.*—The Presidency think this release premature, and the action thereon hasty. They therefore request Bro. Hugh Lytle to take early steps to settle the existing differences in which Bro. Bays is involved, and to certify the same to them, at Plano, Illinois, at as early a day as possible.] . . .

Resolved, That the resolution of the annual conference requiring the Bishop to give receipts for all sums paid into his hands, and to take receipts for all sums paid away, be and is hereby repealed. . . .

Resolved, That the Emigration Fund, now in the hands of the Bishop, be turned over to the general fund of the church . . . "subject to draft as per resolution creating the fund, when it shall be required." . . .

The authorities were, upon presentation, sustained by a unanimous uplifting of the hand.—*The Saints' Herald*, vol. 20, p. 646.

Then the following was passed concerning tracts:

Resolved, That this conference order that the First Presidency and the Twelve [and the Bishop and his counselors] take steps to furnish for the church, suitable tracts for distribution, both in America and in foreign lands; and that the expenses thereof be defrayed by the Bishop.—*The Saints' Herald*, vol. 20, p. 645.

The conference closed on Sunday the 7th. On the last day Elder D. S. Mills was set apart under the hands of Presidents Joseph Smith and D. H. Smith to preside over the Third Quorum of Elders. Mills ordained.

The following editorial comment was published in *Herald* for September 15:

The General Semiannual Conference is over, and by all who participated in its business or worship, that we have heard express an opinion, decided that a profitable time was enjoyed by them.

The business of the conference; the very able and worthy sermons preached there; the good feeling engendered by the assembling and social mingling of the Saints, as well as the effect produced by the gathering of so large a body of people, will tell favorably for the extension of our cause. The blessing and approval of God rested upon the assembly, as made manifest through the gifts; and the people near its site, not of our faith, manifested a spirit of hospitality and kindness truly commendable.

Most of those residing at Plano, who attended the conference, have returned to their homes. President Joseph Smith remained in Western Iowa for the purpose of visiting the Saints and aiding in forwarding the work in that section and preaching the word. Elder Wm. W. Blair remained also to preach and visit the branches; in consequence of this it was deemed necessary that Bro. David H. Smith should return and assist in the work of the Herald Office, where he has been employed since the close of the spring conference.—*The Saints' Herald*, vol. 20, p. 578.

The following from the pen of Elder J. S. Patterson from Birmingham, England, gives quite a comprehensive view of the situation in Europe: Europe.

I am pleased to be able to state that so far as I am aware, the working portion of the priesthood are united, and anxious for the success of our cause; and many of them, considering the circumstances that surround them, are making noble sacrifices for its advancement. Late advices from Brn. Avondet and Bear, in Italy and Switzerland, show that they are untiring in their efforts, and are making slow, but sure progress on the enemy's works; but they are battling single-handed against heavy odds, and without the necessary ammunition (i. e., the printed words). I am pleased to learn, however, that they are expecting some soon; may God speed their efforts. Advices from Scotia [Scotland] state that the few there are still in the faith, but not adding to their numbers; while in England we are pleased to say that several have put on Christ by baptism, and the spiritual condition of some branches is considerably improved. While last in London, the brethren there were putting forth their best efforts for the cause. Brn. Owen and Barnes have rented a meeting-room in a respectable portion of Stoke Newington, at a rent of

five shillings for one Sunday's use. . . . The attendance was not large, but those that came usually acknowledged the truth of the doctrine. None were baptized from this effort, yet thousands were warned, and the brethren felt that they had done their duty so far as their means would permit. Brn. Bradshaw and Norton have also been energetic in their efforts at the old stand, in the Mile End Road. Bro. Norton has also labored in several other localities, and he is strong in the hope of seeing the fruit of his labors. Bro. Bradshaw, as is his custom, speaks regularly out of doors in addition to his duties as president of the branch.

Before leaving Birmingham last time I was called upon to make an addition of two to our numbers by baptism. I believe them to be the fruits of the labors of the local brethren. In company of Bro. Thomas Taylor I then visited Clay Cross, and assisted him in taking the necessary steps to put that branch in working order. We so far succeeded that there is now a flourishing branch there, with Bro. Thomas Pointon at its head. He is alive to the cause, and is ably seconded by Bro. Wm. Bennett; they are both untiring in their efforts to win souls to Christ. In company of Bro. Pointon I visited Nottingham, where there formerly was a branch of the church, but they had got broken up through the evil acts of some. We succeeded in finding a few who were overjoyed to see us. We comforted them all we could, and left them rejoicing. We send them a *Herald* occasionally, and they meet together and read it. Late letters from them are cheering, one more of the lost ones found by them. After leaving them I attended the Birmingham quarterly conference, which was held at Stafford. . . . Brn. Seville, Greenwood, and Caton, who now reside there, believe that the ground is broken there, and they propose to follow up the effort, when a suitable place can be had to preach in. . . . I returned to Clay Cross, by request, and held meeting there in the Angel Room, which is now rented by that branch for permanent meetings. While there I baptized five, the fruits of the labors of other brethren. One sister of these baptized had previously been administered to for an inward tumor, by Bro. Bennett and myself. She was very low at the time. I believe the doctors said she could not live. She subsequently walked over two miles to be baptized and walked home again. Recent information from there states that she is now rejoicing in the promise of complete restoration. To God be the glory. Some that were wayward in that branch are now said to be repentant. I am pleased to state that that branch is now in a flourishing condition. . . . I next visited Hanley Branch, Staffordshire, presided over by Bro. Brunt. We there advertized ourselves in the local papers, and spoke twice on Sunday, September 14, Thursday, 18, and again three times on Sunday, 21, in some of which we showed our opposition to certain false doctrines. We had reporters from the local papers present, and of course we got ourselves into print. It is believed that good will result, as even the reporter was surprised to learn that we used the Bible. The brethren there are doing what they can for the cause, and I wish them every suc-

cess. I also visited Sheffield in my rambles, where there are six faithful sisters all alone, without meetings. Some are believing there, and I am not without hope that there will yet be a branch there. I also visited Tyldsley, in Lancashire, where I found several old Saints who have refused to follow those that have gone into by and forbidden paths. They received me kindly, listened to our claims, and are favorable; they desire me to return. I think a branch could be organized there. Brn. Taylor, Crump, and Kirkland are also preaching in this neighborhood, and the appearances are that they will convert some soon. They expect an old brother and sister here next Sunday that were baptized in the days of the first Joseph.

Advices from Wales show that things move slowly since Bro. Davies left them. Our semiannual conference comes off at Aberaman, on October 4. I expect to be present with them. Bro. Taylor will accompany me. We expect to visit some of the branches, and if God be with us, strengthen them, ere we return. I think it would be a good thing for the work in Wales if Bro. Davies could return to them. He seems to suit the mission so well, and is beloved by all. One of the principal wants of the mission is the printed word; but the Saints do the best they can in that direction, putting what money they can spare together, and having bills and epitomes printed for distribution; all seem to have a strong hope of the ultimate success of the mission. The Brighamites are on the wane. We have made many requests to get the privilege of speaking to them, and have challenged the elders to meet us in every place we have found them; but all to no purpose. They are determined to keep on the back ground, or as they have frequently told me, they are not *allowed* to discuss. The work is not dead in England, but the brethren think that the slow and steady, yet constant movements, will prove best in the end.—*The Saints' Herald*, vol. 20, pp. 680, 681.

October 1, 1873, President Smith published the following dissertation, including the position of the Reorganization, which will be of value to the reader: Exposition.

Men very often misjudge Christ and his gospel in a very curious manner. There are multitudes of teachers, and advocates, who claim the name and sanction of Christ, who are very capable of originating ideas, doctrines, theories, and precepts of their own manufacture. And very often in teaching, and preaching, they forget to properly distinguish between the doctrines that are really Christ's, and those which are their own. Sometimes this is done carelessly; sometimes blindly; the teacher presuming himself (of course) a Christian, and as a matter of consequence his thoughts and doctrines must be Christ's.

Sometimes, however, it is done purposely; Christ having a good credence in the world, and the name of Christ widely revered, it becomes a recommendation to that unto which it is affixed. Naturally, then, wishing a doctrine to become acceptable, and knowing that with many it

would be of more weight, if the idea prevailed that it was Christ's doctrine, the next step is to proclaim that it is a doctrine of Christ.

Listeners hearing the objectionable doctrine, and hearing it proclaimed the doctrine of Christ, they very naturally, if they object to it, object to the source of such a doctrine, and Christ through an unworthy or careless servant is misjudged.

A very careful study of Christ's words is requisite then, that the nature and spirit of his gospel, and its promises may be familiar to us; that we may be incapable of being deceived, and that we may be saved from a false conception of, and consequent rejection of Christ, the judgment whereof, obtains from our lack of making ourselves acquainted with the gospel of Christ through negligence.

In like manner in the course of events attendant upon the church since the establishment thereof, by Joseph and Hyrum Smith, as inspired by the higher wisdom, there have arisen in connection with it, many supporters, and adherents thereto, who were capable of promulgating doctrines of their own, and a careful perusal of the history of the church shows that they have done so frequently.

Hence to justly pronounce upon the doctrines of Joseph Smith, there should nothing be taken into consideration but those doctrines that emanated from him, and bear unmistakable evidence of having been promulgated by him.

To harshly judge him for every theory that tradition, rumor, and designing men, who desire the seal of his influence to make their doctrines acceptable to those who revere his memory, are pleased to foist upon him, is to stand greatly in the dark in regard to the true nature of his mission.

We believe the position of the Reorganized Church to be as follows: All authentic documents and doctrines, published in his day are received by them. These bear the mark of one mind, and their harmony in and of themselves, and their agreement with the written word are no less remarkable than the beautiful justice and morality displayed throughout.

But with the conflicting statements of those professing to teach the doctrines of Joseph Smith, the substance of which disagree so broadly with the printed teachings he left, they have nothing to do; and they refuse, justly, to receive them. Tradition, and rumor, and the statements of interested men, are sources too uncertain for light and truth, for the members of that church to risk either the reputation of Joseph Smith, or their own well-being and salvation upon them.—*The Saints' Herald*, vol. 20, pp. 610, 611.

This issue of the *Herald* contained some news items which we here insert:

Bro. T. W. Smith has baptized six at Jonesport; Bro. R. J. Anthony has baptized two in Utah, one of them is the brother reported by him at the fall conference as having been greatly blessed of God, by being

healed after being injured with a falling log. The gift of healing having been marked and rapid, and observable to that degree as to remove doubt and confirm faith. . . .

There have been quite a number of baptisms at Plano of late, some of which promise to add ability, integrity, and talent to the church.

Bro. E. C. Brand stopped at Plano, on his way to England. He gave us a very powerful and excellent discourse on Friday evening, September 26.—*The Saints' Herald*, vol. 20, pp. 611, 612.

European conference

The European Mission conference was held at Aberaman, South Wales, October 5, 1873; John S. Patterson, president; Evan Morgan, clerk. Reports from different points in Europe indicated general progress, but all felt the necessity for the printed word. The following were sustained:

The authorities of the church were then presented to the church in their proper order; first Joseph Smith as president of the church, etc., and Elders W. W. Blair and David H. Smith as his counselors; afterward the several quorums in America, all of whom were unanimously sustained; after which the authorities in Europe were also presented. John S. Patterson as president of the mission; John Avondet, as missionary to Italy, and Bro. Ursenbach as his colaborer; Elder J. L. Bear, missionary to Germany and Switzerland; Elder John T. Davies as president of the Welsh Mission, with a strong desire for his return from America; Elder Thomas E. Jenkins, as missionary in Wales, to labor as his health and circumstances will permit. The various district authorities in England and Wales were also presented, and all were unanimously sustained.—*The Saints' Herald*, vol. 20, p. 717.

Steadfastness.

The *Herald* editorial column, October 15, 1873, contains an excellent dissertation on "steadfastness," which is worthy of preservation, and we insert it with the suggestion that if applied unto the doctrine of Christ it will be an effectual preventive against apostasy and departure:

The ocean beats with steady wave upon a steadfast shore; the great river flows with steady stream between the steadfast banks; the brooklet runs in steady rythm of noise and motion from fountains in the steadfast hills.

The glorious sun sends a flood of steady rays to beautify and strengthen a steadfast earth; the moon, whose silver disc lights up the gloomy night, shines down with cold but steady gleam over steadfast rock and fell; the twinkling, shimmering stars, in steady purpose fixed, add their accumulated wealth to the steadfast design of the Creator.

The lesson of all this steadfast glory is to teach man to abide in the faith of God, fixed and immovable, "grounded in the truth."

"Be ye steadfast." How like the handwriting of God in imperishable imprint in star and moon and sun; in brooklet, river, and the grand old ocean, does the injunction seem. And how needful that now, when changeability, unrest, and fickleness, seem to characterize all human things, there should be complete accord between this record which God has left of himself in sun, in moon and stars; in brooklet, stream, and ocean, and that record which Jesus bore and the Comforter testifies of.

In looking over the history of the church, one painful reminder of the folly which ruled some of the children of men, is the evanescent, perishable character of the homes they have made, the buildings they have builded. That the work in which the Latter Day Saints engaged was not intended to work the implanting of any principle calculated to make their lives evanescent and vascillating, must be evident to all; and so far is the truth removed from such a proposition, that the contrary is absolutely taught. "Be ye steadfast," has been the watchword—the slogan of battle—the battle of truth and error—the wondrous work of redemption.

This was the lesson taught to the first elders of the church. If they failed to profit by the lesson taught, and failed to teach it to others in the same unmistakable terms in which it was taught to them, their experience has been sad, their loss painful and certain.

How much better are we than were they? By nature no better. But by their experience we should be wiser; and if wiser, that wisdom should find expression in the development of a character more enduring and steadfast in the integrity of their hope and faith.

Saints, "Be ye steadfast." Let no sudden prosperity dazzle you into ways that lead you out of the path that leads unto God. Let no carking care, nor lowering cloud, nor storm of sorrow or adversity cause you to forget that, as God has made ocean, river, and stream; sun, moon, and stars steadfast in their courses; so has he made the "word of promise" steadfast and sure. It is your duty then to make an assurance of steadfastness the characteristic of your lives. Let it become your nightly dream, your daytime musing, to approve yourselves as of those of whom it shall be said, "They believed in God; they believed also in me; they have endured unto the end."

Then, make your homes to abide in time; surround them with those things within the reach of your own labor that beautify, while they utilize. Fit them by cheerfulness, peace, and cleanliness, to receive that heavenly guest—the Spirit of God.

Light up the fires upon the altars of your hearts and homes; let the flames of them shine out afar; not like the flitting will-o'-the-wisp, nor like the short-lived, shining rocket glare, but like the steadily revolving beacon light; or like the steady, persistent blaze of the "unwearied sun," burning ever alike, through gloom and mist and storm and darkness; never changing—never varying, always the same; so let these altar fires burn on.

There is a word—there is a work—no other man can perform, no others

receive. Shall we permit this work—this word—to bless or curse us. If they bring us blessings, that blessing will be characterized by steadfastness and assurance; if they bring a curse, who shall tell the depths to which we must fall.

Henceforth let it be the aim, the object of our daily efforts, our strife, our labor, and our all, to make our lives resplendent with the light which shineth down from God out of heaven into our hearts, reflecting from our altar fires the steadfast word—hope—and work.

Let us mark the places that we "occupy till he comes," with the characteristics of the "word made flesh and dwelling among men."

Brethren, "Be ye steadfast." Then, when these shifting, changing scenes of our earthly warfare are for ever past; when the rhythm of the murmur and motion of the brooklet is for ever still; when the full river has ceased its steady flow, and its music of peace is hushed and still; when the pulses of the grand old ocean have ceased to send its heaving waves to thunder against the rocky bounds which must hold them until the Master says, "It is enough;" when the stars shall wax pale and cease their twinkling, shining motion; when the moon shall hide her face in brooding blackness; when the sun shall veil his burning brightness in the gloom of the night before the dawn of the millennial morn, then shall you for ever abide in the steadfastness of truth, faith, hope, and charity.

Brethren, let us abide unto the end.—*The Saints' Herald*, vol. 20, pp. 649, 650.

Free education.

Under the head of "Free Education," President Smith discussed in an interesting manner some of the issues of the day. He wrote as published in the *Herald* for December 1:

It would appear that President Young is decidedly averse to the institution of free schools; but upon what principles of right or common sense he bases his objections, we are at a loss to know.

So far as we now remember anything about the sunny days of the prosperity of the church at Nauvoo, and the policy of the then leaders, there was a manifest tendency to encourage the education of the people.

When the necessity for a change in this policy occurred, we are not informed; but so late as January, 1841, President Joseph Smith, in an "Epistle to the Elders in England," published in the *Times and Seasons* for January 1, 1841, congratulates the church upon the fact that there was then a bill before the legislature of the state of Illinois for the incorporation of a seminary of learning. Elder D. C. Smith, then editor of the *Times and Seasons*, in his editorial for that number, says that General Bennett had just returned with a charter for the "University of Nauvoo."

In this charter, certain trustees were to "have all the powers and privileges for the advancement of the cause of education which appertain to the trustees of any other college or university of this State."

The city council acted upon the provisions of the charter for the university, on the 3d of February, 1841, appointing certain men trustees, of whom, as regents, were Joseph Smith, Sidney Rigdon, Hyrum Smith, D. H. Wells, C. C. Rich; thereby showing that it was the opinion and earnest conviction of those men that education was of paramount importance.

In pursuit of the measures adopted by the leading men of the church, the citizens of Nauvoo were notified, in the *Times and Seasons* for March 1, 1841, that J. P. Greene, C. C. Rich, D. H. Wells, and Vinson Knight were appointed school wardens for common schools for their respective wards.

This charter for the university was received by the church, in conference, at Nauvoo, by a "unanimous vote."

This shows that the church then, together with its leading men, were a unit in favor of education.

On page 631, of *Times and Seasons*, there will be found the following significant language:

"While this city is lengthening her cords, and strengthening her stakes, and exhibiting such a spectacle of bustle and enterprise as was never before witnessed, it is to be hoped that mental culture will not be passed over as a little thing. Knowledge is power. A finished education always gives an influence in cultivated society, which neither wealth nor station can impart nor control."

An extract from the *Evening and Morning Star*, reprinted in the *Times and Seasons* for January 15, 1842, shows that "If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be taught. It is idle to suppose that children will grow up good, while surrounded with wickedness, without cultivation. It is folly to suppose they can become learned without education. . . . In order to do this as it should be, it is necessary that children should be taught in the rudiments of common learning out of the best books."

Here seems to be the key to the subsequent action of the church in fostering the cause of education.

One of the vantage grounds from which the elders used to hurl their arrows of truth, was that priestcraft always tried to keep the people in ignorance, to the end that there should be an unquestioning obedience to the commands of rulers, spiritual and temporal. Now, if the rulers at Utah, who have claimed that church rule was necessarily both temporal and spiritual, are of the opinion that to place the rudiments of education within the reach of all, thereby stimulating some to go further than that, is to destroy the loyalty of the mass to priestly sway, it savors strongly of the old-time idea that there is fear upon the part of the rulers that their acts as leaders will not bear the scrutiny of an inquiry, hence the necessity of keeping them in ignorance. This is changing front very radically, as compared with the condition of things as known to exist at

the death of Joseph and Hyrum Smith, respecting encouraging educating the people.

It has so often been said that the leading men in Utah were "carrying out the measures of Joseph," that a comparison on the education theory may serve to let in a little light. If by the reflected light of this comparison, we find that the men of the past, whose names we have quoted, were not in favor of the freest education, we will be thankful to be corrected.

It has been further charged by some, that Joseph, Alexander, and David Smith, the sons of Joseph the Martyr, were doing all they could to destroy the work he essayed to accomplish; and but lately we saw the statement reiterated in a letter from a sojourner at Salt Lake City, not a member of the Reorganized Church, to a friend in the States, to the effect that "the Smith boys were doing the church more damage than all the other enemies of the church combined." This statement was gathered from the sentiments of many, polygamists and defenders of that doctrine, whom the writer heard express themselves.

Now we have been sufficiently long before the public for all interested in the matter, both those in the valley of Salt Lake and out of it, to know that from the first we have avowed and defended the doctrines promulged by Joseph Smith, the Martyr, and his compeers, from 1830 to 1844, the year of his death; as those doctrines are found in the Bible, New Testament Scriptures, Book of Mormon, and the Doctrine and Covenants; together with the authentic declaration of those doctrines as found in the published works of the church, and the written essays, published discourses, letters, and epistles of the duly accredited officers of the church during that time.

We do not now remember having denied any one of the fundamental principles, or doctrines of the church, as so set forth and avowed, from the commencement of our public career to the present time; and we feel less inclined to deny now than ever.

We have criticised some of the earlier public measures of the church as in our opinion unwise; but with those measures the doctrine held by the church affecting the salvation of men had little to do; they were at best but auxiliaries, or adjuncts, helps, etc.

Neither Joseph nor Hyrum, nor their compeers, ever built up polygamy; nor did they ever build up any of the necessary concomitants thereto; nor did they ever build up the church upon a saving efficacy of a reception of the dogma of polygamy; hence, in opposing that dogma we are not "tearing down," nor "destroying" what they built up.

So far as we have seen any history of the matter, the 29th day of August, 1852, was the time; the Salt Lake land was the place; a special conference, over which Brigham Young presided, was the occasion; and Orson Pratt was the man chosen to open to public scrutiny the peculiar features of that dogma.

If Orson Pratt then told the truth, it was the first attempt to present

it; as a reading of his discourse delivered in the tabernacle on that day, as published in the *Journal of Discourses*, volume 1, pages 53–66 will show. He said:

"It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so, to address you upon the principle which has been named; namely, a plurality of wives.

"It is rather new ground for me; that is, I have not been in the habit of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States; and not only to them, but to a portion of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently we shall have to break up new ground."

Further on in his argument upon that occasion, he said:

"The Latter Day Saints have embraced the doctrine of plurality of wives as a part of their religious faith. . . . Before we get through, we will endeavor to show why we consider it an essential doctrine to glory and exaltation, to a fullness of happiness in the world to come."

Hence, in taking the stand for the doctrines taught for thirteen years and more during the Martyr's lifetime, as affording a fullness of salvation to man in the fullness of the gospel; and which doctrines were apparently taught for some eight years (or from June, 1844, to August, 1852), after the Martyr's death; we have, seemingly to us necessarily, taken the stand against polygamy; and by so doing have possibly been "tearing down" and "destroying" the crop of doctrines raised upon the "new ground broken up" by Elder Pratt and others. And if we may credit what we hear, that crop has not been roses, lilies, nor fruit pleasant to the taste; but rather thorns, thistles, and apples of discord.

The church prospered when the elders taught the gospel, and the salvation offered in Christ to men; hundreds of doors opened to them, as the Lord said there should. The time came when the ears of the people were closed to the word of life in Christ; but when the men of the Reorganization began to sound the gospel trump, the way began to open up before them; the Lord again began to bless their labors with hearers and believers; until now the doors are opening almost everywhere.

We preach the Lord Jesus Christ, the Savior of men; the gospel, the way and means of coming unto him. We do not preach polygamy, nor do we believe it of saving efficacy, neither for salvation nor exaltation.

As an individual, we want no one, whether he be friend or foe, believer or unbeliever, to misunderstand or mistake us.

If to preach the "righteousness which is by faith" is to "tear down" and "destroy" the work which Joseph and Hyrum Smith built up, we are so tearing down.

If to be in favor of free thought, inquiry, education, the liberty to hold and express opinion, and that all men shall alike be amenable to the laws of God and of man, is to be "opposed" to the work those men began, we are so in opposition.

If it is "tearing down" the work they began (and carried on so long as they lived, judging from their public record), to be opposed to the unrestricted exercise of priestly power; the keeping the people in ignorance; the assuming of martial rights necessarily belonging to others; the prostitution of the institution of marriage to the self-aggrandizement and pleasure of the few, to the exclusion of the many; the preaching, and attempted enforcement of a doctrine as essential to salvation, not contemplated in the gospel contained in the Scriptures, nor revealed in the Book of Mormon and Doctrine and Covenants, then are we so "tearing down."

We rejoice that the work of the last days is progressing; that priestcraft stands shaking in its gaudy trappings; and that honest, hard-thinking, upright men are beginning again to realize that the primitive doctrines of the Latter Day Saints originated with God; not men, nor yet devils.

Whosoever says that the "Smith boys" are "doing more damage" to that system of things that has made the name of Latter Day Saint a synonym for "uncleanness" and "lasciviousness," in the mouths of many; and that has piled difficulties mountains high in the way of preaching the "Word of Life," as revealed to Joseph Smith before his boys were born, pays them a compliment, which as an individual we appreciate; but one which others who labor with them are equally entitled to.

We have not changed in sentiment, in respect to the mooted questions one shade; nor do we expect to. So, "if this be treason," make the most of it.—*The Saints' Herald*, vol. 20, pp. 738–741.

On December 23 Elder J. W. Briggs arrived with his family in Plano, Illinois, to make his future home there.

The year 1873 was an important one to the church. The more complete organization of the quorums marked a new era in progress and development, and the year ended with increased hope and courage on the part of the laborers in every department.

CHAPTER 3.

1873-1874.

SOCIETY ISLANDS—POLYGAMY—MISSIONARIES SAIL.

HAVING in this work given a detailed account of the opening and progress of the Society Islands Mission under Addison Pratt and others, we now devote a chapter to its reopening under Elders Wandell and Rodger, missionaries to Australia, representing the Reorganization. The peculiar manner in which they were thrown among this people, and their thrilling experiences while there will, we are sure, be read with much interest.

Society Islands.

The fact that a people reputed to be naturally loose in morals, and especially so in regard to the sexual relation, did in open conference reject polygamy when presented to them by their missionaries, is a splendid testimony to the purifying tendencies of the gospel as taught by Joseph Smith the Seer and his colleagues, and stamps as false the theory advanced by some that the natural tendency of the doctrine taught by Joseph Smith was towards impurity. Their example ought also to serve as a wholesome rebuke to those who adopted this heretical doctrine.

Polygamy.

On November 6, 1873, Elders C. W. Wandell and Glaud Rodger sailed from San Francisco, California, for Sydney, Australia. They were not again heard from until the receipt of the following letter which sufficiently explains itself:

Missionaries sail.

PAPEETE, Tahiti, Society Islands, December 22, 1873.

Brother Joseph: In consequence of our vessel springing a leak at sea, we put into this port for repairs. We arrived here on the 13th inst. We expect to sail to-morrow. Knowing that your father had established a

mission here in about 1842, but that in consequence of the influence of the Romish clergy with the French government, our missionaries were obliged to leave in the year 1855, and that the mission had been totally neglected since that time, we thought to make inquiry into its condition. After several days time we found some brethren; and since that time, we have been constantly at work. We were the first white Latter Day Saint missionaries they had seen for eighteen years, and their joy knew no bounds at meeting us. The Saints of this part of this island are mainly located at a place they call "Zion," about four miles from this place. It has been one continual meeting with them since we became known to them. At our first regular discourse, after we had concluded (to our surprise), an elder arose and announced that we were "Josephites!" Yet he said it kindly, and, after some consultation among themselves, they all advanced and gave us the right hand of fellowship. From this moment they put themselves wholly under our teachings. Providentially, elders were here from Toboni, Paumotu, and Chain Island, who at once received us as the true representatives of the gospel as they had originally received it from the teachings of Elder Addison Pratt.

Bro. Pratt had never taught them polygamy, and after Brigham Young had published that doctrine, they by some means became acquainted with it, and after taking counsel upon it in open conference, they rejected it. They have the Bible and Protestant Mission Hymn-book—they can all read and write—but have no works published by the church; yet in looking over the presiding elder's Bible, Bro. Rodger found that from Genesis to Revelation all the strong passages to prove the doctrines of the church were carefully marked and well worn.

The condition in which we find these Saints reflects the highest credit upon the late Bro. A. Pratt. First, they understand clearly the doctrines of the church; second, their morals are unexceptionable; and in this they are in very great contrast with the other natives generally. As an example, they disfellowship adulterous acts, and exhibit a modest behavior that would be considered perfect anywhere. The family relation is fully established. But of this, more at another time. Bro. David Brown, the leading elder at "Tiona" (Zion), told me that the reason why he had gathered the Saints from Papeete to that place was to keep them from a constant contact with the wickedness of that place, and to keep their children out of the Popish schools.

They have not been without their troubles; when the French government took possession of these islands, the Jesuits immediately commenced their work of propagandism. The inhabitants of Chain Island being nearly all Latter Day Saints, refused to attend their meetings; military force was used, and they were driven to church with the bayonet! Six brethren resisted even unto death! In fact, "Mormonism" has here stood a thorough test for eighteen long years, during which time no white man's voice was permitted to cheer it on its troubled course. Not only was force used, but persuasion also. "See," said their enemies, "the

Catholics and Protestants have white teachers and priests; they have plenty of money to build and adorn, and the Protestants have plenty of books, join us and you will have plenty of friends. But so long as you cling to 'Mormonism,' you will be disliked by everybody. The Book of Mormon is a lie anyhow." But in defiance of all opposing influences they have kept up their organization, holding regular quarterly conferences as (they told us) Bro. Pratt had instructed them to do. At Tiona they have a church with a bell to call the people together—they are about starting a school—they have meetings three times every Sabbath; they partake of the Lord's supper the first Sunday in every month, and what is more than all, they show that genuine Latter Day Saint spirit, which more than anything else distinguishes Mormons from other people. That we should feel a very great interest in these simple, true-hearted Saints, is a matter of course. On Saturday evening last, the Saints at Tiona, elders and people, applied for rebaptism, etc. This was altogether voluntary on their part, for we have as yet counseled none of them so to do; so on yesterday we baptized and confirmed fifty-one persons, made some ordinations, and sent the Chain Island and Toboni brethren home as swift messengers of glad tidings. To-day we had to part with these Saints, who, when the parting time came, clung to us like a child to his parent; they threw their arms around us, kissed us, and wept like children. We have promised to consider them within our jurisdiction until you send them an elder, which latter they ask you to do without any unnecessary delay. Papeete is quite a port of call, and the opportunities at Sydney to send them letters, etc., will not be unfrequent. In all the islands there are perhaps five hundred Latter Day Saints, besides their children. They have promised to let us know their exact number so soon as may be. They have loaded us down with fruit; we are taking with us, by their bounty, bananas, mangoes, oranges, pineapples, and cocoanuts. Of course your position has been properly set before them; besides we left copies of our series of tracts, which they will have translated into Tahitian, and become familiar within a month. We also baptized one Englishman and one Frenchman. The Englishman is to be the school-teacher, and interpreter, etc. We promised to ask you to write to them. We hope you will do so without delay. They think of you as the great latter-day missionary to whom "Atua" (God) speaks good words as he did to your father. We must now bring our very long letter to a close. Remember us kindly to all, and pray for us.

Yours in the gospel,

C. W. WANDELL.
GLAUD RODGER.

—*The Saints' Herald*, vol. 21, pp. 145, 146.

Soon after followed a detailed account, which we give in their own words:

On the 6th of November, 1873, Elder Glaud Rodger and myself sailed from San Francisco on a mission to Australasia. Our vessel was the

barque Domingo; our business—to preach the gospel. We cast off from the pier at Stuart Street wharf at three o'clock in the afternoon, and at sunset were outside the Golden Gate and upon the bosom of the broad Pacific. After dark, and when the coast became shut out from our view, we still kept watch on deck until the government light on North Point disappeared below the horizon, when we bid our final good-bye to America, and all that it held dear to us, and went below for the night. On the next morning nothing was to be seen from the deck of our vessel but the vast expanse of troubled water beneath, and the sky above, limited only by an uninterrupted horizon; but the light blue of the water showed that we were still "on soundings;" and the great number of sea-birds reminded us that land was at no great distance.

Bro. Rodger was suffering from seasickness; but in a couple of weeks he got his "sea-legs" on, and then he was "all right." . . .

On the second morning the deep ultramarine blue of the water showed that we were "off soundings;" that we were fully upon the bosom of the great deep. Here was the time for a multitude of thoughts to unbidden come, compelling us to a rigid examination of ourselves; showing the sacredness of the trust confided to us, of carrying to a remote portion of the earth the pure gospel of the Son of God, and the message of love that we bear to the misled sons and daughters of the covenant. We can only pray for strength and opportunity; for wisdom, integrity and industry in the pursuit of our calling, leaving results in the hands of Him who hath called us.

On the fifth day out we were called to witness a burial at sea. One of our passengers had suddenly died. . . .

The weather continuing fine, and the wind fair, we made on the average about one hundred sixty miles per day. We watched the North Star in its continual change of altitude, until in latitude twelve degrees north we lost sight of it altogether. I spent a great deal of time in a critical examination of the "Lute of Zion;" "Fresh Laurels;" and the "Sabbath-school (double) Bell;" making selections of the choicest gems for use in Australia. It was a pleasant occupation, and I found myself well repaid for my trouble.

On the 19th of November, in latitude nineteen degrees, twenty-five minutes north, longitude one hundred thirty-five degrees, fifty minutes west, at about nine o'clock in the forenoon, I saw a novel sight; it was nothing less than a sperm whale in the air! He leaped from the water directly across my line of vision; and, during the five or six seconds he was in the upper elements, he must have gone his entire length (about sixty feet). As he struck the water the ocean all around him was lashed into foam. It was grand! Besides him we had seen a large finback, who crossed our bow at a quarter of a mile distant; and a grayback, who played around the ship for perhaps a quarter of an hour. Besides these, and a sperm whale, feeding near the Australian coast, we saw no whales

upon our passage. We saw an occasional shoal of porpoises, and many flying fish.

We are now (December 26) within the tropics where the sun, nearly vertical at meridian, has a terrible power. And such magnificent sunrises and sunsets. Sometimes the heavens all aglow with mimic fire and gold; too bright for the naked eye to gaze at steadfastly (we have a piece of stained window-glass which we can use when necessary), while a lower range of clouds, black with moisture, stands in bold, and oftentimes fantastic relief, in the foreground. . . .

Early on the morning of the third of December we crossed the equator in longitude one hundred forty-five degrees west from Greenwich. The wind was steady and fresh from the southeast. This was an exciting day. We parted the port after-fore shroud; and also a leak in the ship's bows, which had been growing worse for several days, became so bad that we had to shorten sail to keep the ship from plunging. The captain went below to examine. He found the apron split, and a stream of water coming through. The starboard knighthead was also fractured, and it leaked badly when the ship plunged the hawse-pipes under. He stuffed a lot of oakum in the apron, and nailed a piece of board over it to keep it there. This lessened the leak, but the captain and ship's officers determined that it was unsafe to attempt to conclude the passage in her present condition; so we bore up for Tahiti, one of the Society Islands, a little over one thousand miles distant.

THE SOUTH SEA ISLANDS.

From the *Pacific Directory* we find that the island of Tahiti was first discovered by Pedro Fernandez de Quiros, in 1606. Like many other early Spanish discoveries in the Pacific, this was unknown or unnoticed by the rest of the world, so that when Captain Wallis in the Dolphin discovered it, June 19, 1767, it was supposed to be an original discovery. He took possession of it in the name of George III, by hoisting the British flag. In 1769 Lieutenant James Cook, of the British navy, arrived here for the purpose of observing a transit of Venus across the sun's disk; and while here he surveyed the coast of Tahiti, and discovered several of the northwestern group, to which he gave the name of Society Islands.

In 1774 Don Domingo Bonecheo was, with two Franciscan missionaries, sent by the Spanish government to establish a settlement. Captain Bonecheo died, and the scheme of settlement failed. Several years now elapsed without any intercourse between Europe and Tahiti, but finally, in 1788, the British ship Bounty, Lieutenant Bligh, arrived at Matavia Bay (Tahiti), for the purpose of transporting breadfruit-trees to the West Indies. She remained here five months, during which time many of the crew formed connections with the native women. After the Bounty had set sail for the West Indies the crew mutinied, and, sending the officers of the ship adrift, they returned to Tahiti. Fourteen mutineers remained

at Tahiti. The others took their wives in the ship and sailed for Pitcairn Island (at that time unknown to Europeans), where they remained undiscovered for many years.

It was in February, 1808, that Captain Folger touched at Pitcairn Island, supposing it to be uninhabited. Imagine his surprise on seeing a canoe come from the shore containing two fine-looking, half-caste natives who spoke the English language as though it was their native tongue. These were the offspring of the mutineers and their Tahitian wives. It appears that the Bounty was well supplied with Bibles and other books, and that the mutineers had determined to bring up their children virtuously and religiously. They succeeded in creating a community, and it attracted a great deal of attention in Europe. "The happiness, simplicity, and excellence of this little isolated community were almost unequalled."

When discovered, three of the mutineers were still living. The British government did not arrest them, but, rather, proceeded to take especial care of their offspring. They were now getting too numerous for the capabilities of the island to support them, and the government in its generosity gave them, as a present, Norfolk Island. This island is situated midway between New Caledonia and New Zealand, and forms a part of the British colony of New South Wales. It is a beautiful island, and early visitors speak strongly in its praise. Says an officer on the spot, in 1847: "It is by nature a paradise, endowed with the choicest gifts of climate, scenery, and vegetable productions."

In 1798 the government established a civil colony upon this island. Subsequently it established a penal colony for doubly convicted, and the more important felons from Sydney. This convict establishment was broken up on May 7, 1855, and on the 8th of June, 1856, the offspring of the mutineers of the Bounty, amounting to one hundred ninety-four persons, were landed here without accident.

"Everything belonging to the Bounty was brought with them, and the island, with its buildings, two thousand sheep, three hundred horses, besides pigs, poultry, etc., were given them as a free and handsome gift from the British government. The island was brought into a high state of cultivation by the convict labor, and its roads, buildings, and gardens were in admirable order." Such is the history of these English-speaking half-castes who are now located within the bounds of the Australian Mission, and who may yet be visited by us.

Returning from this digression we will state, upon the authority already referred to, that the voyages made to Tahiti by the order of George III, excited wonderful attention in England, and one result of them was the formation of a missionary society in London, which in 1796 fitted out a ship to bring missionaries and the Bible into these newly discovered lands.

"Perhaps the very success of these missions led to their downfall, for

such was their harsh and intolerant policy, that two Catholic priests, with a third person, a carpenter, were forcibly deported from Tahiti."

This aggression drew down the vengeance of the French government, and in 1842 (about six months before Bro. Addison Pratt sailed from New Bedford for the South Seas), Admiral Thonars arrived and obliged Queen Pomare to sign a treaty which allowed liberty to all French subjects. After various controversies, backed by the presence of a powerful fleet, Captain Brouat, early in January, 1844, landed a strong force, hauled down Queen Pomare's standard, and hoisted the French flag. Since that time the Society group have been nominally under the French protectorate.

"In the abstract, however, French protection is but a name, for their power is absolute, and in a few years there will be no evidence of the years of labor and expense bestowed in rendering this beautiful island and its people civilized, in an English sense.

"The protectors, with their military system, have proven to be bad colonizers; they have neither developed the few resources of the islands, nor greatly changed the character of the natives.

"It may be reckoned that by far the larger number of the inhabitants of Tahiti and Eimeo profess Protestantism, whereas the number of native Catholics does not exceed one hundred in both islands."

THE MISSION TO THE SOUTH SEAS.

In the spring of 1843, Joseph the Martyr appointed Elders Noah Rogers, Addison Pratt, Benj. F. Grouard, and K. Hanks, on a mission to the South Sea Islands. These brethren left Nauvoo on the first of June of that year, and embarked at New Bedford on the 9th of the ensuing October. Bro. Hanks was buried at sea on the 3d of November. On the 30th of April, 1844, they made the island of Touboni (the principal one of the Austral group), and there left Bro. Pratt. They then sailed for Matavia Bay, Tahiti, arriving there on the 14th of the same month.[1] Bro. Pratt had great success at Touboni; and Elders Rogers and Grouard succeeded in building up a branch of the church at Papeete, the capital town of Tahiti.

On the 3d of July, 1845, Elder Roger sailed for America, and some time after that, Bro. Grouard left the Papeete Branch of the church in charge of Bro. Seth Lincoln [father of Elder G. S. Lincoln, now of San Francisco], and went to Anaa (pronounced, Ah-na-ah), or Chain Island. He was there joined by Bro. Pratt. In a short time they baptized nearly all the inhabitants on the island.

The *Pacific Directory* unwittingly pays these brethren a very handsome compliment, which we here insert: "A great change has been brought about in the character of these islanders within the last forty years, during which the Tahitian Protestant missionaries have been established at Anaa. . . . They have imbibed better tastes, and the Christian influence has made them more peaceful. . . . Since the establishment of the

[1] This is evidently an error and should read May 14.

French protectorate over these (Chain) islands, a Catholic mission was established on Anaa, at the village of Tuuhoza, where there are some stone chapels; but notwithstanding the zeal of these propagandists, they have not made much progress till recently."

Brn. Pratt and Grouard labored here, and at Tahiti and Touboni for eight years; during which time they carefully and fully taught their converts the doctrine and the order of the church, and impressed upon them a very high and pure code of morals, which they have not forgotten to this day. Finally, the Papists, finding that they could make no headway so long as the American elders stood between their flocks and them, they influenced the government to order them away.

At this time there were between fifteen hundred and two thousand Saints, distributed over some twenty islands. A persecution now commenced, a few particulars of which we here give. First: The protectorate compelled the white elders to sign a paper in which they obligated themselves to receive no support whatever from the natives, and in which they were otherwise oppressed. Next, a charge of sedition was preferred. Then their meetings were inhibited. Then all religious exercises, even to the family altar. Of course obedience to such orders had to be enforced.

At the time that Bro. Pratt left (May 15, 1852), there were a great many of the Anaa brethren in prison at Tahiti, and thirty-eight confined at Anaa. Their crime was for holding meetings after they had been forbidden by the authorities. They were diligently watched, and were forbidden to read, sing, or pray. Those at Tahiti were then compelled to work on Queen Pomare's road, and some of them were whipped so severely that they were sent to the hospital. Such was the wretched condition of the Saints at the time that their spiritual adviser, the man to whom they were attached beyond degree, was compelled by force to leave them to their fate. After he left, their persecutions became even more severe. They were forced to the Catholic Church by the bayonet. In resisting this six lost their lives! The protectorate soon found that the Papal church had given them a very troublesome job, and one that promised to last a good while, and finally, after due consideration, they released the brethren and sent them home.

At the time when this mission was established, there was no foreign market for the products of the islands, and their only market was at Papeete, where a part of the whaling fleet occasionally recruited. Now, all this is changed. The settlement of California by the Americans, and the opening of the port of San Francisco, together with the wonderful impetus given to trade in Australasia, have created an active trade with Polynesia.

The products for export of Toubonia are cocoanut-oil, fungus, and ship timber. Of the Tomotou group, Chain Islands: pearls, mother-of-pearl, cocoanut-oil, beach-le-mar, fungus, marine shells, and coral specimens. Of Tahiti: oranges, bananas, pearls, tamarinds, cocoanuts, oil, coffee, sugar, and cotton. The cotton plant is perennial, and needs replanting

only once in five years, and then only to keep it from becoming a tree. Beach-le-mar is a moss, growing on the rocks near the seashore; it is a food plant with the Chinese, and finds its way to their country via San Francisco. Fungus is a stinted plant that flourishes upon otherwise barren ground, and is valuable for its coloring properties. All these find a ready market in San Francisco.

There are two lines of schooners running constantly between Papeete and San Francisco, via the Marquesas Islands, carrying a monthly mail; and there are quite a number of small schooners and cutters trading between the neighboring groups and Tahiti. There is really no French commerce here, and Papeete is valuable to France only as a port of call, and as a coaling station for its war vessels and transports going to and coming from New Caledonia, its great penal colony, to which so many of the Paris Communists have lately been banished.

We have no data from which to give the amount of exports, except that last year Anaa alone exported two hundred tons of cocoanut-oil. The natives furnish this oil to the merchant at about ten cents per gallon, taking payment in goods at really high figures, so that they are the veriest slaves to capital.

TAHITI.

But to return to our ship. We are now south of the equator; and past the region of equatorial calms (the Doldrums), and are standing due south for Tahiti. The air of the tropics is delicious; respiration is fuller and deeper than in a cold climate, and one becomes sensible of the pleasure of breathing.

On the 13th of December we made the island. The formation is volcanic, and the main peak rises nearly eight thousand feet in the air. The island is surrounded by a coral reef, with an occasional opening through which vessels can pass. The ever restless ocean dashes its great waves against this reef with a fearful roar that can be heard five miles off; but the inside channel is as smooth as a mill-pond. A miniature steam-tug comes outside the reef and takes us in tow, and we head for the western entrance of Matavia Bay.

The French have erected two bastioned earthworks to protect this entrance, one of which mounts six, and the other ten guns. We afterward visited the latter, and found the armament to be eight thirty-two-pounders, and two ten-inch shell guns. . . . We dropped our anchor close in to the quay at Papeete.

Here is the seat of the French protectorate for this and other of their Polynesian possessions. The American and British governments have each a consul; and Queen Pomare (the native sovereign), here holds her court, and exercises a certain authority, but apparently in harmony with the protectorate. Papeete is a town of perhaps two thousand inhabitants. Its mercantile business is mainly in the hands of Americans. The streets are narrow, and in many places the trees on each side join branches overhead, forming a perfect shade. They are macadamized,

and kept surprisingly clean. The French Protestants, and also the English, have well-established missions.

The Catholics have a cathedral building partly finished; it is built of coral rock, with door and window facings of basalt. The walls of their monastery are also up; the outside walls of the half-basement are fully five feet thick; and the little square window holes are protected by iron gratings to keep out intruders! We examined this building with a strange interest. Its cloisters, which have their dark history yet to make, are neither more nor less than prison cells; the partition walls of which are fully two feet thick—thick enough to prevent a scream in one cell from being heard in the next! . . . Alas! must this beautiful island, which has neither snake nor poisonous insect upon it, be cursed with such an institution? . . .

We remark that the natives are a great, strapping, well-made set of men; and the women are not lacking in good looks or in splendid physical development. Situated in this delightful climate (latitude seventeen degrees south), entirely within the Tropic of Capricorn, clothing ceases to be necessary for either the health or comfort of the body. It is only used for purposes of ornamentation, and out of regard for the conventionalities of civilization.

The natives are not clothed—they are draped. For instance, the men wear a breech-cloth (a cloth about two yards long, by one wide) wrapped around the loins. It covers the body from the waist to the knee, and over this they wear a shirt. These, with a hat, constitute a male dress. The breech-cloth is a very tasty affair. It is of a very showy pattern, with large white figures on a blue ground, and looks exceedingly well. The natives, high and low, rich and poor, male and female, go barefoot. We saw the Catholic priest parading with his school, and excepting his professional robe, he was barefooted, bare-legged, and in his breech-cloth! The women's dress consists of, first, the inevitable breech-cloth; second, a handsomely made loose gown fastened at the neck, falling well to the feet, and trailing behind (but it is never allowed to trail in the mud). If this gown is of a very gauzy texture, it is worn over a chemise. These, with a stylish bonnet, complete the toilet of the Tahitian lady.

We visited the native houses, and were surprised to find so much cleanliness and neatness displayed, and so little of slovenliness and dirt. They all read and write the Tahitian language; and once in a while we found one who could make himself known in English. We found books in every house; sometimes quite a library. By an examination of their grammar, we find that their language is nearly all vowel, and but few consonant sounds; that is, it is spoken mainly by the throat, tongue, and teeth; and the lips are seldom used.

Apropos of this, how is it that language adapts itself to the climate in which it originates? In Russia, with the aid of consonants, the people are enabled to speak mainly through the lips and teeth, thus shielding the throat and lungs from direct contact with the frozen air.

As we proceed towards the tropics the consonants disappear; the vowels predominate; and in conversation the organs of articulation are thrown open. . . .

Here is the home of the breadfruit-tree. We see it all around us; it is the commonest tree in Papeete. It is a good bearer, and grows to be a very large tree. We saw specimens of the fruit on the tree, fully two thirds the size of a person's head. When boiled or fried, it tastes like the potato.

Queen Pomare has opened, macadamized, and embowered, a public road, which, following the seashore, extends all around the island, making a most delightful drive of one hundred miles in extent. It is kept in repair by convict labor. We did ourselves the honor of visiting the Queen. She received us very kindly; conversed with us in English, through her niece, the heiress-apparent to the throne; and when we arose to leave, bade us a friendly adieu. She is now quite old—perhaps seventy-five years—but still straight as an arrow, and retaining all her faculties in perfection.

There was an easy dignified grace about both her and the princess that was becoming. Pomare must well remember the time when her people were nude savages, without the redeeming features of their present civilization. Report speaks of great licentiousness in the rude old times; and what marvel, when, on Tahiti, free-love was, and to a certain extent still is, the established order of things; and climatic influences compel all nature to run riot in sheer voluptuousness. But the race is still robust, the blood uncontaminated, as a rule, and the power of transmission is still vigorous and unimpaired.

THE LOST FOUND.

On Friday, December 19, as we were straying out of town on the Queen's road, two middle-aged men accosted us, and wanted to know if we were missionaries. They could not speak a word of English, and we gave them to understand, as well as we could, that we were missionaries bound for Sydney. They still clung to us, frequently using the name, Parato. The fact is, they were brethren of our faith, mysteriously led to accost us, and were inquiring if we knew Addison Pratt. Their persistency became so marked that we began to suspect them of being police spies, and got away from them as soon as we decently could.

We passed along into the open country, and there finding the Queen's road overseer, who spoke good English, we were informed that there was a settlement of Mormons at Tiona (pronounced Te-o-na), five miles west of town. He could give us no names; said there were none of our people living in Papeete; that they had been somewhat persecuted in times past, and for the sake of peace had all settled at Tiona (Zion).

Well, well! and so we have found our brethren at last—at the eleventh hour! for the ship is to sail to-morrow afternoon. We prayed for her detention, and she was detained until the following Thursday (Christmas).

On Saturday, the 20th, we started before breakfast for Tiona. At

Faaa we stopped at a house reported to us to be the residence of Mormons. They were very friendly, gave us cocoanut-milk to drink, and furnished us a guide to show us the Mormon missionary (all preachers here are called missionaries). We now found Bro. David Brown, who speaks good sailor English; and through him we soon found the rest of a devoted little branch of the church.

We can not find words to convey to you an adequate idea of the joy of these Saints in beholding us; it had been so many years since they had seen a white elder; and our coming was so unexpected. Bro. Brown is an East Indian; learned his English on board a whaler, and has been here for about ten years. He is a very influential man in the church at Tahiti, though he holds no presiding authority. After introducing us to the Saints he took us to his own house, which he appropriated to our use, and which remained our headquarters during our stay.

All was now excitement in Tiona; a meeting was called for three o'clock in the afternoon; the traditional yellow-legged chicken was duly prepared for our benefit, and at one o'clock in the afternoon we broke our fast on fried chicken, boiled breadfruit, cocoanut-milk, etc.

We were quite surprised at the neatness of everything around us; the floor, and the large mats which covered it, answering the purpose of a carpet; the table-cloth and bed were scrupulously clean, reconciling us at once to the (to us) novel manners and customs of our Polynesian Tionars.

The Saints' meeting-house at Tiona is a bamboo structure; is well situated; is comfortably seated; is furnished with a bell, a pulpit, and a communion-table. There is an entrance at each end of the building—one for the brethren—the other for the sisters' use.

At three o'clock we commenced our meeting. The society has a well-trained choir, with Sr. Pipi as leader; Bro. Reipu (pronounced Ra-e-poo), her husband, leads the bass. When the hymn was given out the congregation arose and heartily joined in with the choir in a well-executed piece of music. The peculiar accentuation of the language gives character and style to the music; and its novel yet pleasing harmonies corresponded with all our strange surroundings, and excited emotions within us not easy to describe.

After prayer and the singing of the second hymn, we explained to them the history of the church; the death of Joseph the Martyr; the subsequent wickedness and scattering of the people; and finally the Reorganization, with young Joseph at the head.

One peculiarity we noticed was, that they had brought their Bibles with them, and when we incidentally made reference to the writings of the prophets or apostles, these Bibles were at once opened and the quotation examined.

We showed how singularly God had ordered events to bring us to Tahiti, and for a purpose, too, which all could see; and advised them to at once recognize the Reorganization, and labor under the leadership of Joseph.

With the instinct of true Latter Day Saints they applied for baptism, etc. Resting satisfied with the assurance of the brethren that we would not be violating any municipal regulation, we appointed the next day (Sunday), to attend to ordinances; and at the same time gave notice that we should transact important business connected with the Reorganization.

In the evening all hands and the choir met at our rooms and entertained us with, "The Spirit of God like a fire is burning," and other inspiring songs of Zion, all sung in the Tahitian language. But anxious as they were to give us pleasure, they were still more anxious to hear from us; and so we entertained them with a discourse upon the history of the church, in which we averred that polygamy was a device of the Devil to corrupt the Saints and overcome them.

On the next day the morning service commenced at eight o'clock in the forenoon. At its conclusion we found that nearly the entire branch, with certain visiting brethren from the neighboring islands, were intending to be rebaptized. Knowing that this would create an excitement in the public mind, we again questioned the brethren concerning our right in the premises; and being assured by them that it was "all right," we repaired to the seaside, and there in the pure blue waters of the Pacific, Bro. Rodger baptized fifty-one persons.

There were many bystanders present, and a Catholic church stood within the distance of a half mile, while one of its spies was in our midst taking notes of our doings. The baptisms being accomplished, we retired to change, and then to reassemble at the meeting-house.

At the afternoon meeting we confirmed the newly baptized; after which we organized for business purposes, with Elder C. W. Wandell in the chair, and Elder Reipu, clerk. The following native elders were present: From Tonboni, Teapo, and Pe. From Anaa (Chain Island), Tara, Parata, and Tenate. From Tomotou, Teagi. From sundry places, Tave, Paea, Raidoa, and Paita. From Tahiti, Taniera, Reipu, and David Brown. Taniora is the presiding elder at Tiona. He is a gentleman of education and refinement, and was formerly connected with the Protestant mission at Papeete. By a regular vote in each case these brethren were reordained elders, and were appointed to specific fields of labor, with instructions that they were to do no ordaining except for branch government purposes, until they should hear from Bro. Joseph, or until an elder should be sent from America to preside.

That afternoon the Saints appeared in their best. The brethren were dressed in pants, shirt, and coat, scrupulously clean. The sisters modestly and tastefully dressed in the American style; in fact the congregation would anywhere have been considered decidedly respectable. After the meeting the regular old-fashioned hand-shaking had to be gone through with. The meeting, however, had been a very long one; and so many confirmations and ordinations, with the instructions, had made me very tired, and I went to our room and lay down for a nap. I had been

there but a few minutes when Bro. Rodger came and awoke me, telling me that he had been arrested for baptizing without a license.

A Bro. Smith, whom we had just baptized, was arrested with Bro. Rodger. He had unquestionably been mistaken for me. Bro. Rodger returned to the meeting-house, where the officer was, and I started to follow him, but was prevented by the brethren. Amid the wailings of the sisters and the protests of the brethren, Brn. Rodger and Smith followed the officer about a quarter of a mile to a public house, where it was ascertained that the officer was drunk; that he had no papers, and was acting without authority. Our brethren were then set at liberty, and soon they came returning to Tiona with songs of rejoicing upon their heads. During the afternoon, while I was in the meeting-house writing out licenses and letters of instruction, this same officer came and made a great bluster as to what he would do the next day; but he said nothing to me, nor interfered with me in any way.

THE FEAST—THE ADIEUS.

In the morning we all met at the meeting-house, where we well improved the time in instructing the Saints in their duties. At dismissal it was agreed that our adieus could not be delayed longer than to-morrow at noon. The Saints wanted to go in a body to see us on board; but being satisfied that we had in some manner violated an ordinance of the protectorate, for which action we were liable, we thought it the part of wisdom, if possible, to avoid any further excitement.

The next morning we finished our writing; met with the Saints at the meeting-house, and then tried to get away; but a feast was preparing, and there was no letting us off before that was over. So at eleven o'clock in the forenoon we sat down to the feast under the grateful shade of a patriarchal breadfruit-tree. A raised platform was fixed for Bro. Rodger and me, upon which was set for our use boiled breadfruit, raw bananas, cocoanut-milk, fried chicken, scrambled eggs, etc., all of which was laid upon a table-cloth of spotless purity.

Our table was at the head of a large oblong circle, some thirty feet across, covered with Tara leaves (a large broad leaf), which gave it the look of green carpeting. Around the edge of this circle the feast was set; the center of the circle being graced by a canoe-shaped wooden vessel, which held a barbacued hog.

However, before we had time to compose ourselves for the work in hand, a difficulty arose in the shape of several dogs, chickens, and a pig, which incontinently broke through this charming circle of hungry Saints, and made a splendid charge on the edibles around them. Then such a time! But in all such contests man will come off victorious; so one brother whipped off his bandanna, festooned it around one of the pig's fore feet, led him outside to a sapling, and there triumphantly tied him! The dogs and chickens also were finally got outside, and a patrol established to keep them there. So order was restored, and then, after lifting

the voice in thanksgiving, to the great Author of all our mercies, we set to in good earnest to do the amplest justice to what was before us.

Bro. Rodger and myself were told that we could help ourselves to such as was set particularly for us, or we could call for anything in the feast. In order to show them that we entered heartily into their arrangements, and felt to be one with them, we immediately called for some of the pig in the canoe. We were rewarded by a general smile of gratfication, and the first cut of the pig.

The feast proceeded. It was wonderfully strange to us; all the circumstances conspired to make it so. We had started in good faith for Australia, and here we were at Tiona, in Polynesia! Why should the good barque Domingo (Sunday) spring a leak in fine weather, and in that particular part of the ocean which necessarily made Tahiti our only available refuge? Was it not one of those special providences which occasionally occur to keep us in remembrance of the unceasing watch-care which Jehovah has for the cause of Zion? And who are these whose fine open countenances show the kindly spirit within? They are Latter Day Saints; not all of them old-timers, for it is probable that not more than half a dozen of them ever heard Addison Pratt or any white elder. They have come into the church through the labors of the native elders since Bro. Pratt was compelled by the French to abandon this mission.

The greater part of these Saints have now for the first time heard the voices of elders from America; and how their trusting hearts are drawn to ours! We are to them almost as though we had come from the courts of heaven! Instinctively they love us; and yet, after so brief a sojourn, we are about to leave them. Such thoughts as these would come to us; but we were unprepared for that exhibition of intense emotion just now to surprise, charm, and capture us, by the irresistible force of its own impulse!

We wrote to you from Tahiti how they, at parting, embraced and kissed us—how they hung upon our necks and wept like children! There were Brn. Brown, Taniera, Avaepii and Reipu, among the rest; and then among the sisters was Sr. Pipi, the choir leader. Poor Sr. Pipi, should her eyes ever see these lines (and they will if you print them), we beg her to rest assured that if our kind wishes can do her good, or add to her happiness, she has them without limit.

That we could remain unmoved amid such a scene, was impossible! Indeed, we were quite overcome, and found it necessary to get away as soon as we consistently could. Bro. Reipu had been selected to see us safe on board; but he was so overcome by his feelings, that a less sensitive brother had to take his place. One sister followed us for fully a half mile; then, kissing our hands, returned weeping toward Tiona.

On our way to Papeete, we had time to discuss the situation. We had not yet been arrested, which fact was almost a guarantee that we would not be. If we should, either one or both of us, we would not pay any fine; but rather, go to prison, believing that God intended us to remain

at Tahiti for a season; but if we were left free to pursue our voyage, we should take it as a sign that God had ordained that the Reorganization here, should be started without placing itself under any obligations, either directly or indirectly, to the Papacy.

We passed through Papeete the cynosure of all eyes, for the proceedings of yesterday had been blazed abroad; the *gens d'armes* stared; but nobody troubled us. We had two hours of time yet before we needed to go on board, and we went to the house of Bro. Parato, to rest and refresh ourselves. Here we learned that information had been duly laid against us at the proper tribunal; but upon consultation it was determined not to prosecute. The fact was, they were glad enough to get rid of us without creating any further excitement.

Well, so much for our visit to Tahiti. We leave with an improved opinion of the native Society Islanders, and particularly of the Latter Day Saints; and we have a clearer illustration of the innate power of their faith, in their isolated condition, than we have seen elsewhere.

The Saints had many questions to ask us, one of which was with regard to the proper day to observe as Sunday. We at first thought that the Seventh-day Baptists had been there; but it appeared that when the Protestant missionaries first came, they came via Cape Horn; that is, they sailed westwardly from England; and as Tahiti is in the Western Hemisphere, in longitude one hundred forty-nine degrees twenty-eight minutes twenty-one seconds west from Greenwich, they had no occasion to change the day of the week in order to keep their reckoning right. The protectorate, of course acknowledges this, and the Protestant and civil Sunday are the same.

But the first Jesuits came via the Cape of Good Hope; that is, they sailed eastwardly from Paris. Now, as in the other case, the true time from which to reckon was from either Greenwich or Paris; and when they crossed the one hundred eightieth degree of east longitude they should have added one day to their reckoning to preserve the true time. But they persisted in keeping their reckoning just as it was, and, consequently, when they arrived at Tahiti they found their time one day behind that already established. They stupidly refused to change their reckoning, and so the Tahitians to this day have two Sundays to every week.

The fact is, the Papal church has never given up the "plane theory" of the earth's surface. At the trial of Galileo before the Roman Inquisition, the Pope, cardinals, and clergy, were so emphatic in their denunciation of the "globe theory," that the present clergy will not admit the truth of the astronomer's theory, without questioning the infallibility of the church of Rome. We showed the Saints that the Protestant Sunday was an astro-theological truth, and to regard it as such. At this point in our narrative, we commenced a demonstration of the "globe theory" of the earth's surface, based upon the fact that the Thursday on which we left San Francisco was Friday in Sydney; but it was so much like a labored

effort to prove that two and two make four, that we threw it aside. The question now arises, What do these Saints need? In the first place they need two competent white missionaries to live with, and labor among them. These men should have a fair understanding of the grammar of the English language, to enable them to readily understand the construction of the Tahitian; they should be well versed in the doctrines of the church; they should be men of fair business qualifications, and of sterling integrity of character. Also, they should have arrived at that age in which they can look upon a woman, if not with indifference, at least with tranquility.

In the second place, they need help to raise them out of their present pitiable condition, in a commercial sense. With a world of wealth in the form of pearls, mother-of-pearl, marine shells, and coral, beach-le-mar, fungus, cotton, coffee, sugar, cocoanut-oil, and the finest tropical fruits in the world, they are poor because they are compelled to take in exchange for them the pittance allowed them by their commercial masters. Nothing could be easier than the formation of a joint-stock, or coöperative organization, by the California Saints and these brethren, unitedly. This, in due time, would make the mission self-sustaining; would bring some revenue into the tithing fund, and would make the parties wealthy. Finally, we think it imperative that these islanders be no longer neglected. It is certainly to be hoped that the ensuing April conference at Plano will revive and set in more perfect motion the South Sea Island Mission.

On Christmas day we hove up our anchor and stood out to sea, all in high spirits at the prospect of soon accomplishing the remainder of our passage. On Thursday, January 8, we crossed the one hundred eightieth degree of longitude, and instead of calling the next day Friday, the 9th, we ignored it entirely, and called it Saturday, the 10th. Our time thus corrected would correspond with the Sydney time. . . .

On Thursday, January 22, 1874, we entered the harbor of Sydney. I left Bro. Rodger on board to take care of the baggage, while I went on shore to secure lodgings. Went to John Benneth. They were very glad to see me. Bro. Benneth took me to the hatters and fitted me out with a new hat, and then took me to Bro. Ellis's. Had a good talk there. Sr. Ellis had seen us in a dream, and was expecting us. Bro. Ellis went with us to Bro. Pegg's, and from there to Bro. Nichols', where I hired a room, and the next day Bro. Ellis paid for the drayage of our things to our lodgings. We immediately began visiting the Brighamites and distributing tracts.

On Saturday we went to visit Elder Beauchamp, at his lodgings. He is the Brighamite missionary. We urged the privilege of speaking to his congregation on the next day. He refused, and also challenged us to a discussion, we to select the subjects. We returned home, wrote out and sent him the following:

1. "Was Polygamy a tenet of the Church of Jesus Christ of Latter

Day Saints at any time during the lifetime of Joseph Smith the Martyr?

2. "In whom is the right of Presidency of the Church of Jesus Christ of Latter Day Saints, in Joseph Smith or in Brigham Young?"

Authorities: Bible, Book of Mormon, Doctrine and Covenants, and *Times and Seasons;* and by courtesy, the *Millennial Star;* time to be equally divided—expenses, ditto. After dilly-dallying for two or three days, he sent us word that he declined the discussion as too unequal and one-sided!

We continued to occupy the time in visiting and distributing tracts. Bro. Rodger visited in the country a few miles and preached. On Sunday evening, February 1, we formally opened the mission by a meeting at our lodgings. Our room was well filled with a select audience. We had a good meeting, and an excellent feeling prevailed. Being now sure that the mission would be successful, we hired the United Temperance Hall for three months, at a rate unexpectedly low. The hall is centrally situated. On Sunday, February 8, we baptized Richard Ellis and Albert Espinall, and held an afternoon and an evening meeting at our new hall. At both meetings the congregation seemed greatly interested. We have an appointment to baptize on Sunday next, and feel that the mission has made a secure lodgment in Australia.

C. W. WANDELL.
GLAUD RODGER.

—*The Saints' Herald*, vol. 20, pp. 225-231, 292-297.

CHAPTER 4.

1874.

SEVENTIES—EUROPE—CONCENTRATION—AVONDET — ITEMS — AN APPEAL—PACIFIC SLOPE—HELP AFFORDED—ANNUAL CONFERENCE — PACIFIC SLOPE CONFERENCE — NEBRASKA — I. SHEEN'S DEATH—FROM THE FIELD—FINANCES—ITEMS OF NEWS—CALIFORNIA—DEBATE—AUSTRALIA—J. T. DAVIES—D. H. SMITH—A NEW PROPHET—A CHALLENGE.

THE year 1874 opened with activity in all parts of the mission field. In order to prepare for a more extended missionary effort it was desirable that the Quorum of Seventy, upon whom the great burden of missionary work must rest, should be placed in as good condition as possible. On January 17, Elder C. G. Lanphear, president of the quorum, wrote an urgent appeal to the members of the quorum to report to him before the General Conference, stating if they were ready for duty; and on the 24th, the president of the Twelve issued the following letter:

Seventies.

Dear Brethren: In view of the wide, and every-day extending field inviting laborers, together with the increasing desire to hear on the part of all classes, and the activity of the enemies of truth, we feel prompted to address you, and bring to your consideration the present want of a more numerous and active traveling ministry. The world is ripening; creeds and theories changing; new questions arising; and new issues forced upon the religiously inclined, as well as upon the religious teachers. The spirit of irreligion is rampant, and Christianity is attacked at all points. The Iconoclasts (breakers of images) of to-day, are seeking to break down the temple and altar of God—the pillars of gospel truth, and obliterate (what sectarians have obscured) the foundation of hope.

At this juncture an unusual disposition is manifested to lend an ear to the words of life; the church feels this increased weight of responsibility to furnish an increase of laborers corresponding to this increased

demand; and its main resource in the matter is the Seventy. How many of you will respond like the ancient of the Lord, "Here am I, send me"? How many can so respond and take the field from the next annual conference? As many as can, and will probably do so, please inform us of their willingness and intention; and if drawn to any particular region, name it and the principal reasons for choosing such locality. If any are willing, and are prevented by obstacles they can not remove, advise us of such facts. Those already in the field, whether upon home or foreign missions, we request to communicate with us upon the condition, prospects, and wants of their several missions, of any change of labor contemplated by them. By complying with this request at as early a day as convenient, we will be the better enabled to provide for the various wants of different localities by having a better understanding and preparation against the conference. And we would here suggest, that it will be a praiseworthy act on the part of local brethren and branches, where a seventy is resident and in shackles, to "loose him and let him go." Brethren, try it; and may the God of all grace reward you, and inspire those to help move the cause of Zion, and in hope of its complete redemption.

We remain your coworker in the vineyard of the Lord.

J. W. Briggs.

—*The Saints' Herald*, vol. 21, p. 92.

Europe.

January 24 Elder J. S. Patterson wrote encouragingly from Birmingham, England. Spoke commendingly of the labors of Elders Bear, Avondet, Evans, and Brand, and of the efforts of local brethren who had nobly assisted them. They expected soon to organize several new branches where the membership had been materially increased.

On February 1 President Smith wrote concerning concentration of effort, and gave examples of good results. He states:

Our work—the elders' work—demands that where an opening—a breach in the enemy's lines—offers a strategical point of attack, there should be a combined, a concentrated effort made at that point.

This has been most happily demonstrated in the following instance, as related by Brn. John H. Lake and Daniel F. Lambert, in a late letter from Montrose, Iowa, of which we make the following extract:

"We consulted with our Father as to where we should go, and immediately came to the conclusion that Farmington, Van Buren County, Iowa, was the place where the Lord wished us to go. Accordingly, on Wednesday following (December 17), we went to Farmington, and began a series of meetings that evening, Bro. Lake making the introduction, by showing that we as a people stood upon the original platform of the

church. The next evening Bro. Lambert introduced the subject of the kingdom of God, which we treated upon in all its bearings, showing the officers who belong to it, and also its laws, their unchangeability and consequent power to save men with an eternal salvation. This done, we introduced the subject of the apostasy from the primitive church, showing in three ways that there had been such an apostasy. Firstly, that there had been prophetic declarations made showing that such an event would take place. Secondly, that the Christian world was without the officers, and had failed to practice the laws which had been placed in the church of Christ in its primitive organization. Thirdly, that God had promised to send an angel having the everlasting gospel to preach to them that dwell upon the earth, which he certainly would not do if there had not been an entire apostasy from the primitive church. We then treated upon the restoration of the gospel, the coming forth of the Book of Mormon, and other subjects. Our meetings were well attended, and we were greatly blessed, being enabled to labor together with confidence and satisfaction. At the close of the meeting, Tuesday, December 30, having held thirteen preaching meetings, we gave the opportunity for persons wishing to obey the gospel, to manifest it by rising to their feet; three arose. Brn. Lambert left on the first of January, and I attended to the baptizing of the three who had presented themselves the previous evening; and also two more who presented themselves at the time of baptism. I continued the meetings nearly two weeks longer, during which time I baptized six more, and left others believing who were not baptized."

Here was an opening, and these two men rallied their ministerial forces and held a month's protracted meeting. The result was eleven were baptized.

So, also, the brethren in Canton, Illinois, having determined upon a continued effort, have been steadily driving home their charges upon the strongholds of sin; and now Bro. Forscutt writes:

"We had a glorious time here on Sunday last. Three were baptized, one of them a Mr. Seward, of Peoria, for several years elder; that is, presiding elder of the Disciple Church of that place, and as such recognized and honored by the congregation up to Sunday last, both on account of his ability and Christian uprightness. His conviction is due to the private endeavors of our excellent Bro. and Sr. Robinson, of Peoria; his conversion to the power of God in our glorious social meeting of Sunday afternoon last. God be praised, the ice is breaking, and the sunshine of truth again cheering us, not only by its lovely rays, but also by its causing the truth sown in the winter of barrenness to spring forth in the verdant foliage of the new life of the coming harvest."

Brn. D. S. Crawley and F. C. Warnky, down in Kansas have been steadily warning the people for the last two years; and now Bro. J. T. Davies is engaged, and there will be concentration of energies down there, by and by, and good results will certainly ensue.

Brn. Joseph C. Clapp and John H. Hansen are pounding away at the

doors of superstition and vice and folly, down in Kentucky, and will soon reap if they do not slacken their energies.

And so it is, and will be, everywhere.

What we now advise is, that the elders go two by two, and labor together. Find, or make an open door, seeking direction of our Father, and then begin in mildness, firmness, and amiability to tell the story of Jesus and him crucified, together with the things of the kingdom of God; and continue the effort, unless warned by the Spirit to go hence, until the harvest and the gathering appear. Concentrate your energies; make your labors effective. Boast not nor talk of mighty faith; but tell the people the Son of God will come.

As much as possible avoid going from branch to branch; but leaving the branches in the care of the proper custodians of their weal, strike out into the wide-spread harvest-field, where earnest souls are waiting to be garnered into God's great church.

It is, in our opinion, a good policy to hold several successive meetings in the same place; giving a fair opportunity for all who may become interested to investigate.

Try it, brethren, and report progress.—*The Saints' Herald*, vol. 21, pp. 80, 81.

Avondet.

On February 3, Elder J. Avondet wrote from Geneva, Switzerland, stating that he had returned there from Italy and was busy in his ministry. He asked to be released.

The following items are from the *Herald* for February 15:

Bro. Jason W. Briggs delivered three lectures in the Union Hall, at Sandwich, Illinois, February 2, 3, and 4, 1874, at the solicitation of Elders Blair, Rogers, and Banta in defense of Christianity, in reply to lectures delivered in the same hall, upon the "Origin, Evidences, and Absurdities of Christianity." What the result may be we can not yet say.

Bro. Blair left for Mission on the 7th inst.

Bro. J. J. Cramer was at Viola, Mercer County, Illinois, on the 5th, speaking to good houses.—*The Saints' Herald*, vol. 21, p. 113.

An appeal.

February 15, Elders Bear and Avondet wrote the following letter from Geneva, Switzerland, which portrays the difficulties and discouragements met with in those fields:

Bro. Avondet and myself are in Geneva at present, a long time since we desired to meet. A few days ago Bro. Avondet returned from Italy to Geneva, and sent me word that I could come there to see him; both of us rejoiced to see one another, as brothers in Christ Jesus, working for our Master. His mission is just as hard as mine, and both of us are almost at the last extremity in our temporal wants; the rich do not want the gospel, only the poor, and they can hardly sustain themselves, and are therefore

not able to help to support us in the necessaries of life; times are hard, very hard. It is very difficult for us to get labor and support ourselves in that way, because there are at present hundreds and hundreds of the laboring class without employment; and another thing, the wages are so low; and a third thing is, people have no confidence in us, when we have to go and hire ourselves out for work. They say, "If your church is the church of God, as you say, why do they not sustain you with proper means to carry on the work?"

All the missionaries of the other denominations are sustained with the necessary means to commence their work; but till the present we have not. We are in a land and among a people all different to America, and have to break new ground. In America there are branches scattered very near all over, where the traveling elders can get supplied more or less; here it is not so. We have to pay for all we need; to beg we are not accustomed, and can not do it. I have used up my means, and also money which was my wife's; she was willing that I should use it for the sake of the gospel. Bro. Avondet has also used his own means to carry on the work.

We counseled together what would be the best for us to do, and come to this conclusion, to write to you and the churches in America, and ask this question: Will the church in America sustain us with the necessary means for us to live, and the printed word to build up the church of Christ in these countries, Italy, Switzerland, and Germany, or not?

We are satisfied that the church can be built up here; that many will embrace it, when we can spend our time in spreading the truth; if the church can not sustain us immediately, then we are not able to stand any longer, and ask to be released, which would give us pain indeed to give up our mission when the Spirit testifies unto us that a great work can be done here; but we are in this position now, that we can see no way for us, if the church does not take immediate action in our behalf and the work of God in these countries. We also concluded that if the church in America would help us, we would like to travel together, if you give your consent to it; we think we could do more good in going together than single; two testimonies are better than one.

We hope the church will sustain, not only in word, but in deed also; or release us from our mission, and let better men try here with means only as we had. When the work is once started, then the mission will supply itself.—*The Saints' Herald*, vol. 21, pp. 177, 178.

The following from the *Herald* for March 1, will be found interesting:

Bro. David Smith is again ill. The abiding faith and prayer of the Saints are requested in his behalf. He has been so constantly engaged since he first began his ministry that he is missed very much, and almost constant inquiry is made about him.

Bro. Jason W. Briggs started for the field in Michigan on the 16th ultimo. Bro. Blair left for Wisconsin on the 17th ultimo.

Read the letter of Brn. Wandell and Roger in this number, and praise God that his Spirit watches over his work. Here is an illustration of what the church might have done in preventing evil doctrine from destroying the greatness of the work. The time will soon come when elders who wish to make a sacrifice of their lives to preach to the isles of the sea may have an excellent opportunity to do so. Who will go?

We left the quiet (?) of the "sanctum" on the 13th ultimo, and visited the Saints at Canton, Fulton County, Illinois, to be present with them during their services on Lord's Day. It has seldom been our lot to have a more enjoyable visit than we had with the Canton folks. It was in Canton that we read the rudimental principles of human law, in the office of Judge William Kellogg, now deceased. We formed many acquaintances during our stay in the town, and upon returning there after an absence of eighteen years, some of them gave us a very kindly welcome. The Saints in Canton, St. Davids, Orion, and Lewiston rallied, and on Sunday we held three services; two morning and evening, in the opera house, and an afternoon session in testimony-meeting in the Saints' "hired house," a small but pleasant hall. The evening service was largely attended, some hundreds being present. Bro. Jeremiah Jeremiah has charge of the flock at Canton; but on the occasion of our visit, Bro. Mark H. Forscutt had charge of the public services, morning and evening. The singing was good and cheering; of the preaching we have nothing to say; an excellent spirit seemed to prevail among the Saints. The citizens of Canton are quite interested in our people and very respectful and attentive during worship.—*The Saints' Herald*, vol. 21, p. 144.

March 6, 1874, Elder A. H. Smith wrote a detailed account of his trip across the continent. Leaving his companion, Elder James McKiernan, at Council Bluffs, Iowa, he hurried on to California, arriving in Sacramento on July 19, 1873, and two or three days later in San Francisco, since which he had been engaged in getting the Australian missionaries off, and in other duties. Pacific Slope.

A letter from Elder J. Avondet from Geneva, Switzerland, dated March 24, 1874, brought the cheering news that the appeal for help had been responded to both from America and England, and he and Elder Bear had resumed work with renewed courage. Elder Bear had gone to Zürich, where he was soon to be followed by Elder Avondet. Help afforded.

The annual conference met at Plano, Illinois, April 6,

1874, Joseph Smith and W. W. Blair presiding; H. A. Stebbins, secretary; T. W. Smith and Z. H. Gurley assistants. The conference continued six days, adjourning on the 11th. The attendance was not so large as the year before, but the sessions were pleasant and harmonious. Among other items of business are the following:

Annual conference.

President J. Smith offered his congratulations to the conference on the moral aspect of the church at the present. There was a strong feeling now to see righteous dealings among the brethren, and between them and all men. District and branch officers are disposed to call to accountability those who act otherwise; and it is exercising a salutary effect. In the world there is an increasing desire to hear the preaching of the word and the arguments of the elders in our defense. There is also a strong and increasing feeling of infidelity in the world. The preachers of other churches expect to attack us and make us their mark, but when infidelity or spiritualism presents its attacking forces, these other churches look for our elders to meet them. Brethren may feel a strong assurance of their position and a firm reliance of the truth of the latter-day work, and yet not go out of the way to attack any. The work in California is showing far better than ever before, and the efforts there to injure the work and destroy its efficacy failed to destroy the faithful or injure the work.

The efforts of the brethren in England have given them a hold upon those people with whom they have come in contact. In Wales also there are good prospects. The president also rehearsed the movement made in sending missionaries Wandell and Rodger to Australia, and the circumstance of their stop at Tahiti, saying, "It is a happy evidence of the directing watchcare of the Father."

One prominent cause of difficulty in the church in some places has come from an apparent love of office and power, creating personal animosity, and quarrel after quarrel has grown out of these and kindred feelings. In several places such difficulties yet continue, in Iowa, Kansas, Pennsylvania, and California.

Bro. Bays, of Kansas, had been relieved of the difficulties and wrongdoings alleged against him, and was laboring in Texas as appointed by the First Presidency.—*The Saints' Herald*, vol. 21, p. 257.

Preamble and resolution on death of Elder Isaac Sheen were adopted:[1]

[1] Whereas, It having pleased our Father in heaven to call from labor and toil on earth to rest and reward in the paradise of God, our faithful brother, and servant of God, High Priest Isaac Sheen, who was also General Church Recorder and Church Librarian; therefore be it

Resolved, That while we bow in humble submission to the will of God in this our bereavement, yet we can not help but realize a deep and heart-felt sorrow that we have been thus deprived of the faithful and earnest labors of one whose course has always been that of a consistent Christian, and in his death the church has lost a steadfast and valiant

The following missions were sustained or appointed: C. W. Wandell and Glaud Rodger Australia; J. L. Bear and John Avondet to Germany, Italy, and Switzerland; J. T. Davies in charge of Wales; J. C. Clapp and J. H. Hansen to the Southeastern Mission; D. H. Bays to Texas; James Caffall in charge of Spring River District; J. R. Lambert Southwestern Iowa, Eastern Nebraska, and Northeastern Kansas; W. H. Kelley, J. H. Lake, J. W. Briggs, E. C. Briggs, C. G. Lanphear, Robert Davis, Duncan Campbell, E. C. Brand, George Hatt, James McKiernan, F. Ursenbach, Reuben Newkirk, D. B. Rasy, Gilbert Watson, S. B. Reeves, G. E. Deuel, J. W. Gillen, and J. S. Snively were sustained in fields to which they had been formerly appointed; Z. H. Gurley and Robert Warnock to Utah Mission; B. V. Springer and A. J. Fields Southern Indiana and Northern Kentucky; E. L. Kelley Minnesota and Michigan; George Shaw Nova Scotia; I. A. Bogue Michigan; Thomas Taylor in charge of European Mission; Benjamin Hughs in Northern Illinois and Southern Wisconsin; M. H. Forscutt as circumstances permit; Robert Evans Wales; Nicholas Stamm in Central Iowa; Charles Derry Western Iowa and Nebraska, and S. J. Stone Eastern States. The following missionaries were released from former appointments: J. S. Patterson (after latter part of summer), William Redfield, G. T. Chute, and Frank Reynolds.

The First Presidency and Bishopric were appointed a committee to appeal to the church for tithes and free-will offerings, to assist the missions, and for other legitimate purposes.

The following missions were made and described as follows: Pennsylvania, New Jersey, Delaware, Maryland, and Virginia, with T. W. Smith in charge; Vermont, New Hampshire, Maine, Nova Scotia, the Provinces, and New Brunswick, with J. C. Foss in charge, and Massachusetts, Rhode

soldier of the cross, and an able advocate of the cause of scattered Israel. And be it further

Resolved, That as a conference we sincerely and sorrowfully sympathize with his family in their loss of a husband and father, and offer them whatsoever consolation Christian affection and earnest prayer for divine strength to bear their loss, with patience, can afford, feeling to "weep with them that weep."—The Saints' Herald, vol. 21, p. 266.

Island, Connecticut, and New York, C. N. Brown in charge.

A committee was appointed, consisting of Joseph Smith, J. W. Briggs, and Elijah Banta, "to adopt a style and form of church seal." This committee subsequently reported as follows:

"We, your committee on church seal, respectfully submit the following design, with legend, date, and motto: 'Reorganized Church of Jesus Christ of Latter Day Saints.' Emblem, a Lion and a Lamb lying down at rest. Motto, 'Peace.' 'Incorporated 1872.'"

The committee was continued and empowered to purchase the seal. This seal is still in use.

Henry A. Stebbins was chosen to the office of Church Recorder, and it was provided that he should act as Church Secretary ex officio, until a secretary be appointed.

John Scott was chosen Church Librarian.

It was provided by resolution "that the elders of the Quorum of Seventy use all practicable means to be at liberty to labor in their calling, and that the tithing fund, as far as practicable, be applied for the sustaining of their families while in the field."

Z. H. Gurley, who was called by revelation to the apostleship, was ordained on the 9th under the hands of Joseph Smith, W. W. Blair, and J. W. Briggs, and on the 10th John T. Davies, who was also called by the revelation of 1873 to the office of seventy, was ordained under the hands of J. W. Briggs and C. G. Lanphear.

The following resolutions were adopted concerning church history and general assembly:

Resolved, That we recognize the necessity of a call for a General Assembly of all the quorums of the church authorities, so far as practicable, and we refer this matter to the President of the Church, praying that the Lord may direct respecting the proper time and place for said meeting. We further believe that the President has a right to call the meeting contemplated in this resolution.

Resolved, That a committee of three be appointed by this conference to collate, write, compile, and edit said history at as early a date as practicable.

The following resolution on the purchase of books was adopted:

That the Board of Publication be and are hereby empowered to purchase all books as are deemed necessary for church purposes, the same to be paid by the church, and such purchases not to exceed seventy-five dollars per annum.

The following persons were by vote received into the church on their original baptism: Ardilla Taylor, Alfred Guinand, Hyrum K. Drown, David Crider, Sarah Crider, Jesse Seelye, Mary Ann Seelye, Lucinda Updyke, Dimmis Dutcher, and Sarah Weaver.

The annual conference for the Pacific Slope was held at Sacramento, California, April 6 to 9. A. H. Smith presiding; J. B. Price and Richard Ferris secretaries. The conference was a successful and pleasant one, closing its sessions by the adoption of the following: Pacific Slope conference.

Resolved, That we sustain Joseph Smith as president and W. W. Blair and D. H. Smith as his counselors; also the Quorum of Twelve, and all other quorums of the church in righteousness; also Elder A. H. Smith as president of the Pacific Slope Mission; and Elder H. Green as president of California Mission.

Resolved, That we accept services of Bro. A. Haws, and he is appointed to labor under direction of Pacific Slope Mission.

Resolved, That we heartily indorse by our faith, prayers, and energetic actions, the reformatory spirit of the present great temperance movement in the land; praying that it may culminate in a true heaven-born temperance, in all things, and especially in speedily ending the crying evil of intemperance on the earth.—*The Saints' Herald*, vol. 21, p. 315.

Some time before Elder Charles Derry had temporarily dropped out of the active missionary force and had settled on a homestead in Madison County, Nebraska. He was not idle long, however, but worked locally to establish the church in that frontier region. On April 6, 1874, he wrote a cheery letter from Deer Creek, Nebraska, and closed with the following paragraph regarding the work in his vicinity: Nebraska.

Bro. Spencer Smith, on Cedar Creek, Antelope County, is doing his best; he is a worthy brother, and his family love the cause. Bro. Chauncey Loomis is president of Deer Creek Branch, and has the cause of God at heart. Bro. William Lewis has charge of the Shell Creek Branch, and is a worthy brother; but has been absent in the East all winter. It may be that the wilderness may yet blossom as the rose. In God's name, and by his help, we will do our best to make it so. The

elders and Saints in Columbus, you know their record needs no finishing touch of mine.—*The Saints' Herald*, vol. 21, p. 340.

April 3, 1874, Elder Isaac Sheen died at Plano, Illinois. Of his death the *Herald* of April 15 stated as follows:

It is with sorrow that we notice the departure from this life of Bro. Isaac Sheen.

A man so long known as a steadfast defender of the faith, and so intimately connected and acquainted with every step of the progress of the work, can but be seriously missed from his place by the church. An able and discriminating collector of statistics, a careful compiler of facts, he was a strong man in the points upon which he had collated his proofs. A man of radical temperament, he was quite positive in debate, and what was to him right, he defended with all his powers; what was wrong, he opposed with vehemence, without fear of persons or consequences; he made some enemies and many friends.

Bro. W. W. Blair, in his discourse upon the occasion of the funeral, said of Bro. Sheen:

"Bro. Isaac Sheen was born at Littlethorpe, Leicestershire, England, December 22, 1810. He emigrated to America in 1830, and for near ten years resided chiefly in Philadelphia and Germantown, Pennsylvania.

"He was raised under the influences of the Baptist Church, and drew thence, probably, his earliest thoughts concerning religion. On coming to America he associated largely with the Friends, for whom he formed a strong attachment. Like them, he took a deep interest in the cause of universal freedom; and he labored effectively for the abolition of American slavery, even periling his own life to secure to the colored man the sweets of human liberty that he himself enjoyed.

"In 1840, in the city of Philadelphia, he first heard the doctrines taught by the Latter Day Saints; and he received them with all readiness of mind, and in the same year was baptized and confirmed by Erastus Snow.

"In 1841 he was ordained at Kirtland, Ohio, by Elder Zebedee Coltrin, to the office of an elder.

"In August, 1842, he went to Nauvoo, Illinois, and thence to Macedonia, Hancock County, Illinois, where himself and family remained until January, 1846.

"At the time of the martyrdom of Joseph and Hyrum Smith, he took decided grounds against the usurpations of Brigham Young and the Twelve. He was always an uncompromising and outspoken opponent of polygamy and its kindred evils, and used his time and means freely in combatting them.

"In 1846 himself and family located in Cincinnati, Ohio, where he remained till 1863, when they removed to this place.

"In October, 1859, he first met with the Reorganized Church, at a semi-annual conference, at the residence of Bro. Israel L. Rogers, where he readily embraced the work, and united with us. He was appointed by this same conference to edit and publish, with the aid of Elders Wm.

Marks and W. W. Blair, *The True Latter Day Saints' Herald*. His connection with the *Herald* continued until 1872.

"On April 6, 1860, he was selected as the president of the High Priests' Quorum, which office he filled with ability and acceptance till his death. He was appointed Church Recorder, and also held that office at the time of his decease."—*The Saints' Herald*, vol. 21, pp. 240, 241.

The following items concerning the elders in the field are from the *Herald* of May 15:

Elder John T. Davies left Plano on the 16th of April for his field of labor in Wales. He was at Pittsburg when we last heard from him.

Bro. T. W. Smith left for Amanda, Ohio, and the East on the 30th of April.

Brn. J. W. Briggs and Z. H. Gurley are still at Plano, Bro. Briggs recovering from illness, and Bro. Gurley doing local labor with excellent promise of success. He has filled an appointment near Courtland, Dekalb County, with great apparent good.

Bro. J. C. Clapp writes more and more encouragingly of the mission of himself and Bro. J. H. Hansen in Kentucky.

Bro. H. A. Stebbins was still at Pecatonica on the 2d, and would remain there preaching during that week, perhaps longer.—*The Saints' Herald*, vol. 21, pp. 307, 308.

Finances.

On April 21 the First Presidency and the Bishopric in compliance with a resolution adopted by the General Conference made an urgent appeal for financial aid, and published their appeal in the *Herald* for May 1, 1874.[2]

[2] Brothers, Sisters, in Christ: The vastly inadequate help that the chief officers of the church, including the Bishopric, have been able to give to the various missions assigned by the church was never more strikingly and painfully made apparent than at our spring conference, when the reports of Brn. John S. Patterson, from England, John Avondet and John L. Bear, from Switzerland, were given.

The conference, taking into consideration the great necessity for present and direct aid, by resolution duly presented and adopted, authorized the Presidency and the Bishopric to make an appeal to the Saints for help.

We therefore, hereby present the fact, that our brethren who are in the field should be sustained there by the church; and that in order to do this it is imperatively necessary that means be forthcoming. And, as we know of but two methods by which such means can be legitimately raised, one by tithing, the other by free-will offering, or consecration, we, as officers of the church, as servants of Christ, and as coworkers for the upbuilding of Zion, do earnestly request you to set apart so much of your earthly substance as you feel willing to devote to the promulgation of the gospel, and place it in the hands of the Bishopric, as at the "apostles' feet," that it may be applied to the proper sustaining the missions which have been assigned and taken.

There are tracts authorized for the missions—they must be paid for when printed. Our brethren abroad have not the means to pay for them; some, indeed, can only stay in the field by sustaining themselves there by manual labor, and labor is difficult to obtain in the old country. We must no longer be sluggards in this matter.

We believe any man can "consecrate of his substance" if he will; and we think he will if he has the love of God shed abroad in his heart.

April 27 Elder W. H. Kelley wrote of progress in Minnesota, and reported the favorable termination of a debate between himself and the Honorable Mr. Manning.

Debate.

The following items are from the *Herald* for May 1:

Brn. Wandell and Rodger had baptized nine at Sydney, Australia, at last advices, March 14. They were expecting to baptize again in a few days, and to organize the church there. The blessings of God seem to be with these brethren.

Bro. J. C. Clapp, writing from Farmington, April 8, says: "Bro. Hansen has baptized eight, all heads of families."

Bro. W. H. Garrett writes from Pittsburg, that four had been baptized there lately.

Four were baptized at Plano during and just after conference.—*The Saints' Herald*, vol. 21, p. 281.

Elder George N. Davison, under date of May 6, gives some interesting items from California. He states:

May 1, 1874, conference convened at Bro. J. H. Lawn's, San Benito Branch, and continued four days, with the best love and unity the writer ever witnessed. Upwards of a hundred Saints were present, including Elders Green, D. S. Mills, Alexander H. Smith, and J. R. Cook. It was a season long to be remembered, for the Spirit and power of God were present as demonstrated by unknown tongues, visions, and healing. Four were baptized, among whom was an old-time elder who labored in the field in the days of Joseph the Martyr. Brn. H. Jacobs and J. F. Burton were ordained elders of the Church of Jesus Christ of Latter Day Saints. Many were convinced of the truth of the work, and some are investigating.—*The Saints' Herald*, vol. 21, pp. 341, 342.

The following items were published in the *Herald* for June 1, 1874:

Bro. Daniel F. Lambert is teaching school near Burnside, Hancock County, Illinois, and preaching on Sundays. He has lately baptized some there, of whom the Spirit beareth witness.

Bro. Blair baptized two in Mission, La Salle County, Illinois, lately;

Come, then, Saints, let your faith be shown by your works; and let your works be commensurate with your desires for the advancement of the work of God, and your righteousness before him.

Nor can we forbear to say to you, that when Bro. John T. Davies gets into Wales, it is thought likely that the elders there will issue a small paper, to be printed periodically, in the Welsh language; Saints who feel interested in the mission can materially aid it by subscribing for that paper. Should the brethren decide to make the effort there, we ask for it a cordial co-operation.

Let us help "set up a standard against iniquity" by now putting forth an effort to sustain the Lord's ministry in the field; by tithes and offerings paid into the church treasury.—The Saints' Herald, vol. 21, pp. 284, 285.

Bro. Gurley, one at Sandwich; Bro. Stebbins, six at Pecatonica; Bro. J. Smith, two at Plano. Others are baptizing elsewhere, and so the work spreads.—*The Saints' Herald*, vol. 21, p. 337.

The following news from and comment on Australia was published in the *Herald:*

We are pleased to learn of Bro. C. W. Wandell, from Sydney, Australia, under date of June 5, 1874, that he has been favored with the receipt of letters and other mail matter from this place.

The enemy is not asleep, for Bro. Wandell says, "Spiritualism has been introduced here for the first time (I believe). It is creating quite an excitement. The sects are also trying very hard to get up a revival. Morning and midday prayer-meetings are in fashion. This excitement thins our congregations, and probably will for a while. My health is not the best. We are at peace among ourselves, and the Saints are rejoicing in the truth.—*The Saints' Herald*, vol. 21, pp. 465, 466.

June 11 Elder J. C. Clapp reported the organization of a branch near Farmington, Kentucky, to be under the care of Elder J. H. Hansen.

Elder J. T. Davies wrote June 12 from Aberaman, South Wales, giving an account of his voyage and journey from America to that place, where he arrived on the 9th. J. T. Davies.

The following statement is from the pen of President Joseph Smith regarding the condition of President D. H. Smith:

Bro. David H. Smith is at Nauvoo, where he will probably remain during the summer and fall. . . . Letters lately received state that he is recuperating. He should have had rest from labor some time before he was compelled to take it. This constant warfare tells on the toilers.—*The Saints' Herald*, vol. 21, p. 368.

About this time Barnet Moses Giles, of Utah, a new aspirant for prophetic honors, issued a proclamation entitled, "A Voice from our Father and God in Heaven." He sent messages to President Brigham Young, of Utah, and also to Presidents Joseph and D. H. Smith of the Reorganization. He delivered some lectures in Utah but accomplished nothing, and his efforts soon ceased. A new prophet.

The elders in Europe had published in the *Continental Herald* and *Swiss Times* the following challenge to the elders from Utah:

Inasmuch as for several years some men who claim to be followers of

Joseph Smith, the founder of the Church of Jesus Christ of Latter Day Saints, and are sent out as missionaries under Brigham Young, the Mahomet of the Rocky Mountains, Utah Territory, have preached not only in the United States of America, but also in nearly every country of Europe, that polygamy was instituted by said Smith, and that it was and is a true doctrine of said church; we find ourselves bound to make known to the public, that Joseph Smith never brought forth such a doctrine, never preached and never practiced it, and that this doctrine of polygamy is not and was never a doctrine of true Mormonism, and is contrary to the standard works of the church, namely: the Bible, Book of Mormon, and Book of Doctrine and Covenants. And we feel it our duty, first, to do all that is in our power to warn the people from such impostors and their abominable teachings, and secondly, to cast off this stain from Joseph Smith and the original church of Mormonism; and we therefore challenge these men who preach such doctrine, to prove it in public.

JOHN AVONDET.
J. L. BEAR.
FREDERIC URSENBACH.

—*The Saints' Herald*, vol. 21, pp. 372, 373.

Thus in every place where the Utah elders and the elders of the Reorganization have met have the former been invited by the latter to discuss the issues, but they have steadfastly refused.

CHAPTER 5.

1874.

NAUVOO—AUSTRALIA—ITEMS OF INTEREST—SEMIANNUAL CONFERENCE—COMMENTS ON CONFERENCE—ELDERS IN UTAH—ITEMS—THE MESSENGER—CHALLENGE—FAR EAST.

JULY 15 *The Saints' Herald* contained an editorial on the condition of President D. H. Smith, and also regarding affairs in and around Nauvoo, that, though sad in some regards, will be interesting. It is as follows: Nauvoo.

When we last wrote respecting Bro. David H. Smith's health, we were in receipt of comforting and assuring letters; since then, we have been troubled again by a partial relapse in his malady that dims our assurances. We have visited him and find him much disturbed mentally, as well as bodily, but hope that continued freedom from labor may reinstate him altogether. As our colaborer in the work we miss his cheering voice and pleasant counsels; and our constant prayer is that he may soon be permitted to resume his ministerial duties.

In our visit to Nauvoo we had the pleasure of attending a two-day meeting at the Rock Creek Branch, ten miles east of Nauvoo, Bro. John H. Lake having charge. We met brethren from Pilot Grove and Elvaston, Brn. Wallace, Wells, Phelps, and others from the latter place; Brn. Salisbury, Dorothy and others from the former. During the meeting Brn. John H. Lake and Daniel Lambert addressed the people assembled. The neighborhood was well represented. Several of Bro. Richard Lambert's family, and of Brn. John and William Stevenson's family, Father Thomas Pitt and family, and Bro. Walter Head, and a host of others were present. Bro. David accompanied us and seemed to enjoy the meetings though he was quite wearied at the close. He took no part, only as a listener, now and then joining the singing.

It was a cheering sight to see so large a number present where, but a few years ago, it was hard work to get only a small gathering to hear.

Those patriarchs, Brn. Thomas Pitt and John Alston, who have

remained right there in Rock Creek Township ever since the Saints left the county, now begin to reap the benefit of steadfast faith. Bro. Alston bore a faithful testimony. So also did Bro. Thomas Revel of Nauvoo, Srs. Newberry and Borley of Montrose, Iowa. The first to bear a testimony at the opening of the meeting among the sisters was a young sister of the Montrose Branch, Sr. Braddock. With candor she talked to the Saints about the shortness of the time left to labor for the cause.

We were blessed, thanks to the Lord of Hosts for his mercies. How happy are they who can, like one of old, say, "I will trust him though he slay me."

The work in and through Hancock County shows an increasing desire on the part of the people to hear. Bro. Daniel F. Lambert has spoken in the Pilot Grove neighborhood, at different places, all the season, so far. Bro. John H. Lake is in the field doing the best that he can.—*The Saints' Herald*, vol. 21, p. 432.

The following items are from the *Herald* for August 15:

From Deer Creek, Nebraska, July 24, we learn that Bro. Charles Derry is still breasting the tide of opposition in his defense of the truth, pressing steadily toward the "mark," for the prize for which he set out in the long years ago, brooking contumely and abuse, seeking to do good for evil in trying to show the people the narrow way through the preaching of the word.

Bro. Josiah Ells, writing from Warnock Station, Ohio, July 28, says:

"My health is much improved. I expect to stay here a few weeks; the work is spreading, so far as a desire to hear is manifest."

We are in receipt of a letter from Bro. A. C. Inman. He wrote from Crawford County, Illinois, July 26. He is still trying to sow the good seed as he passes on through life.

Bro. John H. Lake removed from Keokuk, Lee County, to Farmington, Van Buren County, Iowa, the last of July.

Bro. Charles N. Brown, of Providence, Rhode Island, writes under date of July 21, very encouragingly of the prospects of the district over which he has been chosen to preside. It has been called "New York and Southern New England Mission." He has visited several places in his mission, and writes feelingly of the Saints where he has been. Circumstances should now make New York, State and city, a good missionary field.—*The Saints' Herald*, vol. 21, pp. 496, 497.

September 1 the following was published respecting the work in Australia:

Letters from Brn. Wandell and Rodger, June 18 and July 2, 1874, indicate that the missionary work is difficult, but not discouraging in that distant field. Bro. Wandell says:

"In Sydney we are increasing slowly as yet. I baptized two on Tuesday last, and have an appointment to baptize two more on Sunday next."

Bro. Wandell was engaged in delivering a course of lectures directed to the subject of spiritualism. They have two public meetings on Sunday, testimony meeting on Thursday evening, choir practice on Friday evening, and on Tuesday evening a "scripture meeting," at which the doctrines of the church are considered.

Bro. Rodger was laboring at Waratah, some miles from Sydney.—*The Saints' Herald*, vol. 21, pp. 529, 530.

The following items giving general information are taken from the *Herald* for September 15:

Bro. Edmund C. Briggs wrote us from York Center, Indiana, that his wife, Sr. Emma Briggs, was ill; as was also Sr. Conat, at Lawrence, Michigan.

Bro. Wm. W. Blair was at Wirt, Indiana, at last advices.

Brn. Bear and Avondet are looking to be released from their mission at the fall conference. They report an error in the minutes respecting their mission, there have been two baptized in Italy and six in Switzerland, eight members in all, besides Brn. Ursenbach, Bear, and Avondet. These brethren have been very faithful.

Brn. Gurley and Warnock have "arrived out" at Salt Lake City.

Bro. F. C. Warnky writes us excellent news from Fontana, Miami County, Kansas. Bro. John A. Davies and himself were preaching every night to excellent houses.—*The Saints' Herald*, vol. 21, pp. 561, 562.

The semiannual conference convened at Parks' Mill (near Council Bluffs), Iowa, September 19, 1874; Presidents Joseph Smith and W. W. Blair presiding, H. C. Bronson secretary, and D. F. Lambert clerk. Encouraging reports were read from Australia, Italy, Switzerland, England, and Wales, as well as from nearly all parts of America. Semiannual conference.

The Bishop reported for the time beginning April 1, 1874, and ending September 10, 1874: On hand at last report, $70.11; received, $2,199.75; total, $2,269.86; expended, $1,418.70; leaving balance due the church of $851.16.

Since the death of Elder Isaac Sheen, Church Recorder, the church had brought suit against his widow and recovered the books belonging to the office. At this conference she presented a bill for three hundred six dollars for services of her husband and for books furnished the office. This was referred to a committee consisting of I. L. Rogers, Joseph Smith, and H. A. Stebbins, to audit and settle account, with instruction to pay her no more than two hundred dollars less the cost of bringing suit to recover record.

The following items of business we select as being of especial importance:

Elder James McKiernan was released from the music committee upon his own request, and James V. Roberts appointed to succeed him.

After some discussion regarding the cost of sustaining them, Elders Bear and Avondet were released from their mission, and a vote of thanks extended them for labor done.

Elders C. W. Wandell and Glaud Rodger were sustained in their mission to Australia; and Elder J. W. Briggs was requested to proceed to Utah at his earliest convenience.

Elder D. H. Bays was released from his mission to Texas. Elders Z. H. Gurley and Robert Warnock sustained in Utah; Elder Thomas Taylor was sustained in charge of European Mission; Elders J. T. Davies and Robert Evans were sustained in Wales; Elders J. H. Hansen and C. E. Blodgett were assigned to the Kentucky mission; Elder J. R. Lambert was assigned to Western and Northern Iowa; Elder J. C. Clapp in the Pacific Slope Mission; Elder M. H. Forscutt was appointed "to labor as wisdom and the Spirit may direct, under the jurisdiction of the local authorities where such labor may be performed;" Elders A. H. Smith and William Anderson were continued in the Pacific Slope Mission; Elder George Hatt was assigned to Eastern Nebraska; Elder J. V. Roberts was appointed to labor in Southwestern Iowa and Southern Nebraska; Elder F. C. Warnky was assigned to Colorado; Elder R. W. Briggs was assigned to labor in Indiana, Michigan, and Ohio, and Elders Magnus Fyrando and H. N. Hansen were assigned to Scandinavia.

The following-named elders were continued in former fields: James Caffall, Charles Derry, J. H. Lake, E. L. Kelley, E. C. Brand, Hugh Lytle, C. G. Lanphear, E. C. Briggs, W. H. Kelley, Robert Davis, Duncan Campbell, and T. W. Smith.

The following-named persons were received by vote on their original baptism: B. F. Boydstun and wife, Mary Page (widow of John E. Page), Roxana Wells, Mary Lowe, and Charlotte Bond.

The Quorum of High Priests made a report containing resolution of condolence for deceased members, asking for the ordination of Charles Derry as president of the quorum, and other matters.[1]

Elder Elijah Banta offered his resignation as Bishop's counselor, and as a member of the Board of Publication. These resignations were accepted. Elder W. W. Blair was chosen to fill the vacancy on the Board of Publication, but the filling of vacancy in the Bishopric was postponed until the next annual conference.

The recommendations of the High Priests' Quorum for the ordination of Charles Derry as president, and Hervey Green as member of the quorum were indorsed. Elder Derry was ordained on the 23d, under the hands of Elders W. W. Blair, A. H. Smith, and J. R. Lambert. Elder John S. Patterson was ordained a seventy at the same time, in harmony with his call in the revelation of 1873, by W. W. Blair, J. H. Lake, and J. R. Lambert. Elder Green was not present.

The following-named persons were baptized during the session: Lucinda Bennett, Mary H. Thomas, Harrison Brown, Arnold Kester, Sarah Ann Clark, Mary Chase, Eliza Houghton, Keziah Lane, and Melissa Walter.

The question of providing a house for the president of the Pacific Slope Mission provoked considerable discussion, but the result was as follows:

[1] Mr. President and Brethren in Conference: We respectfully submit for your consideration the following resolutions adopted unanimously by the High Priests' Quorum:

Whereas, It has pleased God to call from our midst and from a life of usefulness and earnestness our worthy brother, Isaac Sheen, President of the High Priests' Quorum of the Church of Jesus Christ of Latter Day Saints; it is hereby

Resolved, That we in quorum assembled do hereby tender to his family our sympathies, and while we feel that we and the church in general have sustained a loss in his demise, we yet bow in humility to the decrees of the Almighty, and hereby [testify] to our esteem for our deceased brother, whose virtues we would commend and emulate.

Resolved, That the above resolution of the High Priests' Quorum be read before the General Conference now in session, and that the General Conference be requested to have it spread upon the minutes for publication.

Whereas, Bro. Thomas Carrico was ordained into the High Priests' Quorum in 1843, and has been received into the same quorum of the Reorganized Church,

Resolved, That we sustain him as a high priest of this church.

Resolved, That the General Conference now in session be requested to take under advisement the propriety of appointing and ordaining a successor to Bro. Isaac Sheen as president of the High Priests' Quorum, Bro. C. Derry being our choice for that office.

Resolved, That this quorum recommend that Bro. Hervey Green, of California, and Bro. Curtis F. Stiles be ordained high priests.—The Saints' Herald, vol. 21, p. 621.

Resolved, That should the Saints of the Pacific Slope Mission deem it wise to establish a permanent headquarters for the president of that mission, we see no impropriety in their so doing by any action which they in conference assembled may deem advisable, and we heartily consent thereto.—*The Saints' Herald*, vol. 21, p. 628.

By resolution it was provided "that the Society Islands be provided with missionary labor by the Australian Mission, if practicable."

The following comments on the conference and incidents connected therewith were expressed by the *Herald* editor, October 15:

The semiannual conference for 1874 convened on the 19th of September last past, in a drizzling rain, which began some days before, and which did not cease for clear weather until the evening of the 21st.

It seemed at the outset, as though we would be under the necessity of adjourning, and abandoning the sylvan shades of the conference grounds to the all-pervading dampness; but with brave persistence the Saints stuck to their tents and the ground, and though meeting in the storm, they parted in sunshine.

Our fears, however, hastened the business; for feeling that some parts of it must be done, rain or shine, we presented, and the conference considered, what was most pressing at the opening on Monday morning, so that if forced to adjourn, we would have no regrets over urgent calls.

Fourteen years the Saints have met in conference in the west of Iowa, in the fall of the year, and have not up to the present year lost a session by reason of rain. They have, on some few occasions, suffered some from the cold; but generally the weather has been good. This immunity from elementary disturbance has doubtless made the Saints a little boastful, thinking themselves so much the favorites of Him who rules the elements, that they may claim fair weather at their conferences, as of right. A rebuke is wholesome, and it will do us all good, if we profit by this fall's experience.

The progress reported at our session just past is very encouraging; and the evidences of moral improvement more and more manifest is assuring. No people can make successful progress, whose standard of moral excellence and worth is not a high one; and hence, having inscribed upon one of our banners of reform, "Ye are as a city set upon a hill," our standard of excellence is only to be measured by the best good to which man may possibly attain. Every step taken by any one of the vast host in any direction other than upward towards the standard, is a step lost to them, and a hindrance to the grand army itself, more or less detrimental, as the one thus wandering is or is not energetic and useful.

We can not afford to lower the standard. The praise of the people we should care little about; but the approval of the Master, and the recogni-

tion of the exhibition of the principles of virtue and integrity by those among whom and to whom our mission of ministration is, we should justly prize and strive for.

We are urging our warfare against fearful odds; and he who underrates the difficulties lying in the way, or who overestimates himself and his abilities for the fight, must needs run certain chances of defeat; while he who justly states the powers of his foes, and has a correct understanding of himself, will wage his battle doubly armed. For these reasons it behooves the Saints to remain steadfastly persistent that only righteousness and peace, and those things which tend to their establishment and continuance, shall receive their support; for these, and these only, will secure to the combatants against error and evil the Spirit of truth, which will give the victory and the triumph.

One very interesting and very comforting circumstance which transpired during the late conference, was the application of certain old-time Saints to be received into fellowship upon their original baptism. Bro. B. F. Boydstun and wife, of Rockwall, Texas; Srs. Bennett, [Wells,] and Lowe of New York State; Sr. Bond, of Kirtland, Ohio, and Sr. Mary Page, widow of John E. Page, of Dekalb, Illinois, were all members of the church, when, as it is everywhere acknowledged, the Spirit bore witness to those who received the preaching and obeyed, that the work was of God. These, now moved upon by that same Spirit which accompanied the word years ago, are directed to the church again. Their coming is welcome; and the testimony which that coming bears to the work itself, is by no means a weak, valueless one; on the contrary, the evidence thus given is very assuring to them lately engaged in that work.

When these names were being presented and the votes thereon were being taken by the uplifted hand, there were many eyes suffused with tears, as many hearts grew tender and responsive at the Spirit's kindling touch.

Bro. Boydstun says that he can no longer preach; but his home is open to any one who will come and declare the word. Sr. Page is a ready and reliable coworker with the gospel heralds in the regions where she dwells; herself and family being anxious and solicitous for the spread of the truth. Sr. Page's fidelity and steadfastness have been tested and approved. So we may write of others, and may God long spare them, though now aged, to aid in the good work, and share in the glories of its triumph.

The conference minutes give but a faint conception of the numbers and names of the notable ones of the church that were present at this session; we give from memory the names, and present localities of some of them. Wm. C. Sides and Carl A. Gross, of Nevada; Alexander H. Smith, of Nauvoo, direct from his field of labor for the last year and a half in California. Sr. Glaud Rodger and family accompanied Bro. Smith from the West, and have gone to Lamoni, Iowa, to stay for a time. Sr. A. D. Boren, and daughter Mary, of San Bernardino, California, on their way

home from a visit in Indiana and Illinois; they availed themselves in their return trip across the plains of the services of Bro. J. C. Clapp, formerly of Los Angeles, California, but now returned from Kentucky and the South; Bro. Clapp expects to spend a year in labor in Oregon. Brn. Joseph R. and Daniel F. Lambert, late of the Nauvoo and String Prairie District, now located in Harrison County, Iowa. These brothers honor the cause both with their labor and their lives; we congratulate the community where they shall labor. Bro. James Caffall, resident at Council Bluffs, an efficient coworker, now looking to the work of the ministry in Iowa, Nebraska, and Missouri. Bro. John H. Lake, now living at Farmington, Iowa, and laboring in Western Illinois, Southern Iowa, and Northern Missouri. Bro. Lake has been and is a good faithful laborer. Bro. Hugh Lytle, of St. Joseph, Missouri; an old-time Saint, and still an anxious servant of the Master. Bro. Thomas Dobson, of Deloit, Iowa, also an old-time Saint; Brn. Charles and George Derry, of Nebraska. Bro. Charles is well known to the Saints as the first missionary of the Reorganization to England. Brn. Z. S. Martin and Steven Butler, of De Soto, Nebraska; Brn. J. M. Harvey and Magnus Fyrando, of Magnolia, Iowa; Bro. Harvey is best known in his locality as Judge Harvey, he has made the latter-day work a study and is a staunch defender of the truth. Bro. Fyrando is a Scandinavian, an able man; and the conference authorized Bro. Fyrando and Bro. H. Hansen, of Crescent City, Iowa, a young man of good ability, to speed the gospel plow in Denmark. There was an excellent manifestation of the Spirit when Bro. Fyrando's name was presented. Brn. R. C. B. and R. M. Elvin, of Nebraska City, Nebraska. Bro. R. C. B. Elvin is one of the early Scotch believers, and his son R. M. is a young man of excellent promise. Both feel the importance of the work. Bro. Mark H. Forscutt, the first and only active incumbent of the office of secretary that the church has had, lately of St. Louis, now laboring in a series of lectures in towns of Western Iowa. Bro. Forscutt saw much of Western life, during some years spent in Utah, and is by conviction and choice a defender of the truth; and as such he is second to but few in ability. Bro. H. C. Bronson, of Princeville, Illinois, a young man, now presiding over the Kewanee, Illinois, District; a man of fair ability. Bro. John S. Patterson, of Kewanee, Illinois, known to the Saints by reason of his connection with Bro. Forscutt in the English Mission. Bro. Patterson is a middle-aged man of dignified presence in council and one of the best of friends and companions, a man of no mean capabilities and a ready advocate of the cause; he was ordained to the office of seventy at this session. Bro. E. C. Brand, an excellent, eccentric man of middle age, impulsive and pushing; he has achieved celebrity in the church by his labors in California and Utah. Bro. Frank Reynolds, of Harlan, Shelby County, Iowa, secretary of the seventy; Bro. Jonas W. Chatburn, also of Harlan; Thomas Chatburn of Dowville; Colby Downs, Isaac Ellison, of Twelve Mile Grove, Harrison County, Iowa; S. S. Wilcox,

Wm. Redfield, J. J. Kaster, and J. R. Badham, of Manti, Fremont County, Iowa; Brn. Samuel Waldo, Rowland Cobb, S. W. Condit, D. M. Gamet, I. L. Rogers, D. Dancer, E. Banta, George and Washington Conyers, George Hatt, and a host of others, all anxious and earnest for the work.—*The Saints' Herald*, vol. 21, pp. 630–632.

President Smith follows this with a detailed account of his visits to and labors in Council Bluffs, Plum Hollow, Tabor, Magnolia (where he dedicated the church on the 11th of October), and Woodbine, all in Iowa.

October 31 Elder Z. H. Gurley wrote from Salt Lake City. From his letter we quote the following:

I am happy to say that the interest in the reorganized work continues to increase in this country, judging from the steady growth in our congregations, and also from the invitations to "call," etc., etc. My faith and confidence in the ultimate end becomes more steadfast. I know that truth, though oppressed for a season, will triumph even in Utah; and that from the seed that has been, and is being sown, we shall reap in due season if we faint not. For as God only "giveth the increase," let us possess our "souls in patience" and abide his time. I repeat a former motto, "In God we shall do valiantly."

Bro. Warnock started for the north and east on the 21st instant, is meeting with success in having congregations and good liberty; "God-speed the plow." I am looking for Bro. Briggs to join us soon, and expect to go south soon after, as winter is upon us, and the roads south may become blockaded ere long.—*The Saints' Herald*, vol. 21, p. 691.

On November 1 the *Herald* contained the following notice concerning the elders appointed to labor in Utah:

Bro. Jason W. Briggs is intending to proceed at once to Utah in compliance with the request of the fall conference. It is contemplated to issue a small four-page paper from Salt Lake City, for a few months, the prospectus of which will be found elsewhere in the present number of the *Herald*, and should the effort prove beneficial to the mission, to continue it.[2] Bro. Briggs will have the care of the paper, and while in charge of

[2] Prospectus of the "Messenger," of the Reorganized Church of Jesus Christ of Latter Day Saints:

The above periodical will be issued monthly, beginning in November, 1874, and will be devoted to the elucidation and defense of gospel truth, as embodied in the doctrines held by the church established A. D. 1830, and reorganized in and from A. D. 1853. It will seek to assert truth and defend it; to avoid error and expose it; plainly, but kindly. It will deal with every question essentially connected with the latter-day work, and also with every form of opposition in their time and place, whether it be innovation, apostasy, or atheism. Its columns will be open, to a reasonable extent, to those whose teachings or theories it assails; for we only ask that what we believe to be truth should have a fair encounter with what we believe to be error, and we shall be content with the result. It will aim to avoid extremes, and at the same time, disdain all compromises; while it may rebuke with

the mission there, he requests the coöperation of those interested in the success of the good cause, in the way of letters, communications, subscriptions, etc.

Brn. Zenas H. Gurley and Robert Warnock will prove excellent helps in the enterprise. We heard, incidentally, that Brn. Gurley and Warnock attended the Brighamite conference held in the city of Salt Lake, and that Bro. Warnock subsequently reviewed a sermon on celestial marriage, preached during the session by Elder O. Pratt. Bro. Warnock spoke for an hour and thirty-five minutes. It is needless to say that this review was not made in the Tabernacle, as no elder of the Reorganized Church has yet been accorded the courtesy of the use of public buildings under the dominant reign there.

One of the brethren had gone north and the other south from the city at last advices.—*The Saints' Herald*, vol. 21, p. 659.

The following items from different places give a fair estimate of the work and its extension:

Late advices from Brn. Wandell and Rodger give us to understand that they are steadily at work. Bro. Wandell's health is improving. The prospects are more encouraging than heretofore. We give extracts from their letters. Bro. Rodger writes to Bro. Wandell as follows, September 18:

"Things are looking a little brighter here; most excellent meetings afternoon and evening last Sunday; quite a stir about the lecture this evening. I hope the Lord will give me help to defend the truth. . . . I have secured the hall here for a lecture next Friday evening, perhaps on the Book of Mormon, as that is somewhat of a stumbling-block. To-night on the immortality of the soul of man. . . . The seed sown may yield in time, although things seem to move slow."

Bro. Wandell as follows:

"I am glad to write that my health is improving. If I only get so that I can do out-door preaching, I will be able to do good. Bro. Ellis

severity the deceiver, it will speak only in accents of kindness to the deceived, and furnish them a medium of communication of their wants, their feelings, and their hopes. It will aim to be, though silent, a reliable "Messenger" of good tidings to all who know, or are seeking to know, the truth, for the love of it.

To the end that it may thus minister, we solicit co-operation and aid from all who are in sympathy with this effort. To the Saints and friends in Utah we look first for encouragement and aid, and hope to receive them from all parts of the continent, as well as England and Wales, and upon the character of your response will depend the success or failure of the enterprise; as soon as sufficient encouragement is given, the "Messenger" will be issued semimonthly.

The price of subscription for the "Messenger" will be fifty cents in advance for twelve numbers, postage paid.

Communications and remittances should be addressed to J. W. Briggs, Salt Lake City, Utah. Remittances and orders may also be sent to Herald Office, Plano, Illinois.

J. W. BRIGGS.

SALT LAKE CITY, Utah, November 1, 1874.

—The Saints' Herald, vol. 21, p. 672.

arrived yesterday. I expect Bro. Rodger here to-day; he comes to meet his eldest brother whom he has not seen for many years. When Bro. R. comes, we will have a council meeting, at which the interests of the mission will be duly considered. . . . I inclose you Bro. Rodger's last note to me. You will see that he is alive and doing what he can for the spread of the truth. We are at peace throughout the mission. . . ."

Bro. Phineas Cadwell writing from Magnolia, Iowa:

"I feel very thankful that you made it in your way to come to Magnolia and assist in the dedication of our church. It has had a good effect, and left an impression on the minds of the people which will not be forgotten very soon; the same with Bro. Mark."

Bro. G. T. Chute, writing from Garland, Butler County, Alabama, October 30, said:

"The work is progressing in this country; some are being added to the church. Five or six new places for preaching have been opened during the last three months, with a good interest manifest. Prospects good for an ingathering soon. I am giving all my time to the ministry. Brn. F. Vickery and W. J. Booker have agreed to see that my family are supported for the next six months, rather than I should quit the field."

Bro. Hervey Green is still laboring for Zion's cause, not only in preaching the word, but also in securing subscribers for our papers and books, and still promises more soon. He said:

"Prospects for the spread of the good [work] are brightening in California. Calls for preaching come in from every direction, more than the present force of elders can fill. I am happy to say that the elders now in the field in California are diligent, and proving themselves workmen that need not be ashamed; but we want more, for the harvest is great, and much of the grain ripe, and my prayer is that it may be gathered ere it falls into the ground."

From the following notice, which we glean from the *Daily Humboldt Times*, published at Eureka, California, it will be seen that Bro. Mills is at the "front," sounding the gospel trump:

"Free lectures.—Elder D. S. Mills, of the Latter Day Saint Church, will lecture in the Third Street City Hall to-day at half past ten in the forenoon and seven o'clock in the evening. A general invitation is extended."

Bro. Robert Warnock says, October 26:

"I have preached four times to crowded houses, the first opposition to Brigham in this place.[3] Cowardly opposition was strong, and some threats indulged in; nobody frightened. I blessed one child."

Bro. G. H. Hilliard, writing from Jeffersonville, Wayne County, Illinois, furnishes us with the following, touching a debate which he held at Springerton, Illinois, with a "Christian" minister a few days previous:

"Our debate at Springerton has closed; we debated six days in succes-

[3] Place not given.

sion, then both preached. We baptized six at the close, two more gave in their names and will be baptized at the next meeting. The other side lost, some of their best members declaring they would no longer stand connected with the Christian Church (so-called). I do not think the cause lost anything, although I felt my incompetence in the defense of so great and glorious a work."

Bro. F. C. Warnky, writing from the summit of the Rocky Mountains, November 2, 1874, said, "I have reached my field of labor, have hoisted the standard of liberty to the inhabitants of the everlasting hills." He had preached in Omaha and Papillion, Nebraska. At the latter place found an old-time Saint, and instructed her more perfectly in the way.

Bro. John R. Cook is still laboring in and around Long Valley. At the time of writing, October 13, he had recently baptized three, and had an appointment to baptize others soon. He had opened a new field some twenty miles from Long Valley Branch, where he expected an ingathering soon.

Bro. Joseph C. Clapp—we are pleased to learn by letter from him, October 7, that he arrived home at Los Angeles, California, on the 5th. He found his mother, whom he went home to see, in a very low state of health, not likely to survive many days; but her hopes were strong in the Lord.

Bro. A. C. Inman has been preaching at Pleasant Hill and vicinity, Miami County, Ohio, lately, and thinks a good impression was left. He had met with Bro. Robert Fuller, who held the office of a priest, and had ordained him an elder.

By letter from Bro. Magnus Fyrando, of Magnolia, dated October 20, we learn that there were ten baptized at that place during the week of Elder M. H. Forscutt's lectures there.—*The Saints' Herald*, vol. 21, pp. 688-690.

In November the first issue of *The Messenger*, published at Salt Lake City, Utah, made its appearance. It plainly declared what its mission was to be.[4]

[4] The "Messenger" has tidings for the inhabitants of these valleys, even all who have ears to hear, but especially for the Latter Day Saints; and these tidings relate to the dispensation of the fullness of times; to the establishment of the church, by the command of God, on the 6th of April, A. D. 1830; of its disorganization (or rejection), beginning with June 27, A. D. 1844; of the darkness that arose as a mist at that time; of its causes; of the scattering that followed; and of the returning light and reorganization, or setting in order the church by the commandment of God, beginning with April 6, A. D. 1853, and of its progress and aim.

Our tidings will relate also to the wanderings of those who in the "mist of darkness," got "lost," and so, by accident, come to these valleys, under the misapprehension that this was, or could be, the covert or closet of safety for the church. While you may have believed the hand of the Lord was in all this, it is possible you were, and are still leaning upon the "arm of flesh," which we all know can only bring ultimate curse. If there are any here still, willing to do as they are told by man, asking no questions, "obeying counsel," "right or wrong," thus surrendering their agency, we have little or nothing for you nor do we expect anything from such a quarter, except hands off. But to the thinking we

At this time the suit of Ann Eliza Webb Dee Young, the "nineteenth wife" of Brigham Young, which she had brought to obtain divorce and alimony was creating considerable excitement, and in the *Herald* for December 1, 1874, President Smith made the following pertinent observations thereon: Ann Eliza Young.

It will be no new thing to any of the readers of the *Herald* to learn that we regard Brigham Young as a great criminal, for we have so stated aforetime; not only once, but many times. But what makes his guilt more glaring, and adds darkness to its turpitude, is the fact, that when Ann Eliza Young, one of those whom Brigham Young has married according to the customs and usages of practical polygamists in Utah, under the sanction of the alleged revelation referred to by Judge McKean,

alone appeal; and you affirm your belief in the establishment of the church through the ministry of Joseph Smith and others, designed to remain until the coming of Christ the second time, who will receive it unto himself. To this we all agree; but whether it shall exist in a justified condition, or fully organized condition, from its establishment to its final endowment by the personal coming of its great head, or king, depends not upon the decree of God, but the faithfulness of the church; for it is expressly declared that if not obedient it should be "rejected as a church."

Such an event then as rejection or disorganization was possible, not only upon general principle that this is the ordinary punishment of great and continued transgression, but it is expressly threatened. When the church was recognized of God, as the only one with which he was pleased, it was charged to observe his law—of the gospel—as found in the Bible, Book of Mormon, and the covenants and articles of the church then existing, as found in the Book of Doctrine and Covenants. Now if this gospel and kingdom is everlasting, as we are assured, then the laws by which its members or citizens will finally be judged, must be equally everlasting. It is the laws of any kingdom that determines its character. If it is everlasting, so are they. To change or violate these, on the part of an individual, is transgression, and subjects them to discipline; and to be "cast out" if not repented of.

For the church to do this is treason, and its punishment is rejection and scattering, "as a church," and in that case, the only hope for the individual member of the church, is to repent, return, and reorganize. What is possible may become probable, and probability may end in certainty. Therefore the question, Whether the organization known in these valleys as the Church of Jesus Christ of Latter Day Saints is truly such, or a mistake, an accident, a human contrivance, is quite legitimate and debatable; and we propose to investigate this question with you, whose interest in it is equal to ours. And that our exact position may be inferred, we here state that the signification we attach to the word, "Reorganization," implies that all the calamities referred to above, to wit: darkness, transgression, amounting to treason against God, rejection and scattering, have really occurred. Thus our mission and message is legitimate and consistent. We deemed it proper that this number of the "Messenger" should contain a declaration of principles and definitions that we may be understood, both in design and method. We take it that it is now too late, even in Utah, to "set cabbage plants roots up," or make gardens on a flat rock, even if so directed by authority; because there is a principle underlying this that forbids cabbage to grow, or gardens to flourish in such positions. It is principle then that precedes authority, and legitimate authority exhibits the principles on which it is based. Reason and conscience are the individual umpires of truth, not to be stifled, but addressed.

Inspiration itself must tell a reasonable story, when addressed to reasonable creatures, otherwise the credit given it will prove, much like the thorn-bush to the falling one who grasps it—a source of pain.—The Messenger, vol. 1, p. 2.

gets tired of her nineteenth part of a husband past seventy, and sues him for divorce and alimony, that same nineteenth part of a husband goes into the court and swears as follows:

"And the defendant further answering alleges, that at the town of Kirtland, in the state of Ohio, on the tenth day of January, A. D. 1834, this defendant being then an unmarried man, was duly and lawfully married to Mary Ann Angell, by a minister of the gospel, who was then and there by the laws of said State, authorized to solemnize marriages. And that the said marriage was then and there fully consummated, and that the said Mary Ann Angell, who is still living, then and there became, and ever since has been and still is, the lawful wife of this defendant, all of which said facts the said complainant on the said sixth day of April, 1868, and for a long time prior thereto had full knowledge and information."

Brigham Young further testifies that when he took this Mrs. Ann Eliza Dee to be his nineteenth polygamous wife, she was the lawful wife of James L. Dee, "never, as this defendant [B. Young] is now advised and believes, having been divorced from the said James L. Dee."

The unfairness and falsity of this statement of President Young is made apparent by the facts of the case being of record, as follows: Petition for divorce was filed by Ann Eliza Dee, formerly Ann Eliza Webb, in the probate court of Great Salt Lake County, Utah, December 9, 1865, and a decree of divorce was rendered and recorded December 23, 1865; and of these facts President Young must have been cognizant.

All this goes to show that Brigham Young, like any common criminal, when his criminality is about to be discovered, proves to be a coward as well as a criminal, and at once sacrifices a woman, a wife, and a home.

If the consequence of this unmanly, unworthy defense of Brigham Young against the suit of Ann Eliza, were to affect only these two persons, there would be little for other parties to complain of; but when it is considered that there are seventeen other women supposed to be of Brigham Young's own family, whose standing as wives are affected immediately by this answer, that Mary Ann Angell is his only legal wife, and some of whom may be affected by a similar condition of facts as that alleged in the case of Ann Eliza; and when it is further considered that there are some hundreds of women in Utah, whose standing as wives to their respective husbands, is also indirectly affected by these answers, it will be seen that many specially affected have just right to complain. Besides this there is not a follower of President Young who believes in the tenet of polygamy, who is not affected by these answers, and who has not a just cause of complaint.

Brigham Young has been the apostle and shining practical light of the doctrine of polygamy for twenty-two years. He has claimed immunity from accusation for crime upon the ground that the practice of the doctrine was legal; and that there was neither dishonor nor illegality in the position occupied by polygamous wives. It has not only been the

effort to make "celestial marriage" a church tenet, but it has been claimed that women "taken to wife" under the institution were "married," and that they were "wives," not "concubines."

These two answers of Brigham, made when he is pressed to action in a court of law, where the legality of such so-called marriages and the true status of women, so-called wives, could be fully presented and defended, were he brave enough to dare the issue, and the claims made were correct, fully warrant the statement, it seems to us, that he feels himself guilty and that he is willing to betray Ann Eliza, the other women he has hitherto called wives, and all others holding similar relation as wives to other men than himself; by which betrayal he also inculpates all who have stood by him in the defense of the tenet and its practice. Not only is this the result, as it seems to us, but these answers show most fully what is the real condition of those upon whom the consequences fall most heavily, the women of Utah who have been deceived into polygamous marriages; for if in his case, it is true, as he alleges, that he has but one legal wife, and she the one to whom he was married January 10, 1834, in Kirtland, Ohio, what are those to be called to whom he has been "united in celestial marriage" since that time, including Mrs. Ann Eliza Webb Dee Young; in fact, what does Mr. Young himself call them by this answer of his? Certainly not wives.

This answer of President Young destroys the poetry of the "institution," and compels its devotees to sit down and contemplate that "institution" face to face with its stubborn facts and hard, unpalatable truths; which we hope they will now do, aided and urged thereto by this unfriendly act of one who should have been their friend, but one who, by this act, shows the mortifying fact that he cares more for himself in danger of being mulcted in dollars and cents, than for those whose friends he should have been for principle.

There is good grows out of this to one individual directly, that one is Mrs. Mary Ann Angell Young. We congratulate her upon having won from her husband at last, the acknowledgment that she was his only wife, his "one legal wife." It was due her many years ago.

There is good to grow out of this to the latter-day work. It is a tardy but welcomed acknowledgment from a chief practical exponent of polygamy, that the law given to the church in 1831, that "man should have but one wife," is of full force, and that the position assumed by those espousing that law against polygamists is a correct one. We are thankful for this acknowledgment, forced as it has been, though we are and must be ashamed of the moral cowardice which prompts it.—*The Saints' Herald*, vol. 21, pp. 721–723.

On December 1, 1874, the following challenge was issued, and published with comments in the January following:

SALT LAKE CITY, Utah, December 1, 1874.

Messrs. Orson Pratt and Daniel H. Wells; Sirs: In pursuance of our mission to Utah to preach the gospel of Christ, and to reclaim the Latter

Day Saints from error, and false doctrines into which they have been led; among which are the following:

1. That Adam is God, "and the only God with whom we have to do," as taught by Brigham Young, *Journal of Discourses*, volume 1, page 50, and elsewhere.

2. That polygamy, together with that document called a "revelation," dated July 12, 1843, is of God; as taught by Orson Pratt, in the *Seers*, and elsewhere by others.

3. Blood-atonement, that is, the killing of men by the chief elders of the church, in order to save them; as taught by Brigham Young and others.

4. That Brigham Young is the rightful successor of Joseph Smith, in the Presidency of the Church of Jesus Christ of Latter Day Saints; as claimed by himself, yourselves, and others.

5. That Utah is the place of safety, or place of Zion, and that the organization there, over which Brigham Young presides, is the Church of Jesus Christ of Latter Day Saints; as taught in the *Deseret News*, *Journal of Discourses*, *Millennial Star*, etc. All of which we deny.

We therefore invite you both or either of you, to come forward and discuss publicly with us, or one of us, the above principles and doctrines of your faith. If those principles are true and divine, all ought to know it; if they are false and pernicious, all ought also to know that.

And more especially is this course proper, since, in this country almost all great questions of the hour are publicly discussed. Of course you will affirm these propositions; but that the laboring oar may be equally shared by us, we in denying the first proposition, will affirm and undertake to prove that Adam-worship is idolatry, equal to that of the worship of Baal.

In denying the second thesis, we will prove that polygamy is abominable in the sight of the Lord, forbidden in the books that all Latter Day Saints profess to believe; and that the so-called revelation of July 12, 1843, is an invention, false in principle and pernicious in its influence, a fraud in its origin, neither genuine nor authentic.

In denying the third proposition we will prove that it is one of the doctrines of devils, and to obey it is a capital crime against the laws of God and man.

In denying the fourth proposition we will show that Joseph Smith, eldest son of Joseph Smith, is the rightful successor of his father in the presidency of the church, and that Brigham Young is an usurper, and the quorum organization under him are a conspiracy to rob the fatherless, the seed of Joseph of the birthright promised of the Lord, and that they are as a body or church, rejected of God.

In denying the fifth proposition we will affirm and prove that the "Reorganization" over which Joseph Smith, son of Joseph Smith, presides, is the true and only Church of Jesus Christ of Latter Day Saints. Authorities to be used in the discussion: the Bible, Book of Mormon, Book of Doctrine and Covenants; also church publications from A. D. 1830 to A. D. 1844.

If you accept this proposal, we can arrange the preliminaries necessary. We await your reply, which we request during this week, or at your earliest convenience.

JASON W. BRIGGS.
ZENAS H. GURLEY.

Members of the Quorum of Twelve in the Reorganized Church of Jesus Christ of Latter Day Saints.—*The Messenger*, vol. 1, p. 10.

This challenge was never accepted, nor any response made.

The following letter from Mrs. Avondet, wife of J. Avondet, announces pleasing news from the far East:

OMAHA, Nebraska, December 14, 1874.

Bro. J. Smith: I have just received a letter from my husband, dated at Birmingham, England. Bro. Thomas Taylor invited him and Bro. Bear to stay to conference; they will stay two weeks. They have had a good time, and have found good Saints, good sisters, especially Bro. Taylor and his wife. In connection with Bro. Bear, before they left Switzerland, they organized one branch of sixteen members and ordained one elder who speaks both French and German. God willing, Bro. Avondet will soon be in Omaha. Our branch looks for him with anxiety.—*The Saints' Herald*, vol. 22, p. 23.

Elder Avondet arrived at home December 25, 1874, and J. L. Bear arrived at home, Agency City, Missouri, December 28.

In the December issue of the *Messenger* the editor sums up the Utah situation in the following terse manner:

It is conceded on all sides that the religious, social, and moral status of the Utah organization, known as the Church of Latter Day Saints, etc., is monstrous; at enmity with human progress in all directions—a standing reproach to religion and morality—a real moloch, at whose shrine the pure and devoted, the innocent and loving, are sacrificed without stint and without remorse; and it is further conceded that religion, morality, and humanity call loudly upon the philanthropists of every class, sect or party, to aid in the disentanglement of this problem, and for the deliverance of its victims; hence, all these ought to act in unison for the common object, and yet each ought to appreciate the "situation" in order to act their several parts; otherwise the best intentions may only result in "beating the air."

The strong arm of the government ought to see to it that just laws exist, and that those laws are duly administered; that crime is clearly defined and surely punished; thus establishing justice for all and protection for all; check the overbearing and lift up the helpless and the lowly; and this is all the government, through its officers, can do—all it ought to do, or attempt—and yet this does not touch the great fountain of evil in Utah; it only purifies some of the bitter streams issuing thence.

The liberalists, divided into two classes, scientists and spiritualists, perceive the great evil in its fruits, and the former, in obedience to the logic of their reason, turn the full beams of their philosophy upon the

medley of absurdity and contradiction; but it falls upon the masses, like the moon's rays upon the frosty plain. It does not warm the soul into action; it only shows a wrong—a great wrong truly—a terrible picture; but those who would turn from it must look upon ——. What? Upon vacancy; for scientists fail to offer a balm for the evil—a reverse picture to beckon them from the ugly one which they have revealed.

Whether "nature abhors a vacuum," or not, evidently the religious soul does. The truth is the whole and sole cause of the evils under which Utah groans, is a perverted religion; a perverted priesthood; out of which grows a perverted morality and social system; and whoever fails to take in this idea in their design to improve the condition of the people of Utah at most can only give temporary and partial relief—lop a few branches off the bitter tree.

For this reason the efforts of the spiritualists, the other branch of liberals, are also powerless to reach the cause. Dancing tables, rope-tying tests, throwing furniture, and flying mediums, or talking spirits, contradicting each other, will never satisfy a people who believe in the existence of a power to reveal itself "with all deceivableness of unrighteousness and lying wonders."

Much less can the advocates of the current theology of the age, whether Catholic or Protestant, rise to the occasion and correct the errors of Utah.

The people of Utah have been proselyted from those various faiths and creeds, and a return to them savors of "wallowing in the mire," after having "been washed" for remission of sins. Catholicism is by them regarded as a form without life or substance, and Protestantism as devoid of even the form.

In short, none of these parties possess an antidote for the Utah contagion, though each and all may offer a cordial of relief, and receive a reward for so doing with him who "gives a cup of water" in the goodness of his heart.

We have alluded to the lack of qualifications on the part of some who are laboring in good earnest in this field of missionary enterprise. To ignore or repudiate the Book of Mormon completely unfits any party to deal with the question at issue. To speak of "Joe Smith and his crowd of villains, escaping from justice," etc., is not a passport to the judgments, and much less the hearts of the Mormon people. And every Mormon—man, woman, and child—knows that instead of "Joe Smith" escaping from justice, he was, together with his brother, against whom no accusation lay, brutally murdered while in the custody of the authorities of the state of Illinois. These considerations and facts clearly indicate that the "gray-haired reverend men" who met at Grand Opera House, Chicago, on November 1, 1874, to discuss ways and means to "advance the cause of Christianity" in Utah did not appreciate the situation, as will further appear from the following extracts from their speeches: One "had known a minister [missionarary] in Utah, who had to go into the pulpit with the Bible in

one hand and a revolver in the other." The speaker (Reverend Mr. Lyford) said, "When a boy he had acquired a talent for close shooting," and he had "consecrated that talent to God, and would exercise it at any molestation," and this sentiment was applauded by that "gray-haired reverend" assembly. Now it is this very "close shooting" and "revolver practice" that we want to abate in Utah. Jesus taught, "If they persecute you in one city, flee to another." (But Mr. Lyford will shoot at any molestation.) "Put up thy sword;" and again, "He that taketh the sword shall perish by the sword."

But what shall we say of the following from Reverend Mr. Fowler, D. D.: "A few Texan outlaws would be God-anointed agents to revolutionize that country, a little backbone on the part of the government authorities would help the case immensely; it could also be helped by the gospel." Texan outlaws! that is "border ruffianism" invoked by missionaries to Utah to reclaim the "murderous Mormons." This is like a temperance lecturer taking "a sniff" and passing the bottle round to his audience before taking the platform to bewail the evils of drunkenness. But the speaker adds, the case in Utah may also be "helped by the gospel."

This combination of "revolvers" and "Texan outlaws" are "the gospel's" auxiliaries in the Chicago "Grand Opera House" scheme for "advancing the cause of Christianity" in Utah! Gentlemen, it won't do. You don't understand the situation. The root of the evil you have not touched, you can not touch it. It is a perverted faith, founded originally upon the Bible and Book of Mormon, involving present revelation; and upon this basis must the Utah question be met.

The efforts of the Reorganization of the church meet the case, and show from the Bible, Book of Mormon, and the revelations in the Book of Doctrine and Covenants, that all the false teaching, absurdities and abominations, taught and practiced by the leaders here, are forbidden; and in addition to this, we are able to show from the Book of Mormon and the revelations of Joseph Smith given to the church for a law, that just such a state of things as now exists in Utah was contemplated by the many warnings therein found. And better still, we are able to point out from the same books the means of deliverance, and the blessings that shall follow.

Thus it is that the Reorganization of the church possesses, under God, the key to solve the Utah problem; and that solution will satisfy justice, manifest mercy, and while it will uncover iniquity, will hold up to merited infamy the nest of vipers, who, in the name of God and religion, have outraged justice and humanity; it will vindicate the truth of God as embodied in the doctrines of the "True Latter Day Saints." And in the name of our Master, the Lord Jesus Christ, in the name of justice and humanity, we appeal to all good men and women to help.—*The Messenger*, vol. 1, p. 6.

CHAPTER 6.

1875.

NEW YEAR — SALUTATION — AUSTRALIA — ITEMS—HISTORICAL—R. D. FOSTER—DEBATE—FASTING AND PRAYER—B. YOUNG IN JAIL—WANDELL'S DEATH—ANNUAL CONFERENCE—PACIFIC SLOPE MISSION — WAGGONER'S ATTACK — DEDICATION — FAVORITISM—DEBATE—DENMARK AND SWEDEN—TRIP EAST —SONGS OF ZION—KELLEY GOES WEST.

THE *Herald* entered the new year with the following exhortation, and encouragement:

We hail the readers of the *Herald* with a glad New Year! The old year—once new—has grown old with usage; and Time, with ever hastening feet, has given the full measure to the days as they passed, until, the complement filled, the end has come—and the old, old year is past.

To some the hours of the past year have hasted slowly, as on leaden wings; pain, sorrow, and grief have been their constant guests, unwelcome, but ever present. Loved ones, tried and true ones, to whom they ever looked for aid and human solace, have gone down to the silent land, and their hearts have been left desolate.

To some the days have been full of temptation; all round them have lain the pitfalls of pride, lust, envy, ambition, and the love of the things of this world—and to them the lagging days have been but waymarks that distinguish for them the battle places of triumphs and defeats; and they are contented though sad, to see how few the triumphs have been. They are still battling, and to them the old year goes out with a sigh, because the turning of the glass shows that there must be a renewal of the struggle, and they fear lest they, like the departing year, may have grown old for the conflict. To some the months of the year past have been but so many slowly moving months of trial, in which there have not been to them many oases for rest and peace from care and anxiety in the tiresome journeying; no halting places in vineyards of spiritual recuperation and delight have been offered to their hesitating steps, where they would gladly have waited till the storms were overpast; no cessation of the watchfulness against their easily besetting sin has been permitted

them. They have ever been on sentinel duty, and for them the year agone was full of strife, and they look forward to the passing of the new one with renewed hope, that as they draw nearer to the end of time they may be stronger to resist, and so nearer their final strife and victory.

To some the hours, days, and months of the past year have been seasons of profound enjoyment—rich in treasures of love; mental, moral, and spiritual stores, with a fair proportion of temporal blessings—their lives have passed along upon the stream of time, as floats the richly laden argosy up from her traffic in the Eastern seas, before the pleasant trade-winds. They have learned to watch, without fear; to pray, without dissembling; to work, while yet they waited, and have found in their labor an ever coveted and always prized peace. To them the hours have been golden; the days, but opportunities for good; the months, seasons of restful employment—and now they look back without regret, and forward without fear. The future holds no dread, they have learned the value of to-day—and the ever present is fraught with lessons to be learned, duties to be performed, and these in their accomplishment make the time—past, present, and to come—the ever blessed now.

How is it with us? What does the past hold for us? What is there in the future that we shall fear, or prize, at its coming?

The prospect before us as coworkers is, in many respects, a pleasant one. The work in England, Wales, Australia, California, the Canadas, the Western Midlands, the Eastern, Middle, and Southern States, is going steadily on. Now and then a coworker falls out by the way; some by death, some by apostasy, but the Lord seemeth still to care for his own.

Let us stand by one another. The year 1875 will be one of import in the history of the church and the world. And to be prepared for the times propitious is our duty as men.—*The Saints' Herald*, vol. 22, p. 16.

The *Messenger* met its readers with the following salutation:

We greet the Saints in general, and readers of the *Messenger* especially with a happy New Year. We bid adieu to the past only so far as its experience has been unsatisfactory, the rest of it is memorized and constitutes the light, life, and guide of the present. The past is like an overcrowded museum, choice selections may be made from it. That the *present* is an improvement upon the *past*, we need only note the fact that at the present time the original faith of the Latter Day Saints, or gospel of Christ, may be preached in Utah without a guard of soldiers or friends. If such a change has been wrought in ten years in Utah, much more elsewhere. The footprints of the first missionaries of the Reorganization, E. C. Briggs and Alexander McCord, are still visible, and all the "soft soap" of the tabernacle works can not wash them out. If this is really a Zion, then the law of the Lord must go forth from hence; and we see no means here for it to go forth, except through the *Messenger*. This last

circumstance was overlooked by Mr. Pratt in his last recitation of his "high way" sermon.—*The Messenger*, vol. 1, p. 10.

Elders Wandell and Rodger reported the baptism of a few, and that the work in Australia moved slowly.

Herald for January 1 contained the following:

From a letter received from Independence, Missouri, we learn that Bro. George W. Pilgrim has been called to the charge of the Saints there. We welcome Bro. Pilgrim as a coworker, an earnest Christian, a devoted truth-seeker. May the Spirit ever attend his ministrations.

Brn. Milton B. Oliver and F. G. Pitt have lately been chosen to watch over the flock at Plano; the latter as priest, the former as elder of the branch. These are faithful workers for Christ.

There is a branch of thirteen members at Kirtland, Ohio, now worshiping in the Temple, the first offering as a tabernacle built by sacrifice in the latter-day work. . . .

Bro. G. H. Hilliard, writing from Jeffersonville, Illinois, 11th ultimo, says, "Our conference is just over, we had a peaceable time, all seemed united." He expects, through the help of God, to raise up a branch in Johnson County, Illinois. The Lord has blessed their efforts in his cause, and brought forth fruit, "for which," he adds, "we feel thankful and pray for a continuation." . . .

By letter from Bro. L. R. Devore, dated at Graysville, Ohio, December 4, we learn that Elders James Craig and James Brown had met with some opposition from among the Disciple Church, which resulted in a discussion between Bro. Brown and a Reverend Doolittle, of the above-named society, which terminated favorably for the cause of Christ, in that public opinion has been awakened, and some had already proclaimed for the truth, the gospel, as taught by Latter Day Saints.

We learn from Bro. A. Smith, of Wheeler's Grove, Iowa, that the Saints there are building a church-house, which they expected to have ready to hold services by the first instant. . . .

Bro. C. G. Lanphear is still battering away at the fortifications of sin and error in the state of New York.

Bro. J. R. Cook, writing from Long Valley, California, November 7, 1874, said, "We need Bro. Alexander H. Smith very much." Since he last wrote he had baptized three, and several more had given in their names for baptism. Several new fields for preaching had been opened. His ministrations to the sick have been abundantly blessed. . . .

Barnet Moses Giles is out in the *Salt Lake Tribune*, in a two-column article in laudation of himself and his work, in connection with the Latter Day Saints, that is quite interesting in its way. He intimates that if the Saints will now hear to him, he can accomplish the great work of the last days.

From Bro. E. B. Mullen, of Wilmot, Missouri, we learn that the last

Central Missouri District conference was a most enjoyable one; the Spirit's presence being richly enjoyed by the faithful.

Bro. E. C. Brand was to leave Tabor, Fremont County, Iowa, about the 20th ultimo, for Missouri and Kansas for the "winter campaign."—*The Saints' Herald*, vol. 22, pp. 19, 20.

The following items were published January 15:

Elder Mark H. Forscutt was, at last advices, preaching at Belleville, Illinois. He was expecting to go into Wayne County soon. He was awaiting advices from there.

Brn. George Hilliard and I. A. Morris were at Tunnelhill, had baptized ten, and expected more to come. He writes that Bro. Joseph Clapp was well spoken of at Tunnelhill.

Bro. John Hansen is still at work in Kentucky, and is alone.—*The Saints' Herald*, vol. 22, pp. 51, 52.

Elder J. W. Briggs made the following call for historical items:

A succinct statement of facts, historically, of the great latter-day apostasy and of the Reorganization is demanded by the spirit of the times. It is contemplated to meet this demand in this year 1875, and publish through the *Messenger* an outline of the facts relating to the apostasy and the Reorganization, to commence as soon as the subscription list insures its permanency; and indicates withal, that this gap should be filled. We have facts and documents underlying the subject never yet published, and which will place in a clear light the real character of these two contemporaneous and antagonistic events. The basis of a true faith is true facts; while the basis of a false or hypocritical faith, is false or pretended facts, and the former exposes the latter. Thus is enhanced the value of facts; and to this end we solicit contributions of facts from all who may possess them, respecting:

1. The apostasy; it is an effect; what is its cause? The facts of that time must answer, and will answer.

2. The Reorganization.

Whoever feels conscious of possessing facts bearing upon either of these subjects; facts that elucidate either the one or the other, please communicate the same to us, to the end that error and wrong may be rebuked, and truth and right vindicated.—*The Messenger*, vol. 1, p. 14.

R. D. Foster.

On February 14, 1875, Doctor Robert D. Foster wrote to President Smith, from Lodi, Illinois, giving an account of his trip to Washington City in company with Joseph Smith, Sidney Rigdon, and Elias Higbee in 1839. He graphically describes the journey, and gives some remarkable experiences in Washington. He bore a strong testimony to the prophetic calling of Joseph Smith. This

testimony is the more remarkable from the fact that Doctor Foster was one of those who participated in the opposition to Joseph Smith during the dark days in Nauvoo just prior to the martyrdom. Ending on February 20, 1875, Elder J. R. Lambert held a debate with a Mr. William C. Savage, at Magnolia, Iowa, on the following propositions:

1. Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the church of Christ.

2. Resolved that the Christian Church (sometimes called New Light) is the church of Christ.—*The Saints' Herald*, vol. 22, p. 214.

Subsequently Elder Lambert baptized Mr. Savage's moderator in this discussion, Mr. William C. Cadwell, who afterwards attained some prominence as an elder in the church.

March 4 the First Presidency issued the following appointment for a day of fasting and prayer:

To the Reorganized Church of Jesus Christ of Latter Day Saints, throughout the world, Greeting:

It is thought to be wisdom that there should be a day of fasting and prayer observed, before the sitting of the ensuing annual conference; a day in which the church may render thanksgiving and praise to the Lord, for bounteous blessings already bestowed; and a day in which prayer and supplication may be made for the special blessings of watchcare, and freedom from the influence of evil spirits; direction and guidance in the spiritual and temporal affairs of the church; the opening of effectual doors for the preaching of the word and the sending of laborers into the field, and for deliverance of those afflicted, from sickness and mental bondage; it is therefore considered by us, that Sunday, March 28, 1875, be appointed such day of fasting and prayer; and that the several branches of the church are hereby requested to observe that day in appropriate service.

Presidents of districts and branches are requested to notify their several charges, so far as practicable, and see that a due respect is accorded to this request for prayer.

JOSEPH SMITH,
W. W. BLAIR, } Of the Presidency.

PLANO, Illinois, March 4, 1875.

—*The Saints' Herald*, vol 22, p. 178.

In the case of Ann Eliza Webb Dee Young versus Brigham Young, the court granted her five hundred dollars per month alimony, to begin from the filing of the complaint, amounting to nine thousand five hundred dollars at time of decision, and adjudged that in addition he should pay her an attorney fee of three thousand dollars. This he

B. Young in jail.

failed to pay within the specified time and was by Judge McKean sentenced to twenty-four hours imprisonment for contempt of court. This sentence was carried into effect, and Mr. Young spent the time from one o'clock in the afternoon of March 11 to the same time on March 12 in the penitentiary.

On March 14, 1875, Elder Charles W. Wandell, missionary to Australia, died at Sydney, Australia. Of him Richard Ellis wrote under date of April 9, as follows: Wandell's death.

Once more I pen you a few lines. One sad news is the death of Bro. C. W. Wandell. I have no doubt but that Bro. Rodger informed you of it in his letter to you by this mail. Dear brother, I can bear my testimony that Elder Wandell has been a faithful Latter Day Saint and a servant of God while in this far-off land, and has left a name that will never be forgotten by the Saints here. I believe he died of heart-disease. He stopped at my house until he could not get up-stairs to his room, then he desired me to get him to St. Vincent Hospital; he thought that by going there he might be thoroughly cured of bronchitis, which he thought he had; but soon after he was admitted to the above institution, he was told that it was the heart-disease he had; yet he thought he would rally and be able to attend to his mission. The Saints visited him twice every week, but we could see that he was going fast. He was happy, and had no fear of death; he also bore his testimony to the truth of the work, and that you were the legal successor of your father. He also stated that the angels visited him and sang for him. He was under medical treatment just one month. He had everything he wanted, and was buried respectably. We bought a grave lot for him where two can be buried.

While we were standing round the grave, Elder Rodger gave us a short discourse on death and the resurrection, and a short history of Bro. Wandell's life; then we selected a few verses of the hymn Elder Wandell composed, "Weep, weep not for me, Zion," and sang it over the grave before we separated, and it had great effect upon all present.—*The Saints' Herald*, vol. 22, p. 344.

And the editor wrote of him as follows:

It is with regret and pain that we announce the sad news of the death of the life of the flesh of Bro. Charles W. Wandell, missionary, in company with Bro. Glaud Rodger, to Australia. The letter of Bro. Rodger, received by us on the 19th of May, and published in this issue, contains the tidings of his demise on the 14th of March last, in the fifty-seventh year of his age.

We never saw Bro. Wandell, but we feel that he was a true and faithful man; one of whom it may be fitly said, "He hath lived faithfully, and now rests, awaiting the resurrection to the better life beyond the veil."

We can not express in words the solemn sadness which pervades our thoughts, while writing of the departure of this excellent laborer. We have no fitting tribute in readiness to offer to his memory. We can only for a moment fold our hands, close our eyes, and in silence reflect upon the glory of life, the incomprehensibility of death, and the grandeur of a life-work well finished, the fitness of the death of a colaborer while in actual labor for the Master of life.

We offer our condolence to the Saints at Sydney and at Waratah; and express a hope that the life of Bro. Wandell may have been a sanctifying influence to their establishment in the peace of the kingdom of our God and his Christ.—*The Saint's Herald*, vol. 22, p. 336.

The last entry in Elder Wandell's private journal was under date of March 2, 1875, and was as follows:

The swelling of my limbs, caused by heart-disease, has developed a dangerous sore in my left leg. The point is to keep this sore from mortifying and killing me at once. Know all men that I want all of my bound books and other church books to be the property of the Australian Mission of Church of Jesus Christ of Latter Day Saints.

I want my clothes, all of them, to be given to the elder whom the church may send out to take my place. The trunk goes with the clothes. I here (March 2) feel it my duty to state that I believe Young Joseph Smith to be the true leader and President of the Church of Jesus Christ of Latter Day Saints, as against the claims of Brigham Young to that office; and to be the legal prophet, seer, and revelator thereof. He must increase, but Brigham shall decrease. After my decease I wish the church to assemble in a conference capacity, make action with reference to me that may be just and proper. I feel more than ever convinced that a splendid work will yet be done here. Also I here record my unlimited faith in the atonement of Jesus Christ as the world's Savior. It is in view of the completeness of that atonement that I am enabled to think so calmly about it. God and Christ are true, and so is a universal Providence.

After the conference meeting spoken of shall have been holden, I want this diary to be carefully and properly prepared for the post-office, and sent direct to Plano, to Bro. Joseph, to be preserved in the archives of the church.

To any of my personal friends in America who would ask after certain inner emotions, etc., I will say that all is calm and serene. The eternal future is bright, and one night last week the angels sang a beautiful song. The adversary has not showed himself in any distinctive form, and I am truly and greatly blessed. CHARLES WESLEY WANDELL.

Elder Glaud Rodger was directed to take charge of the mission until further arrangements were made.

Elder Wandell states that he was employed at one time in the Historian's office at Nauvoo. In commenting on the

history of Joseph Smith as published in the *Deseret News* about 1855, he makes a statement which is quite important. It is as follows:

I notice these interpolations because having been employed (myself) in the Historian's office at Nauvoo by Doctor Richards, and employed, too, in 1845, in compiling this very autobiography, I know that after Joseph's death his memoir was "doctored" to suit the new order of things, and this, too, by the direct order of Brigham Young to Doctor Richards and systematically by Richards.

The annual conference convened at Plano, Illinois, April 6, 1875. Presidents Joseph Smith and W. W. Blair presided; H. A. Stebbins secretary; T. W. Smith and E. L. Kelley assistants. Annual Conference.

Elders Phineas Cadwell, G. H. Hilliard, and S. V. Bailey were appointed a committee on complaints.

Reports were submitted from Australia, England, Switzerland, Canada, Nova Scotia, and Wales, and also from nearly every State and Territory in the United States. These reports generally indicated progress, and the general outlook was hopeful.

The following extracts are made from the minutes, which we think of especial importance:

The Bishop reported as follows: On hand at last annual report and received during the year, $3,864.06; expended during the year, $3,619.29; balance due the church, $244.77.

Allendale Branch, Missouri, was transferred, at its request, from Nodaway District to Decatur District.

On the 9th, Bishop Rogers nominated Elder H. A. Stebbins as his counselor to succeed Elder E. Banta, resigned. This nomination was ratified by the conference, and he was ordained on the 11th by President Joseph Smith and Apostle J. H. Lake. Hans N. Hansen was ordained an elder at the time and by the same parties. The Quorum of Seventy reported as follows:

Report of the Quorum of Seventy: Quorum met on call, C. G. Lanphear in the chair. The president gave the following report of the present situation of the members as far as he could ascertain:

C. G. Lanphear, president; laboring in his calling all of the time.

Duncan Campbell, one of the seven presidents; laboring in Indiana, Michigan, and Canada.

Wm. H. Hartshorn; not preaching. His care and time taken in providing for his family. Is a worthy brother.

Thomas Revel; in good standing, and doing what he can in the cause.

Frank Reynolds, secretary; is earnest in his calling, and doing what he can.

J. M. Wait laboring as circumstances will permit.

J. L. Adams has been preaching in Illinois and Iowa the past winter, and had good success.

E. M. Wildermuth; preaching in the branch where he resides, and vicinity.

J. W. Gillen; laboring in Montana Territory with good success.

C. H. Jones; preaching at Lamoni, Iowa, and the region round about.

Nathan Lindsay; work in the ministry not known.

Jeremiah Jeremiah; president of the Canton Branch, Illinois; is doing what he can.

S. J. Stone; preaching occasionally in the Amboy Branch, Illinois.

Thomas Jenkins; doing all he can. Resides in Wales. Is in poor health.

J. T. Phillips is preaching and having good success.

B. V. Springer; laboring successfully in Southern Indiana. Care of his family prevents his giving his whole time to the ministry.

G. W. Shaw; active as his circumstances will permit. Has labored with good effect in Canada.

Wm. H. White; not known. . . .

Daniel Bowen; reported on the secretary's books as advanced in years. Is a good and worthy brother.

Otis Shumway; age about eighty-two. Always had a good standing in the church. Preaching in the branch and vicinity.

J. W. Roberts; extent of his labors not known. . . .

Benjamin Leland; correspondence as to his labors solicited.

J. B. Lytle; supposed to be engaged in the work to some extent.

James C. Crabb; is presiding over a district in Iowa.

Andrew Holisway; not known. . . .

David Jones; is thought to have moved to the British possessions, and subsequently to have returned to Iowa. . . .

George Hatt; has been preaching in Nebraska. Some difficulties between him and the district authorities are pending.

Samuel Ackerley; reported by the brethren in good standing. No report of preaching.

C. F. Stiles; preaching in the vicinity of his home in Missouri and regions about. Nearly in readiness to give all his time to his calling.

Jonathan Delap; is reported as not being in fellowship in the branch where he resides.

Jans Johnson; residence not known. I would solicit information from any of the brethren who can give me his address and standing.

A. B. Alderman; was presiding over a branch when last heard from. He desired to labor in his calling.

D. L. F. Bronson; no report of labor in the ministry. . . .

Isaac Bogue; was appointed on a mission to Eastern Michigan at the last annual conference, but I have received no report. . . .

Stephen Bull; is reported as not in fellowship with the branch where he resides. . . .

David Jones; supposed residence in the state of Missouri. Is reported on the secretary's book in the field and ready to do what he can.

George Rouch; no report. Residence unknown. . . .

Samuel Gurley; earnestly working in the cause; presiding over a district in Iowa.

Robert Davis; time nearly all taken in his calling. Has had good success.

Joseph C. Clapp; engaged wholly in the ministry. Has had good success in all places where he has labored.

James McKiernan; laboring with an earnest desire to do all he can.

Glaud Rodger; on a mission to Australasia. Has been blessed in his ministry.

J. H. Hansen; preaching in Kentucky and the Southern States. Has had good success.

J. C. Foss; laboring in Maine. Has had good success in his ministry.

C. G. McIntosh; desires to do all he can in his region, and expresses an earnest desire for the cause.

C. W. Wandell; on a mission to Australasia, in company with Glaud Rodger. Has had great success in the cause. He was in poor health when last heard from.[1]

Joseph Lakeman; laboring with success in Maine.

Andrew Hall; is acting as Bishop's agent in Pottawattamie County, Iowa.

John Thomas; no report of labors. . . .

J. T. Davies; on a mission to Wales. Is having good success in his mission.

J. S. Patterson; has been giving all the time he could to the ministry with good success. Is ready to devote his whole time, if his family can be cared for.

The present number of members is fifty-two, as recorded on the secretary's book. . . .

There are in the quorum from twenty to twenty-five in active service. Of the remainder, about fifteen or twenty laboring to some extent, and a few no report of labors. Signed, C. G. Lanphear, president; Frank Reynolds, secretary. . . .

Resolved, That the quorum consider the acts of the Buffalo Prairie, Illinois, and Leon, Iowa, Branches, in disfellowshiping members of the quorum, as being premature and illegal, as the charges and evidences

[1] Was dead at the time, but the news had not reached America.

sustaining them should first have been presented to this quorum. And we hereby request that the officials of said branches present the charges and evidence to substantiate the same, to this quorum for our consideration. And we also further request that all other branches or districts in future having grievances against members of this quorum requiring trial, shall refer said cases to us for adjudication. . . .

Whereas, Much misunderstanding exists regarding the legality of the ordinations of some of the quorum, by reason of their having been ordained at district conferences; therefore,

Resolved, That we request the present conference to settle the question as to the legality or illegality of such ordinations.

Resolved, That we sustain C. G. Lanphear as president, and Frank Reynolds, secretary, together with all the members of the quorum in righteousness.

Resolved, That we sustain President Joseph Smith, his counselors, and all the other quorums in righteousness.

Adjourned to meet at the call of the president.

C. G. LANPHEAR, President.
J. S. PATTERSON, Secretary pro tem.
—*The Saints' Herald*, vol. 22, pp. 294, 295.

The request that the conference decide on the legality of certain ordinations was deferred until the semiannual conference.

The following providing for locating a place for gathering was, after much discussion, adopted:

Whereas, The impression seems to be gaining ground, and it is believed that this impression results from the prevalence of the spirit of the gathering, that the circumstances of the country and the condition of the church indicate that the time is come that there should be a gathering of the Saints into a more centralized condition, and that such centralization is demanded by the necessities of the church and the genius of the latter-day work; and

Whereas, The spiritual condition is favorable to such gathering; and whereas such a gathering contemplates the centralizing of the chief authorities of the church at as early a day as practicable, in order to the more effectual work of the ministry, and building up of the church of Christ and the locating of the "publishing department," press, and fixtures within the limits of such gathering place; therefore be it . . .

Resolved, That a standing committee of five be appointed by this conference, whose duty it shall be to select and make such location as is contemplated in the foregoing preamble, and arrange for and effect the purchase of lands, locate a town site, and perform such other acts as are consistent with the making of such locations, and consummating such purchases; and that said committee make report of their labors to a

General Conference of the church at as early a time as they shall deem prudent.—*The Saints' Herald*, vol. 22, pp. 295, 296, 299, 300.

Joseph Smith and W. W. Blair of the First Presidency, I. L. Rogers, David Dancer, of the Bishopric, and J. H. Lake of the Twelve were appointed the committee provided for in the above resolution.

The First Quorum of Elders reported the deaths of Wesley Fletcher, James Horton, and William Arnold, the promotion of J. S. Patterson, the expulsion from the church of Noah Dutton, and the expulsion from the quorum of W. F. Randall, Levi Lightfoot, and J. D. Bennett, and that Elders M. B. Oliver, H. C. Bronson, John Beard, David Brand, S. V. Bailey, O. J. Bailey, John Kier, and W. A. Moore were received into the quorum in their places.

The Second Quorum of Elders reported they had dropped Jesse Broadbent from the quorum.

President Smith reported as follows on book of parliamentary usage:

As President of the church I would respectfully submit:

That soon after the last annual session, in connection with Bro. T. W. Smith, I began the compilation and preparation of a book on business and parliamentary usages and rules, for the use of the church; which is now nearly completed, and I would request your honorable body to authorize and appoint a committee to whom I may refer this work when ready, upon whose favorable decision I may at once proceed to put the same in print, and offer it for sale to the elders of the church.

Further; I will agree to make such work ready for examination within two weeks after adjournment of conference, Providence permitting.—*The Saints' Herald*, vol. 22, p. 298.

The committee asked for was appointed, viz.: W. W. Blair, M. H. Forscutt, and J. S. Patterson.

A resolution against discrimination on account of color, nationality, or sex, was adopted as follows:

Resolved, That it is the opinion of this assembly that the gospel is to be offered to all mankind, irrespective of color, nationality, sex or condition in life; and that elders in Christ are not justified in making, or insisting on being made, any separation in church privileges, worship, or sacrament, other than is made in the church articles and revelations in regard to ministerial ordinations and labor; and that we advise all officers of the church to be governed by the spirit and tenor of this teaching and this resolution.—*The Saints' Herald*, vol. 22, p. 298.

The following resolution on sacrament was adopted:

Whereas, Believing that the bread and wine used at the sacrament are simply blessed for the use of those who at the time and with an understanding of its purpose partake of it, in no way relating to its subsequent use, therefore be it

Resolved, That we rescind a former resolution of General Conference making necessary the passing of the bread until all be taken.—*The Saints' Herald*, vol. 22, p. 299.

An effort was again made at this conference to establish the system of furnishing to families of the ministry a stipulated amount for support, the amount to be in proportion to the number of dependents in the family; but this was strongly opposed and was lost. The conference also passed resolutions on the Twelve taking charge of missions, tithing, and secret societies. They are as follows, as found in *Saints' Herald*, volume 22, page 299:

Resolved, That it is the duty of the Quorum of the Twelve to take charge of all important missions, especially those to foreign countries.

Resolved, That the law of tithing is binding upon the church in its scattered condition.

Resolved, That in the opinion of this body, this church has no right to subvert the liberties of its members by prohibiting their membership with what is known as "a secret society," unless such society shall first be condemned by either a decision of the General Assembly of the church, or by the law of the land.

The following persons were by vote received into fellowship on their original baptism:

Susannah Cramer, James Bewsher, Elizabeth Bewsher, Ralph S. Reed, Polly L. Hyde, Sally Richardson, and Selinda Blair. The following were baptized: S. M. Howe, Mary Howe, Henry Staley, Beatrice Briggs, Ency Ewing, and Mary Cazaly.

Missions were appointed as follows:

J. W. Briggs continued in Utah. Josiah Ells, Northern and Central Ohio, Pennsylvania, and West Virginia. E. C. Briggs, Michigan, Northern Indiana, and Canada. W. H. Kelley, Utah as soon as practicable, and until then Northern Iowa, Minnesota, and Wisconsin. T. W. Smith, Illinois, Iowa, and to visit the Cutlerites in Northern Minnesota. A. H. Smith, Pacific Slope Mission. James Caffall, Spring River District. J. H. Lake, to extend his labors in addition

to his former field into Pike, Brown, and Schuyler Counties, Illinois. J. R. Lambert, Southern Illinois, Southern Indiana, and Kentucky. Z. H. Gurley, Iowa and Missouri. C. F. Styles and E. C. Brand, under direction of James Caffall. J. S. Patterson, Central Iowa, Central Illinois, Central Indiana, and Southern Ohio. J. C. Foss, Southern Ohio, and West Virginia as soon as practicable. Robert Davis, Canada. J. H. Hansen, Southeastern Mission. George Shaw, Canada. B. V. Springer, Southwestern Ohio and Southern Indiana. C. G. Lanphear, New York and Pennsylvania. J. C. Clapp, Pacific Slope. J. T. Davies and Robert Evans, Wales. M. H. Forscutt, to extend his former mission into Iowa and Missouri, if deemed advisable. L. F. West and J. W. Bryan, Texas. S. V. Bailey and Henry C. Smith, Michigan and Northern Indiana. Magnus Fyrando and Hans Hansen, Scandinavian Mission. Heman C. Smith, under direction of J. R. Lambert. Fred Ursenbach, Switzerland and Italy. J. S. Snively, referred to district where he lives. Nicholas Stamm, referred to local authorities. F. P. Peterson, Denmark, under the direction of M. Fyrando. C. W. Wandell and Glaud Rodger, Australia, with permission to Elder Wandell to return home if the state of his health demanded. F. C. Warnky, Colorado. Charles Derry, Western Iowa and Nebraska. Robert Warnock, Utah. Thomas Taylor, European Mission. J. V. Roberts, to the district where he resides. Joseph Lakeman, in charge of the Maine and Nova Scotia Mission. Duncan Campbell, Canada, Michigan, and Northern Indiana. William Anderson, California. J. L. Adams, referred to his district. C. N. Brown, Massachusetts District.

The Pacific Slope Mission held its annual conference at Alameda, California, April 6 to 12; A. H. Smith of the Twelve and Elder Hervey Green presiding; Elders Peter Canavan and J. C. Clapp clerks. The reports of missionaries and branches were quite encouraging. The state of California was divided into eighteen subdistricts and presidents appointed over them as follows: San Bernardino, John Brush; Los Angeles, Alma Whitlock; Santa Barbara, Joseph F. Burton; Santa Cruz, R. R.

Pacific Slope Mission.

Dana; San Francisco, S. M. Hubbard; Alameda, H. H. Morgan; Visalia and San Joaquin, Orrin Smith; Sacramento, Cornelius Bagnall; Alpine (we find no record of a president being appointed for this district); Petaluma, Peter C. Briggs; Yolo, J. B. Price; Humboldt, Bradbury Robinson; Del Norte, Placer, and Shasta, J. M. Parks; Butte, William McLean; Plumas, William Potter. The numerical strength of the Pacific Slope Mission was reported at about 1,072, including 923 in California, 115 in Nevada, and 34 in Oregon. Elder J. C. Clapp was appointed to preside over Oregon and Washington, and Elder George Smith over Nevada. Jeremiah Root and John M. Range were ordained elders. Measures were adopted looking towards a permanent location for the president of Pacific Slope Mission, and the following committee was appointed: John Roberts, D. S. Mills, Simon Stivers, James M. Parks, Moses Meeder, John Joyce, and R. Huntly.

Waggoner's attack.

In *The Signs of the Times*, for April 22, 1875, a paper published by the Seventh-day Advents, in Oakland, California, Elder J. H. Waggoner made an attack on the gifts of the gospel as exercised by the Saints. This was fully examined and answered in a series of articles by President Joseph Smith, that were published in the *Herald*, commencing June 1, 1875.

Dedication.

On April 25 the Saints at Stockton, California, dedicated their house of worship previously erected, Elders Alexander H. Smith and Daniel S. Mills officiating in their behalf.

The charge of favoritism having been made against the church, Elder Charles Derry replied in the following forceful and characteristic manner:

COLUMBUS, Platt County, Neb., April 27, 1875.

Dear Herald: If I lacked an evidence of the impartiality, justice, and liberality of the Reorganized Church, I could not fail to see an indisputable one in the fact of the publication of the article under the head of "Favoritism." In that act the motives of the church are impugned, and charges grave enough, if true, to sink the church in the depths of obloquy and shame. I have had the privilege to sit in the highest councils of the church, and of observing the secret springs, if there were any, that moved the whole machinery. I have helped to consider plans and measures for

its onward progress. I have seen and heard the schemes of men tried and examined. I have seen the efforts of the powers of darkness to destroy, by seeking to corrupt the noblest minds; and I can testify before God and men that no base scheme, nor any stratagem of the Arch Enemy, has been able to sway those councils nor fascinate the minds of God's anointed into the adoption of any measure that would crush or injure in the least the very least of God's little ones, much less to betray the church of God into the hands of the enemy.—*The Saints' Herald*, vol. 22, p. 379.

Early in May, 1875, Elder J. R. Lambert, while on his way from his home in Woodbine, Iowa, to Southern Indiana, stopped in Green County, Iowa, and held a debate with a Reverend A. Wilson, of the Church of God. Debate.

May 16, 1875, Elders Magnus Fyrando and H. N. Hansen arrived at Copenhagen, Denmark. Elder Fyrando visited Sweden, while Elder Hansen visited the place of his birth in the country. Meeting again in Copenhagen they made a fruitless effort to find an opening. Then Elder Fyrando went again to Sweden, while Elder Hansen sought and obtained employment at manual labor in Copenhagen. While thus employed he visited among the Brighamites and awakened an interest among them and finally procured the use of a hall, and wrote for Elder Fyrando, who was visiting the churches in Sweden. Denmark and Sweden.

They again met in Copenhagen and opened their work, holding their first public meeting on July 18, 1875, having an audience of about thirty.

Early in June, or the last of May, a debate was held in Stark County, Indiana, between Elder C. W. Prettyman and a Disciple preacher.

On June 10 President Joseph Smith left Plano, Illinois, for an extended missionary trip in the East, returning August 4. During his trip he visited and labored in Boston, Fall River, and Dennisport, Massachusetts; Jonesport, Machias, Little Kenebec, Mason's Bay, Indian River, Ram Island, Deer Isle, and Addison's Point, Maine; Grand Manan, New Brunswick; Providence, Rhode Island, and Kirtland, Ohio. Trip East.

The *Herald* for June 15, 1875, announced the arrival of Elder J. C. Clapp in Oregon, his field of labor.

Songs of Zion.

About this time Elder T. W. Smith, of the Quorum of Twelve, published a small edition of hymns and sacred songs entitled, "Songs of Zion." This little work was quite largely used in some localities, and contains some productions of excellent merit.

Kelley goes West.

June 22, 1875, Elder William H. Kelley left Council Bluffs en route for Utah, his appointed field. He arrived at Ogden, Utah, on the 24th, where he remained until the 26th, then moved on to Logan, Brigham City, and other points north. Returning from his trip north, he went to Salt Lake City, July 3, where he met his colaborer, Elder Jason W. Briggs.

CHAPTER 7.

1875.

MARTIN HARRIS' DEATH—PERSECUTION IN INDIANA—J. T. DAVIES—AUSTRALIA—SHELDON'S ATTACK—HERVEY GREEN'S DEATH—DEBATE—DENMARK—DAVIES RETURNS—AUSTRALIA—G. A. SMITH DIES—SEMIANNUAL CONFERENCE—REPORTS—FINANCIAL—HISTORY—PARLIAMENTARY—ORDINATIONS—SEVENTY—LOCATION—QUORUM CHANGES—MEMORIAL—BAPTISMS—MISSIONS—ORDER OF ENOCH—SEVENTY'S REPORT—PACIFIC SLOPE—UTAH POLICY—LAMONI—SCANDINAVIA—THE SOUTH—A. H. SMITH RETURNS—HESPERIS.

Martin Harris' death.

On July 10, 1875, Martin Harris died at Clarkston, Cache County, Utah. The following obituary was written by his son and published in the *Ogden Junction:*

Died at Clarkston, Cache County, Utah, July 10, 1875, of old age, Martin Harris, Sr.; aged 92 years, 1 month, and 22 days.

Deceased was born May 18, 1783, at Easttown, Saratoga County, in the state of New York, from which place he moved with his father's family in his ninth year to the town of Palmyra, Ontario County (now Wayne), in the same State. In the fall of 1827 he became acquainted with the Prophet Joseph Smith, and learned all the facts about the Book of Mormon, and became perfectly satisfied in his own mind of its divine origin. Without delay or hesitation he identified himself with the Prophet Joseph Smith, and from that time forward rendered him every assistance in his power to forward the divine work, and to establish the true church of Christ upon the earth in this dispensation.

He went, by the request of the Prophet Joseph Smith, to the city of New York and presented a transcript of the records of the Book of Mormon to Professor Anthon and Doctor Mitchill and asked them to translate it. He also presented the same transcript to many other learned men at the different schools of learning in Geneva, Utica, and Albany with the same request, but was unsuccessful in obtaining the translation of the

transcript from any of them. After his return from the city of New York he was employed as scribe to the Prophet Joseph in the translation of the records of the Book of Mormon.

After the translation was completed he was called by divine revelation to be one of the three witnesses of the Book of Mormon. The testimony of the three witnesses forms part of the preface to the book. He paid for the printing of five thousand copies and labored as proof-reader of the book. He traveled some two thousand five hundred miles in its interest before the book was printed, and bore his own expenses.

He was one of the six members at the organization of the church on April 6, 1830. He was one of the members of the first High Council. He attended the first public meeting, at which Oliver Cowdery preached the first public discourse on the principles of the gospel as revealed through the Prophet Joseph Smith in this dispensation. He attended the first conference of the church held at Fayette, Seneca County, state of New York.

He moved with the church to Kirtland, Ohio, where the first temple was built. He went up to Missouri in company with the Prophet Joseph Smith and others, at the time when they were afflicted with the cholera, and was one of those who were afflicted, but was healed instantly by the power of God. He was one who witnessed the dispersing of the mob by a terrible storm, which, while it proved fatal to many of the mob, brought salvation to the Saints. He was one who assisted in purchasing land in Missouri for the gathering of the Saints, he having paid Bishop Partridge the sum of one thousand two hundred dollars. He was present at the dedication of the Kirtland Temple, and witnessed the powerful manifestations of God on that memorable occasion. He figured conspicuously in nearly all of the early movements of the church, and was one who never withheld his substance or means when it was required to establish and forward the interests of the church. He always thought and said that his mission was to stay in Kirtland, where the first temple was built, so he did not move with the church, but remained in Kirtland till the year 1870, when he came to Utah.

Since coming to Utah he has resided with his son, Martin Harris, Jr., in Cache County. He was in his eighty-eighth year when he came to this Territory. He has enjoyed good health and a good appetite, and has been industrious all the time since his arrival. He would never be idle so long as there was anything that he could do. He has always borne a faithful and undeviating testimony to the divinity of the Book of Mormon, whether in Kirtland, in the midst of the wicked and ungodly, or in Utah, or any of the different places where the Saints have resided. He was in his happiest mood when he could get somebody to listen to his testimony, and he never appeared to get tired of talking about the coming forth of the Book of Mormon, and testifying to its truth. And if at any time he felt dull or tired from any cause whatever, and he could get an opportunity of testifying to the truth of that book, he would revive immediately.

His health first began to fail him about eight or nine days previous to his death. He first experienced severe pains in his legs, and finally lost the use of his limbs, so that he became entirely helpless, and was confined to his bed. He continued to talk at intervals until a few hours before his death. His last audible words were something about the Book of Mormon and the three witnesses. He sank gradually day after day, and finally expired on Saturday, July 10, 1875.

MARTIN HARRIS, JR.

—*The Saints' Herald*, vol. 22, pp. 541, 542.

Persecution was strong in several localities, and among other places Southern Indiana came in for a good share. On July 18, 1875, Honorable S. S. Harding, Ex-governor of Utah, by invitation, and it is said for compensation, delivered a four-hour lecture against "Mormonism" in Ripley County, where a small branch of the church had recently been organized. Elder Columbus Scott, then but twenty-five years old, obtained permission to reply, and in fifteen minutes had made things so uncomfortable for the Governor that he interposed, taking the stand himself and crowding Elder Scott out.

Persecution in Indiana.

The splendid effort made by the young elder in those few moments, together with his gentlemanly bearing during the episode, had an excellent effect and practically rendered nugatory the effort of Mr. Harding.

July 19 Elder J. T. Davies wrote from Morriston, Wales, giving an account of his work in Wales; and also of a missionary trip in England. He reported the work as slowly gaining ground through much opposition and consequent discouragement.

J. T. Davies.

July 27 Elder Thomas Taylor wrote from Birmingham, England, giving an account of Elder Davies' trip in England, and of progress.

July 29 Elder Glaud Rodger, at Waratah, New South Wales, Australia, wrote encouragingly of the work in Australia. Progress was slow but permanent. They were also receiving some favorable press notices, of which the following are specimens:

Australia.

Mr. Rodger preaches regularly every Sabbath, at the old School of Arts, upon the "Fullness of the Times," and the "Approach of the Second Advent of the Lord." He is very impressive in his style of delivery, and

vividly portrays the prophetic statements, denouncing the coldness and apathy of the Christian church throughout the world, at the present day. Arguing from appearances, he draws his deductions from Scripture that the end of the present dispensation is close at hand. In his views there is nothing of a speculative character, the foundation of his belief being based upon the orthodox teaching contained in Scripture. Polygamy is not a doctrine of his section of the church, but is severely denounced as impolitic and unscriptural.

We have had two additions to our list of religions, lately, viz.: the Latter Day Saints and the Unitarians. The former is represented by an elderly and sincere-looking gentleman named Rodger, who can be heard on Sunday at Mr. Fryar's room, opposite the goods shed. I had a long conversation with him the other day, although there is no fear of his converting me to his theological views, I was rather taken up with him. . . . Mr. Rodger told me that his church does not believe in nor practice polygamy, and is not to be confounded with Brigham Young's order. The former gentleman is a minister of the original church of Saints, over whom the son of Joseph Smith is at present president. The great aim of this body is to found a community, in which all the virtues—and, if possible, none of the vices—of modern society shall flourish. To accomplish this, they have established settlements in Iowa and Missouri, where they teach and practice the doctrines of their faith.—*The Saints' Herald*, vol. 22, pp. 598, 599.

Sheldon's attack.

In the *World's Crisis*, for July, 1875, appeared a lengthy article from the pen of Elder William Sheldon, of the "Second Advent Church," entitled "Mormonism; or was Joseph Smith a Divinely Inspired Prophet?" This was quite an exhaustive and ingenious attack on the doctrine and text-books of the church. It was replied to by Elder W. W. Blair, of the First Presidency, and published in the *Herald*. Afterwards it was published in book form, and is yet on sale by the Herald Publishing House, under the title of, "Joseph the Seer; His Prophetic Mission Vindicated and the Divine Origin of the Book of Mormon Defended and Maintained." This is a valuable work.

Death of Hervey Green.

August 10, 1875, Elder Hervey Green, a veteran who had passed through the troubles of Missouri, Illinois, and the dark days of apostasy, and who was in the active ministry as a representative of the Reorganization, died at the residence of John Nightingale, in San Joaquin County, California.

From the 10th to the 13th of August there was a public discussion held at Rockcreek, Hancock County, Illinois, between Elder M. H. Forscutt and a Universalist preacher by the name of J. L. Shinn. A stenographic report of this debate was made by Elder D. F. Lambert, and was published in pamphlet form by the church. Debate.

August 24, 1875, Elder H. N. Hansen wrote from Copenhagen, Denmark. From his letter it seems that the prospects were not very flattering. After a few efforts they had given up their meetings in the hall and Elder Fyrando had again departed for Sweden. Denmark.

August 26, 1875, Elder J. T. Davies arrived at Plano on his way home from Europe. He left Elder Robert Evans in charge in Wales, until otherwise provided for.

August 26 C. A. Davis wrote from Lambton, Australia, giving an account of a discussion between Elder Glaud Rodger and a Reverend Mr. Bull, which resulted well for the cause represented by Elder Rodger. Australia.

September 1, 1875, George A. Smith, first counselor to Brigham Young, President of Utah church, died at Salt Lake City, Utah, in the fifty-ninth year of his age. He was called to the Quorum of Twelve in 1838 and subsequently went with the Utah faction. G. A. Smith dies.

The semiannual conference convened near Council Bluffs, Iowa, September 8, 1875, and adjourned the 12th. President Joseph Smith and W. W. Blair presided. Elder H. A. Stebbins was chosen secretary, with Elders T. W. Smith and Duncan Campbell assistants. Semiannual conference.

Encouraging reports were made from many places. That of Elder J. W. Briggs, of the Utah Mission, will be of special interest. It is as follows:

I have been for the most of my ten months' absence in Utah, engaged in Salt Lake City, preaching nearly every Sabbath there, besides my other business for the church. There are many evils existing in Utah not to be found anywhere else. One reason is that there is the least liberty of speech there in talking of religion and approaching men upon that subject of any place anywhere. The "iron heel," as it is called, of despotism in Europe, compared with its power and exercise in Utah, is as the size of the finger of a man compared to his thigh. Strong, full-grown men say they would be pleased to come to meeting, but circum-

stances will not allow it. The "circumstances" are that they will lose their places, their house-room, or their work, if they attend meetings prohibited by the ruling powers. These powers control all the avenues of wealth, profit, and comfort, and they prevent the common people from any privileges only those they think proper. The Legislature has enacted laws to protect the leaders in their oppressions. . . .

Now the duty of the Reorganization, to succeed, should take the front rank in the Utah Mission, that the world may have abundant reason to discriminate between the two parties. If it is worth the while to maintain a mission in Utah, it must be done well, as the Reorganization can not afford to let others do the work of evangelizing Utah. The first thing toward success is to build a chapel in the city and call the people together, for outdoor preaching is forbidden, every house is closed and the street also. The Reorganization can not compete with the efforts of others, unless we make a strong and permanent effort. I would say that the work in Utah, and that now demanded to be made, is more for the work of humanity than for religion; an effort aside from any religion to break the shackles of sin and evil that bind the men, women, and children there. They need the liberty to breathe the free air of heaven, for if the present abundant evils are the result of past fanaticism, the question is, What will not be the evils in the next generation following this?

The elders of the Reorganization have endeavored to hold regular services in Salt Lake City, and have done much in the towns and settlements in all parts of the Territory. Numbers have been baptized and some branches have been organized. We have also kept the printed word circulated. There is more willingness to read, for many will read who will not hazard their standing by coming to meeting. There is also a spirit of liberality existing in the various towns and settlements which is in great contrast with what existed in years gone by, and there are just as good people in Utah as anywhere else."—*The Saints' Herald*, vol. 22, pp. 577, 578.

The following is an extract from the report of Elder Magnus Fyrando:

We have had a few meetings in Copenhagen, Denmark, but must give up there on account of nonattendance. We have not as yet got the tracts printed, and until that time shall be able to do but very little. I have traveled a good deal in Sweden, and with very little success. I have been over the same country that I traveled through some twenty years ago, but nearly all the branches are broken up, or entirely dead; in many places not a trace to be found; in other places a remnant left, but most of them are spiritually dead. Their confidence has been so abused by the Brighamites, that they can believe no more, while others are so strong in their faith in Brigham, that they would as soon believe the ocean was dry, as to believe that he is not a prophet of God.—*The Saints' Herald*, vol. 22, p. 579.

Bishop Rogers reported on hand at last report and received since annual conference, $1,013.97; expended, $990.32; on hand, $23.65. Danish mission: On hand and received, $118.30; expended, $117.80; balance, 50 cents. The chairman of committee on history reported as follows: Financial.

We your committee on history beg leave to report: The circumstances and employment of your committee have precluded their doing anything toward the history contemplated by you in your appointment. We therefore ask to be discharged, or that a time indefinite be set for a report. All of which is respectfully submitted. JOSEPH SMITH.

COUNCIL BLUFFS, September 9, 1875.

—*The Saints' Herald*, vol. 22, p. 588.

The committee was continued, and the indefinite time asked for was granted.

The committee on book of parliamentary usage also reported that it had examined the manuscript so far as prepared and with some suggestions returned it to President Smith with its indorsement. Parliamentary.

"President Joseph Smith stated that the book was nearly completed; only the rule on elders' courts remaining to be examined. Report was received and committee continued."

The First Quorum of Elders asked for the ordination of Elders H. A. Stebbins and D. H. Bays as counselors to President Elijah Banta. The seventies asked for the ordination of Elder E. C. Brand as one of the seven presidents of Seventy. The high priests asked for the ordination of Elders William Redfield and David M. Gamet as counselors to President Charles Derry. These were all ordained on the 12th under the hands of Elders Joseph Smith, I. L. Rogers, T. W. Smith, and Z. H. Gurley. Ordination.

The subject of ordination of Seventy deferred from last annual conference was taken up and the following prevailed after some discussion:

Resolved, That until it shall be otherwise decided by revelation or act of a General Assembly, the ordination of seventies prior to April, 1873, shall be held as legal, and those so ordained authorized to act as such officers; but that this action does not warrant the further ordinations of seventies except as provided by the rules and precedents of the April session of 1873; and further that it be ordered that the secretary of the

quorum record the names and issue license to those seventies acting under the ordination referred to in the Reorganization.—*The Saints' Herald*, vol. 22, p. 592.

The committee on location reported. Their report was accepted and committee continued. Their report was as follows:

Your committee report that no decisive consideration has been had by them; but that as soon as practicable they will consult, and report progress at as early a day as they can. J. Smith, W. W. Blair, J. H. Lake, I. L. Rogers, David Dancer, Committee.—*The Saint's Herald*, vol. 22, p. 593.

Quorum changes.

The Second Quorum of Elders reported that they had received into their quorum Elders F. C. Warnky, Solomon Thomas, and Solomon Salisbury.

Memorial.

Elders H. J. Hudson, P. Cadwell, and J. W. Briggs were appointed a committee to draft a memorial to Congress. After consultation the committee reported, asking for an extension of time until December 1, then to submit their work to the First Presidency for approval before presenting to Congress. The report was received, plan adopted, and time granted. This memorial was subsequently prepared, approved, and sent to Congress, reading as follows:

MEMORIAL TO CONGRESS.

From a committee of the Reorganized Church of Jesus Christ of Latter Day Saints, petitioning Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah: setting forth, with documentary evidence, that the Church of Jesus Christ of Latter Day Saints does in no wise favor the criminal policy of Brigham Young, etc., etc., etc.

To their Excellencies, the President and Vice-president; and the Honorable Senate and House of Representatives, of the United States, in Congress Assembled:

At the semiannual conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Council Bluffs, Iowa, on the eighth day of September, 1875, the following resolution was adopted:

"Resolved, That Phineas Cadwell, H. J. Hudson, and Jason W. Briggs be hereby appointed a committee to draft a petition for the consideration of this conference, asking Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah, embodying such statements of fact and documentary evidence as the interests of the Reorganized Church of Jesus Christ of Latter Day Saints demand; that

the world may be warranted in believing that 'Mormonism' does not indorse nor favor in any degree the criminal policy of Brigham Young and assistants, and further that we request the press of the United States to keep the matter before the public continually, and make such statements that are due us [as] a corporate body, which desires the welfare of our beloved country and the just and supreme administration of the laws thereof."

The committee to whom was referred the foregoing resolution, would most respectfully present for your consideration, and action, the necessity for "Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah." That there is a distinctive line of demarcation between the tenets and practices of the Reorganized Church of Jesus Christ of Latter Day Saints, under the leadership of Joseph Smith, and those under the leadership of Brigham Young, in Utah, has been fully set forth before your honorable body in a former Memorial, and presented to the Senate of the United States by the Honorable Lyman Trumbull, May 5, 1870, and was referred to the committee on Territories.

Your memorialists do not deem it necessary to recapitulate those doctrines at this time; but in brief, would say that in Utah, "doctrines are held and practiced which are at variance with the proper usages of civilized nations, and opposed to the law of our common country;" whilst on the other hand, "we do most fully, freely, and unreservedly affirm, that there is nothing required by the law or polity of the church, that can render its members violators of the laws of the land in any of their legal provisions."

We would respectfully represent that from our knowledge of the teachings and practices of the leaders of the Utah church organization, it is opposed to all free governments, and especially to the government of the United States; in proof of which we refer to the following declarations from their leading men, and published by themselves:

"Our ecclesiastical government is the government of Heaven, and incorporates all governments in earth and hell. It is the fountain, the mainspring, the source of all light, power, and governments that ever did, or ever will exist. It circumscribes the governments of this world."—Brigham Young, *Journal of Discourses*, vol. 7, p. 141.

"The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized—any people attempting to govern themselves by laws of their own making and by officers of their own appointment are in direct rebellion against the kingdom of God."—Orson Pratt's Kingdom of God, part 1, page 1.

And in accordance with the above teachings, the government of the United States is considered illegal; and in Utah, an intruder. In proof of which, we refer to the forcible resistance to the entry of United States troops and federal officers, and the obstacles thrown in the way of the federal courts, and the constant evasion of the United States law.

We further represent, that in accordance with the foregoing statement of belief respecting all governments (except their own) being illegal; it is held, that oaths administered by officers of such courts, or governments, are not binding upon jurors, or witnesses; and to this may be attributed the well-known fact that not one criminal in fellowship with that "ecclesiastical government," in Utah, has ever been found guilty and punished by jurors in the same fellowship, however clear the evidence has been; and that it is the cherished design, and hope of these leaders, to throw off, what they call the shackles of the United States; and to this end they urge the immigration to Utah of all their adherents, which are mainly of foreign birth, and from the humbler class; who, on arriving in Utah, are sent into the far-off settlements, that they may not come in contact with any who entertain other views. The results are, that communities are forming, and the young are growing up, all over the Territory, with just such sentiments respecting the governments as its sworn enemies and haters inculcate. And, while no Territorial statute law exists in Utah regulating marriage, there do exist Territorial laws respecting property; which, by the ruling of the probate courts, places the wives of Utah, and their children, upon a level with mistresses and their illegitimate children; and, under certain circumstances, discriminating in favor of the latter, against the former; the design of which, is apparent; viz., to disarm and discourage the wife, and protect polygamy. Further; that the mail service is practically abridged to publishers of newspapers and periodicals opposed to this polygamous oligarchy, at some post-offices through which it is impossible to transmit such mail matter, with regularity and certainty; preëminent among them, is the post-office at Ogden.

We, your memorialists, while representing the Reorganized Church of Jesus Christ of Latter Day Saints, throughout the United States; we, also, represent those members of the said church now resident in Utah, which constitutes no inconsiderable part of the population of that Territory, as before stated, in common with those of other sects, and of no sect; have felt, and still feel, the pernicious effects of this unwarranted and unnatural union of church and state, sought to be forced upon us by an oligarchy of priests; who, declaring against human governments, assume to be the government of God, and rule the Legislature and Territorial courts to the detriment of all law-abiding citizens.

We ask on the part of your Honorable Body:

Firstly; An examination of the statutes of Utah; and the disapproval of all such enactments as are inconsistent with the Constitution and laws of the United States, justice and republicanism in its true sense.

Secondly; To provide for the untrammeled exercise of the right of franchise, by disallowing the present practice of so marking the ballot, and numbering the votes as to show how each votes.

Thirdly; To so amend the jury law, as to exclude from the jury-box, such as are confederates with criminals on trial; this would, among other results, throw open to actual settlers thousands of acres of land now

fraudulently held by Brigham Young, and others of the ruling oligarchy in Utah.

Fourthly; The placing of the post-offices in the hands of persons who recognize the authority of the government, and the sanctity of the oath of office.

And we further implore Congress to apply the needed remedy for the "suppression of misrule and tyranny in Utah," and thus bring to justice criminals of every character; as Congress has the unquestioned power to legislate over the Territories.

And for the peace, prosperity, and perpetuity of the government of the United States of America, we, your memorialists, will ever pray.

P. CADWELL,
H. J. HUDSON,
J. W. BRIGGS,
} Committee.

—*The Saints' Herald*, vol. 23, pp. 317, 318.

On the 12th Elder M. H. Forscutt baptized twelve persons, who were confirmed by Elders M. H. Forscutt, Charles Derry, J. S. Patterson, and Frank Reynolds. They were Elisha Goode, Olive M. Smith, Samuel Orton, Louisa Orton, F. L. Hitchcock, Emma M. Rhodes, Georgiana Chapman, Elizabeth Runkles, Cynthia Savage, E. T. Kester, E. L. Kester, S. P. Yuhl. Baptisms.

The following missions were assigned: C. G. Lanphear, permitted to return west early in the winter. L. F. West, Texas Mission. F. C. Warnky, Colorado; M. H. Forscutt, Nauvoo District; Heman C. Smith, Central Nebraska District; J. W. Briggs, in the interest of Utah Mission; James Caffall, Iowa and Nebraska; Z. H. Gurley, E. C. Briggs, Josiah Ells, J. R. Lambert, A. H. Smith, W. H. Kelley, J. H. Lake, J. W. Gillen, B. V. Springer, Robert Davis, J. C. Clapp, Glaud Rodger, J. H. Hansen, J. C. Foss, and E. C. Brand continued in former fields; Duncan Campbell, Northern Iowa, Minnesota, Wisconsin, and Michigan; J. S. Patterson, Central Iowa and Central Illinois; M. T. Short, Indiana; J. T. Davies, released from Wales; Robert Evans, president of Welsh Mission; Thomas Taylor, in charge of the European Mission; Magnus Fyrando and H. N. Hansen, Scandinavian Mission; William Redfield, Utah. Missions.

The First United Order of Enoch held meetings during the conference and subsequently published the following report:

According to appointment, the stockholders of the above association met at Council Bluffs, Iowa, September 11, 1875, to elect seven of their

number as a board of directors for the ensuing year. Prayer was offered by Bro. D. M. Gamet. The secretary read the following:

Annual report and exhibit of the secretary of the First United Order of Enoch, from September, 1874, to August 1, 1875:

SUMMARY OF RECEIPTS.

Available resources at last report	$1,625 02
Received on capital stock	375 91
Interest on capital stock and from bank	87 08
From D. Dancer, for farm produce	3,121 38
Advanced by D. Dancer and due him	1,188 07
Sales of horse and farming material	74 82
Total receipts	$6,472 28

EXPENDITURES.

For building six new houses, yet incompleted	$2,463 33
Repairs and improvements on other houses, and estates	498 57
Material and labor fencing and stable building	1,264 02
For breaking prairie-land this year	793 25
On farm scales and stock-well	32 82
For grass-seed and labor, and for planting sod-corn, etc	110 83
Paid land-tax and road-tax	482 04
Paid officers of board and secretary	223 25
Paid bill for printing	45 91
Paid all other expenses	7 58
Total	$5,921 60
Resources to balance	550 68
	$6,472 28

RESOURCES.

Cash in Leon bank	$ 521 82
Due from O. J. Bailey	28 86
	$550 68

CAPITAL STOCK.

Entire amount subscribed, 454 shares	$45,400 00
Amount remaining unpaid on fifteen shares	966 29

The report was, on motion, accepted, and ordered spread upon the minutes and printed in the *Herald.—The Saints' Herald*, vol. 22, p. 636.

Board of directors elected were as follows: I. L. Rogers, D. Dancer, E. Banta, George Braby, C. A. Beebe, D. M. Gamet, P. Cadwell.

At a subsequent meeting of the board an organization was effected by the following election of officers: David Dancer, president; Phineas Cadwell, vice-president; Israel L. Rogers, treasurer; Henry A. Stebbins,

secretary. The appointing of an agent at the location to do business for the company during the absence of the officers was referred to the president. . . .

The following was moved, debated, and adopted:

Resolved, That the First United Order of Enoch pay one-tenth of its net income this year into the church treasury, as a tithing and an offering unto the Lord in grateful acknowledgment of the bounteous favor bestowed upon us by him from the beginning; and that the subject of making this a permanent rule, annually, be presented to the stockholders for their sanction at the next annual election of directors.—*The Saints' Herald*, vol. 22, p. 636.

After the adjournment of the semiannual conference the Seventy's report was published, containing the following:

Resolved, That in the decease of Bro. Charles Wesley Wandell, of the presidents of the Quorum of Seventy, we recognize the hand of God in his removal to his rest with Christ, yet deeply deplore the loss of his earnest and devoted service in the extension of our Redeemer's kingdom; and while expressing this tribute of respect to his memory, would not forget to extend our sympathy to his afflicted and sorrowing family, who must feel, in a manner into which we can not fully enter, the loss of a kind husband and affectionate father.—*The Saints' Herald*, vol. 22, p. 637.

Pacific Slope.

The semiannual conference of the Pacific Slope Mission was held at Washington Corners, California, October 6 to 10; A. H. Smith, presiding; Richard Ferris and J. F. Burton, clerks. Very little except routine business was done. The committee on selecting location and erecting house for president of mission was continued. John Nightingale of Stockton was ordained a priest.

Utah policy.

The following note, with explanation from the editorial pen of Elder J. W. Briggs, will illustrate the policy of Utah authorities towards representatives of the Reorganization:

"HARRISVILLE, Weber County, Utah, September 3, 1875.

"*To Mr. John Taylor, Senior; Sir:* In justice to the consulted feelings of our citizens, I am under the painful necessity of withdrawing my consent to our schoolhouses being used for such meetings as you proposed to me last evening. Yours respectfully,

"PETER LATER, Trustee."

The meetings referred to above were intended to be for preaching by Bro. William H. Kelley and myself, the original doctrines of the Latter Day Saints. The trustee had consented; but there is a higher power in a school district in Utah. "Our citizens," who compelled this trustee to retract, were representatives of the Utah religion, and wherever it prevails, the liberty of speech is abridged. We sympathize with this trustee

in being under "the painful necessity" of keeping his nose on that grindstone.

The following is a *Herald* editorial regarding a visit to, and incidents regarding Lamoni, Iowa:

A party from the conference lately held at Council Bluffs, visited Lamoni, Decatur County, Iowa, on their return east. The party consisted of Brn. I. L. Rogers, David Dancer, E. Banta, H. A. Stebbins, W. W. Blair, D. H. Smith, Duncan Campbell, Samuel Bailey, N. W. Smith, Stephen Stone, A. Hayer, Ole Elifson, and Joseph Smith, all of whom went to view the country, see the people, and attend the Decatur District conference. It was a very enjoyable trip, and resulted in satisfying the excursionists that the land was excellent, the crops this year good, the people agreeable, the conference a pleasant one, and the country a delightful one to live in. Everybody, myself included, had a strong attack of the farming and pastoral fever. Now don't rush into that region all at once, but go cautiously, carefully, and with all things prepared before you; as the law directs. . . .

There are a hundred fifty-three members in the Lamoni Branch this fall, with a constant prospect of increase, as an interest is awakened all over the district. At their last conference it was resolved to build a chapel for worship, and a building committeee was appointed, with instructions to proceed at once to the completion of the work. From the character of the committee we are safe in assuring those interested that a strong effort will be put forth to make it a success.

We are also authorized to say that no one, be he Saint or otherwise, who will not consent to the righteousness of God and the rules of right dealing between man and man, is wanted there—nor will such be welcome there, either to those in or out of the church. But men—honest men—true men and women will find warm hearts and good neighbors. There is neither justice of the peace nor constable in the township where the Saints are settled; neither has there been a law-suit there during the five years of their settling there; so says rumor.—*The Saints' Herald*, vol. 22, pp. 625, 626.

The following from the pen of Elder M. Fyrando gives an idea of the trials and discouragements met by the missionaries in Scandinavia:

We now have the tracts printed; that is, the "Rejection of the Church;" the "Successor to the Prophetic Office and Presidency of the Church," and the "Plan of Salvation." We have printed one thousand of each kind, and distributed a good many of each of the first two among the Brighamites. Some read them with interest; others are more careless. Bro. Hansen is still in Copenhagen, but will soon go into the interior of Sjeland, thence to Jutland, where I think of meeting with him again. I have, since my last letter to you, traveled a great deal in Sweden; have been to Gothenborg. I stayed there two weeks; found a good many friends; distributed a good many tracts, then went to Stockholm to get

protection from the American consul there. His name is Elvin. I hoped it would have been one of our beloved brothers Elvin from Nebraska City; then I would have had one friend to greet; but no, he was not that kind of a man. He told me there was no religious liberty in Sweden, but the laws were very strict; and if I went and preached against the law, I must be punished according to the law, and he could give me no protection; but if I did not do anything against the law, and then was hurt, I should be protected as an American citizen. (Good advice.) I stayed there some over one week. I was in the palace to seek the king; but he was in Norway at the time, so I did not calculate to hold meetings in Sweden; but shall try to find as many of the friends of the truth as I possibly can, to converse, distribute tracts, and do all I can in Sweden, till about the first of January; then I go to Jutland, Denmark, and shall, with Bro. Hansen, do all I can there. I do not know if I go to Norway at all, as the law is yet harder there than in Sweden. I shall now have to sit down to work to get me an overcoat and some warm clothing; for it is now very cold here. I shall soon send you a few tracts, and also a little book called the "Voice from the Land of Zion." It is a history of the church, something like the one of Lucy Smith's. . . . My health is poor, I caught a bad cold coming from Stockholm. We were five days on the sea, and it was very windy and cold, so when I came to Malmö, I was so poorly that I could not walk up to my sister's in the city; but must take lodging in the first lodging-house I found on the harbor.—*The Saints' Herald*, vol. 22, pp. 725, 726.

The South.

December 12, 1875, Elder R. J. Anthony joined Elder J. H. Hansen in Graves County, Kentucky, and looked after the interests of the work in Western Kentucky and Western Tennessee, while Elder Hansen made an extended missionary trip through Tennessee, Mississippi, Alabama, and Florida, making the entire tour, going and returning, on horseback. He stopped in Winston County, Mississippi, on his way south, where he baptized several and organized a branch; visited all the branches in Southern Alabama and Western Florida, laboring in connection with local elders, baptizing many.

December 14, 1875, Elder A. H. Smith arrived home, Nauvoo, Illinois, from California, having stopped eight days at Reno, Nevada, where he preached twice.

Hesperis.

The year's close found the ministry active and hopeful. A large degree of success had attended their labors during the year. In the year 1875 there was a volume of poems by Elder David H. Smith published at the *Herald* Office, entitled "Hesperis."

CHAPTER 8.

1876.

PACIFIC SLOPE—AUSTRALIA—ENGLAND—ITEMS—PACIFIC SLOPE CONFERENCE—TWELVE—FAST DAY—BOOK OF RULES—SCANDINAVIA—DISCUSSION—ANNUAL CONFERENCE—PARLIAMENTARY—STATISTICS—REPORTS—LOCATION—MEMBERS RECEIVED—DISTRICT LIMITS—FINANCIAL—RESIGNATION—HIGH PRIESTS—MISSIONS—GAMET'S JURISDICTION—REMOVAL—MISSIONS—PETER BRIX—DISTRICTS—LETTERS OF REMOVAL—UTAH CHAPEL—ORDINATIONS—GATHERING—PACIFIC SLOPE—EPISTLE OF TWELVE—VIEWS OF BISHOPRIC—ITEMS—WALES—A CALL—TESTIMONIES—DISCUSSION—AUSTRALIA.

THE *Herald* for January 15, 1876, contained the following editorial, which will be a fitting opening to the records of the year:

Were it possible, we would like to begin the year with a flourish of trumpets, and a greeting that would infuse new energy and life into every individual member, every officer, every conference, district, and branch. But we can not discover, just now, any potent elixir at our command, with which to do so wonderful a work; and yet we can not divest ourselves of the constantly recurring reflection that the prize that we are striving for is at the *end* of the race, and though we should run swiftly, and with oft-repeated bursts of enthusiasm, we shall not reach and obtain the prize until that end is reached. For this reason, we are contented to plod steadily, making what forward progress we may, and refusing to go backward.

That we have come forward since last we greeted you with a "Happy New Year," few would care to deny; but we are not yet so far progressed that we may not go further is clear.

January 2, 1876, Elder A. H. Smith wrote a pastoral letter to the Saints of Pacific Slope, notifying them that he had appointed Elder D. S. Mills as his successor as president of the mission. This was published in the *Herald*, volume 23, page 80. Pacific Slope.

Elder Glaud Rodger wrote from Waratah, Australia, January 12, giving cheering news concerning conditions and prospects.

On February 7 he wrote from Sydney, Australia, giving account of ten elders arriving there from Utah as representatives of the philosophy taught in Utah. He said they were effecting but little.

February 14, 1874, Joseph Gilbert wrote from Birmingham, England, strongly commending the labors and presidency of of Elder Thomas Taylor. On February 20 Elder C. H. Caton wrote from the same place, and to the same effect. From his letter we make the following extract as showing the condition of the church and church work in England: England.

I desire to say a few words concerning the work of God in these lands. The year 1875 has been a good one so far as the spread of the truth is concerned. There have been about thirty-five added by baptism; and the good feeling of amity amongst the brethren and sisters in the entire mission has grown firmer. Being acquainted with most of the brethren that compose this part of the Lord's vineyard, and occupying the position of district secretary, gives me some little chance of knowing the condition and requirements of this mission. I can assure you, and feel happy in doing so, that I am proud of the association of such noble brethren and sisters as those whom I am acquainted with at Birmingham, London, Hanley, Stafford, Farnworth, Sheffield, and other places.

We have good prospects for preaching the gospel this year, and the Spirit of God bears witness that a great many will be added to the church before 1876 is passed away. There have been eleven baptized this year already. The affairs of the English Mission are ably attended to by Bro. Thomas Taylor; and things are looking better now than ever I remember to have seen them since I joined the church, without casting any reflection on the good labors of the brethren who have been sent from America to administer the word.—*The Saints' Herald*, vol. 23, p. 301.

The *Herald* for March 1, 1876, published some items which give a fair idea of the condition of the work in many places:

We learn by letter from Bro. Nicholas Trook, of Union, Cass County, Nebraska, 17th ultimo, that Bro. R. C. Elvin, president of the district,

was there and preached to them on the 6th and 7th, and on the 8th organized the Moroni Branch at that place, from the members that once composed the Liberty Branch. James Ervin was chosen president, Milton Ervin was ordained priest, Nicholas Trook, teacher, and Jesse Ervin, deacon. They were rejoicing in the gifts of the gospel.

Bro. J. C. Clapp, we are pleased to learn by letter of recent date, is improving in health, and is again in the field. . . .

Bro. John O. Savage, writing from Dewitt, Saline County, Nebraska, 2d instant, said Bro. R. C. Elvin had been there, preached fourteen discourses, baptized four persons, organized a branch called the Blue River. Many were believing. . . .

Bro. James McDiffitt, under date of 1st instant, writes encouragingly from Chariton, Iowa. Nine had been added to their number within the last six months. They were "rejoicing in the gifts and blessings of the gospel." Prophecies made, and blessings promised through gifts of the Spirit, had been, and were being fulfilled and enjoyed. . . .

Brn. Arthur Leverton and Robert Davis wrote from Lapeer County, Michigan, January 19, that they had been laboring there for three weeks—two had been baptized. . . .

James H. Stratton, of London, Ontario, writes very encouragingly of the progress of the gospel there. The Saints' chapel is done, and meetings are well attended. . . .

Sr. Sarah Brearly, of Stillwater, Rhode Island, writes that she was healed of paralysis of one of her arms by faith and prayer to God. She gives God the glory of her good.

In the issue of the *Herald* for March 1, 1876, Elder D. S. Mills, president of Pacific Slope Mission, published a notice changing the place of holding the annual conference from Stockton, California, the place to which adjournment was had, to Washington Corners. Against this action Elder Peter Canavan and others made an earnest protest.

Pacific Slope.

March 1, 1876, Elder J. W. Briggs, president of the Quorum of Twelve, issued a notice calling on the Twelve to meet at Plano, Illinois, April 3.

On March 15, Elders Joseph Smith and W. W. Blair, of the First Presidency, published a notice appointing April 2 to be observed by the whole church as a day of fasting and prayer, "that the church may be blessed with spiritual strength, and faith, to abide during trial."

Fast day.

The *Herald* for March 15, 1876, announced the publication of the Book of Rules, which has since been largely used as authority on parliamentary usage in church assemblies. Book of Rules.

The following letter from Elders Fyrando and Hansen gives some encouragement that prospects were brighter in Denmark:

AALBORG, March 29, 1876.

Brother Joseph Smith: Since our last communication to you we have been preaching in the above-named city and surrounding country, to good-sized congregations. Quite an interest has been manifest, and it appears like as if the Lord had now opened the way for his gospel to be preached in this country. Last Tuesday we had the privilege of administering the ordinance of baptism to two, that are the first-fruits of labors that yet have been gathered; but we hope and believe that several more will come soon. Those baptized are both heads of families, good, earnest men, previously belonging to the Brighamite church. One of them was an elder who opposed us as long as he could; but when he saw his error he laid it aside and received the truth.

As there is now quite an interest manifest and the prospects are that a good many will come into the church, we see the necessity of having a hymn-book of our own in the Danish language, as we hitherto, as also the Scandinavian Saints in America, have used the Brighamite book, which is not suitable to our faith. We would therefore propose to the Scandinavian Saints in America, to help us with means to get up a book, with from one hundred fifty to two hundred selected hymns, arranged similar to the "Saints' Harp." We would like to have the book as soon as possible, for we need it, and would therefore ask those interested to put forth a helping hand as soon as possible.—*The Saints' Herald*, vol. 23, p. 283.

About this time a public discussion was held at Lilly Dale, Perry County, Indiana, where Elder M. H. Forscutt met Elder W. B. F. Treat, of the Christian Church. Discussion.

The annual conference convened at Plano, Illinois, April 6, 1876. Elders Joseph Smith and W. W. Blair, of the First Presidency, presiding; Elders H. A. Stebbins and T. W. Smith, secretaries. Immediately after organization President Smith suggested the consideration of the Book of Rules and if authorized, that it be used to govern our assemblies. He asked if the committee were ready to report. Committee reported as follows: Annual conference.

We, your committee on "Book on Business and Parliamentary Usages and Rules," appointed at the April session of conference in 1875, do report that said book has been compiled and duly examined by us, and is now published and presented with our recommendation that said book be adopted as a manual of practice and rules of order and debate to govern the legislative assemblies of the Church of Jesus Christ of Latter Day Saints. We further think that credit is due to the compilers for the neat and compact manual they have furnished.

W. W. BLAIR.
M. H. FORSCUTT.
PLANO, Illinois, April 6, 1876. JOHN S. PATTERSON.

The recommendation of the committee was adopted by unanimous vote and the committee discharged.—*The Saints' Herald*, vol. 23, p. 257.

The Church Recorder presented a statistical report showing the approximate aggregate numerical strength of the church to be about nine thousand seven hundred seventy-five.

He reported branches recently organized as follows:

East Dover, Canada; Fair Haven, Connecticut; Rocky Mountain, Colorado; Alma, Caseyville, Peoria, and Tunnelhill, Illinois; Davis City, Des Moines Valley, Northfield, and Shenandoah, Iowa; Olive, Indiana; Union, Kansas; Plainville, Massachusetts; Bigelow, Carrolton, and Valley, Missouri; Winston, Mississippi; Hope of Zion and Oak Lake, Minnesota; Blue River, Cedar Creek, Moroni, and Platte River, Nebraska; Lebanon, Minersville, Monroe, and West Wheeling, Ohio; Mansfield, Pennsylvania; Simmonsville, Rhode Island.

Reports from the ministry were quite general, and very encouraging in character.

On the 7th the report of committee on location was read:

To the Saints in Conference Assembled, April 6, 1876; Greeting: We, your committee on location, appointed at the session for April, 1875, to "arrange for and effect the purchase of lands," etc., as per resolution found on pages 299 and 300 of *Herald*, beg leave to report:

That upon consultation, only one of the committee, Bro. J. H. Lake, being absent, it was agreed to send to various brethren for circulation and deliberative action among the brethren, the following circular:

"TO THE SAINTS.

"The committee on location, appointed at the April conference of 1875, have consulted partially the one with the other, and four of the five, the other being absent in the field of missionary labor, are agreed, that

"1. An eligible site for a location is had in view, upon which it will not be difficult to decide.

"2. The committee is not in a position to decide upon any point definitely, because they are not possessed of the means requisite to secure the land whereon to locate.

"3. It will be quite unsafe to fix definitely upon a given point unless there shall be a sufficient amount of means at the disposal of the purchasing agent to warrant the committee in entering in upon proper contracts for such amount of land as will secure those wishing to settle where such site may be selected from paying exorbitant prices for homes.

"4. The committee know of no property belonging to the church which may be by them offered as security for moneys, if borrowed of capitalists; therefore, do not feel at liberty to pledge the faith of the church for the repayment of the means if so borrowed.

"5. The committee can therefore see no more practical method of raising adequate means, with which to begin the work of purchasing lands, than the following:

"(1). Those Saints who may have means which they wish to devote (consecrate) to this object may set it apart to be so used, by sending it to the Bishop of the church, subject to the order of the committee.

"(2). Those Saints who may have means which they are willing shall be used in such purchase, either without interest, or at a reasonable rate of interest, may loan such moneys to the committee by sending the same to the Bishop, taking his receipt therefor, specifying date, sum, length of time for which it is loaned, and the rate of interest to be paid; provided, that such sum so loaned is to be repaid by the committee out of the proceeds of sales of lands purchased and sold by said committee, in pursuance of the object for which they were appointed; provided further, that no sum shall be loaned for a less period than two years.

"6. The committee are of the opinion that from twenty-five thousand to fifty thousand dollars should be expended by the church in the purchase of lands at and contiguous to the site that may be selected.

"7. That as soon as a sufficient sum shall be placed at the command of the committee, the purchase of lands shall begin, and continue so long as the means will permit; provided, that unless a sufficient amount is raised within a reasonable period of time, the sums consecrated and loaned for the purchase of lands shall be returned to those who so consecrated and loaned them,—the loans to be returned without interest.

"8. The committee are now ready to receive consecrations and loans, as provided heretofore, and to proceed to the purchase and location of a site for a settlement; and would make a formal appeal to the Saints to now aid in the work. They do further assure all who may desire to help the measure, that they need have no fears in giving what aid is in their power, as the committee are pledged to carry out the measures that may be devised faithfully to the desired end.

"The committee would, therefore, in view of what is hereinbefore set forth, earnestly request, and urge upon the Saints, an immediate and positive action, that means may be forthcoming in sufficient amount to enable the committee to proceed at an early day to the completion of the duty assigned them.

"Let there be no delay, but let every man take counsel with himself and

his fortunes, and whatever he has to devote to this good cause, let it be at once set apart as before provided for. Saints, the work is now before you, and whether it is done or not, remains with all, even every one.

"JOSEPH SMITH, Chairman,
"On behalf of the Committee.

"PLANO, Illinois, November, 1875."

Soon after this, it began to reach the ears of the chairman of your committee, that opposition to the supposed action of the committee, as proposed in the circular, had arisen in certain localities, and among certain brethren, some of greater and some of lesser note, which has to an extent engendered distrust and apparent lack of confidence in the wisdom of your committee, and of their fitness for the duties placed upon them, as a whole; we therefore ask, should it be decided to continue the effort to make said contemplated location, that the names of such persons now forming said committee on location, as are deemed disqualified by lack of proper knowledge of their duties, and the laws of the church defining the same, and who have not sufficient wisdom to act in those duties, be released from said committee, and the names of properly qualified brethren be substituted therefor.

And for the success of Zion's cause we your committee will ever pray.

JOSEPH SMITH, Chairman,
WM. W. BLAIR,
ISRAEL L. ROGERS,
JOHN H. LAKE,
DAVID DANCER,
} Committee.

Resolved, That the consideration of this subject be deferred until two o'clock p. m. to-morrow.

At the appointed time the matter was taken up and, after much discussion, the following was adopted:

Whereas, The members of the church have not sufficiently responded to the call of the locating committee in furnishing the means adequate for the purchase of land for the location of the press, and the gathering together more closely the spiritual authorities of the church; therefore, be it

Resolved, That the report be accepted (except that portion which relates of the appointment of another committee), and that the moneys already in the hands of the committee be refunded.

On the 7th, on application by letter and successive motions, the following-named were admitted on evidences of original baptism: Ann Fosdick, Sarah J. Wilcox, Ann T. Goodrich, Marcia Gilbert, Marietta Trowbridge, Mary Barnett, and John Timms.

Members received.

The 8th the boundary lines of Little Sioux District were fixed by action of conference; also those of Southern Indiana District.

The auditing committee on Bishop Rogers' report showed receipts $1,565.42, expenditures $1,596.57, leaving $31.15 due I. L. Rogers on general fund. Danish Mission fund, receipts $128.40, paid out to Danish missionaries $118.30, balance on hand $10.10. Welsh Mission fund, received and on hand $22.00. Utah chapel fund, received and on hand $5.50.

President Joseph Smith tendered his resignation as a member of the Board of Publication. The resignation was accepted, and upon nomination by the Bishop, Elder H. A. Stebbins was chosen to fill the vacancy. Resignation.

The 9th, Chester Bass and Mary Fisher were baptized by Elder H. A. Stebbins.

The 10th, the High Priests' Quorum reported the deaths of George Morey and Jacob Doan, and recommended for ordination Elders R. C. B. Elvin and Jackson Goodale. These recommendations were indorsed and their ordinations ordered. It reported as members of the quorum the following: Wheeler Baldwin, James Whitehead, Lyman Hewitt, Zenos Whitcomb, James Newberry, James Anderson, W. H. Hazzeldine, David M. Gamet, Hiel Bronson, Ebenezer Robinson, Silas W. Condit, Hiram P. Brown, John A. McIntosh, Henry J. Hudson, T. P. Green, Daniel P. Young. Phineas Bronson, Thomas Carrico, Stephen Richardson, Israel L. Rogers, William Aldrich, Edwin Cadwell, Winthrop H. Blair, Oliver P. Dunham, John Landers, Benjamin Austin, Hugh Lytle, Thomas Dungan, Charles Derry, Loren W. Babbitt, Jesse Price, G. A. Blakeslee, Joseph Parsons, Thomas Dobson, Mark H. Forscutt, William Redfield, G. W. Brooks, A. M. Wilsey, W. D. Morton. High priests.

The following recommendations of the Quorum of Twelve were sanctioned by conference:

Elder J. W. Briggs, in charge of the Utah Mission. Josiah Ells, in his present field and to extend his labors into the Eastern Mission; Elder Banta under his direction. E. C. Briggs, in his former field, and J. S. Patterson in connection with him. A. H. Smith, released from Pacific Slope Mission, and Elder D. S. Mills sustained in the oversight thereof; Elder William Anderson under his direction. T. W. Smith, present field. Z. H. Gurley, present field. Missions.

William H. Kelley, Northern Iowa, Minnesota, and Wisconsin. Joseph R. Lambert, Northern Iowa, Minnesota, and Wisconsin. James Caffall, present field. John H. Lake, present field. A. H. Smith, Northern Missouri and Southern Iowa. Glaud Rodger, in charge of Australian Mission. John C. Foss, Maine. B. V. Springer, present field. John T. Davies, Spring River District. A. B. John, Nevada. James McKiernan, under the direction of J. H. Lake. Abraham Rees, Welsh Mission. Thomas Taylor, English Mission, and Robert Evans Welsh Mission. Magnus Fyrando, Danish Mission, and H. N. Hansen released therefrom. J. H. Hansen, in charge of the Southeastern Mission, and R. J. Anthony to labor in connection with him.

The recommendations of the Twelve of R. J. Anthony, Joseph F. McDowell, and Heman C. Smith for the Quorum of Seventy were sustained, and it was ordered that these brethren be so ordained.

Gamet's jurisdiction.

The committee, consisting of the First Presidency and the Bishopric, who were last fall requested to give their views upon the jurisdiction of Bishop D. M. Gamet, reported, defining the limits of his jurisdiction to be Little Sioux District. The report was adopted.

The following were received on their original baptism: Christian Seichrist, Alcina Thompson, and Sabrina Avery.

The following was discussed and adopted:

Whereas, The articles of incorporation of the Reorganized Church of Jesus Christ of Latter Day Saints locate the present business center of the church at Plano, Illinois, and,

Whereas, Provisions are made in said articles of incorporation for the changing of said business center to some other place; and,

Whereas, We believe that upon grounds of economy, convenience, the common good, and a wise reference to the coming wants of the church, such change should be made at an early day;

Therefore be it resolved, That this conference does hereby recommend that active steps be taken by those having the matter in charge, to make such change, at such time, and to such place, as they in their wisdom may think best.

Missions.

The 11th, the following missions, recommended by the Quorum of Twelve, were confirmed by vote of the conference: F. C. Warnky, in charge of Colorado Mission. Mark H. Forscutt, Iowa, Nebraska, and

Illinois. J. T. Phillips, Central Illinois, Ohio, and Pennsylvania. C. F. Stiles, Missouri and Kansas. C. G. Lanphear, Northern Illinois. Duncan Campbell, Michigan, Northern Indiana, and Canada. J. F. McDowell, under the direction of J. Ells. J. C. Clapp, Pacific Slope Mission, and permitted to extend his labors into Utah, if found practicable.

On recommendation from Davis City Branch, Peter Brix was ordained an elder and assigned to labor in Scandinavia under the presidency of M. Fyrando.

On petition from the districts named, Eastern and Northern Nebraska Districts were consolidated.

After some discussion the following was adopted:

Whereas, Much unpleasantness has occurred through members leaving one branch and joining another without a certificate of membership; therefore, be it

Resolved, That members leaving one branch, shall not be permitted to join another without a certificate of membership.

The 12th, the following items of business were transacted:

Resolved, That this conference look with favor upon the effort to build a chapel, as a house of worship, in Salt Lake City, when found practicable, and that we will encourage its erection.

Whereas, Some years ago it was proposed to build a house of worship in Salt Lake City, and some means having been raised for that object, which was subsequently placed in the general church fund, by vote of conference, therefore be it

Resolved, That this conference authorize the Bishop to transfer said money to the Utah Chapel Fund again to be used in the erection of a building in that place when the erection of said chapel shall be found practicable.

Those who were present of the parties whose ordinations were provided for were then ordained; viz., Elvin, Goodale, McDowell, and Brix.

Elder James Caffall was requested to ordain Heman C. Smith, and it was resolved that R. J. Anthony be ordained when practicable. After discussion the following was adopted:

Whereas, The conferences in the past have affirmed that there is at present no place of gathering; therefore be it

Resolved, That any elder teaching contrary to the resolutions of General Conference is censurable.

The annual conference of the Pacific Slope Mission convened at Washington Corners, California, April 6, 1876, and

closed April 9; D. S. Mills and H. P. Brown presiding, G. N. Davidson and Jacob Smith clerks. The business was mostly of a routine character. Russell Huntley was ordained an elder, and by adoption of a committee report it was decided that Elder S. Hubbard was "not at present considered to be a proper representative of the cause."

Pacific Slope.

The committee appointed on building a house for the president of the mission was discharged.

In April, 1876, the editor of the *Herald* mentions the departure of Elder Oliver from the office as follows:

Bro. Milton B. Oliver, who has been for the past two years associated with us as assistant editor, and who has been so faithful in his care of the *Hope*, left the sanctum of the *Herald* Office, on the 5th of April, to engage in other duties at Burlington, Iowa.

Bro. Oliver's connection with the *Herald* Office and the branch at Plano, has confirmed and strengthened the trust reposed in him; and his going away to engage elsewhere is but the result of circumstances which demand it at his hands. His release from the duties of the office is an honorable one to him; and we beg to assure the Saints that wherever he may go he carries with him the assurance of the esteem and fellowship of his office comrades and the Saints at Plano. For our sake receive him as a brother in Christ, and for his own you will trust him, when you know him.

On April 15, 1876, the Quorum of Twelve issued an epistle giving instruction on financial and other matters.[1]

[1]EPISTLE OF THE TWELVE.

To all the Saints: In the discharge of our duties, and in obedience to the promptings of judgment and conscience, as well as that of the Holy Spirit, we address unto you this greeting:

Peace be with you and remain for ever, is our prayer in this behalf. And that it may remain, and that you may abound in every good work, it is needful that your "pure minds be stirred up" in respect to some things—duties undischarged, hopes deferred, which maketh the heart sick, and the whole body to languish.

The increase in our numbers in all the fields of missionary labor has been steady, but slow; too slow, for want of laborers; for the field is ready for the harvest, but the laborers are few.

To remedy this the following instructions were given:

"In order to place the church in a position to carry on the propagation of the gospel, and as a means of fulfilling the law, the Twelve will take measures, in connection with the Bishop, to execute the law of tithing, and let them, before God, see to it that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purpose of self-aggrandizement by any one, be he whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."—Herald, vol. 10, no. 11. [Vol. 2, no. 7.]

Fifteen years have elapsed since this charge was given; and the first object contemplated, viz.: "to carry on the propagation of the gospel," has not been attained to any

Some things in this epistle were objected to by the Bishopric, and after some months consideration they pub-

degree of satisfaction to us or to the church at large, or to the localities whence the cry is heard, "Come over and help." And this implies: 1. That the proper "measures" have not been taken to execute that law; or, 2. That there is a lack in understanding those measures and the law itself, or both; 3. Or there is an unwillingness to comply on the part of the church.

We think the defect is in the two former, and not in the latter.

Now the first step in the execution of a law is to define it, and the second to then carry it out. In our communication to the Saints, dated November, 1861, a compliance with that law is defined to be "a systematic free-will offering."

This definition is based upon the fact, that all means set apart to the proper uses of the church, is recognized as a tithing. And in that same communication, the presidents of branches are charged with the duty of teaching this principle, and receiving means under it; and in the communication of the quorum of "the Twelve and the Bishop," is the following: "It is the duty of presidents of branches to present this duty, with others, in its time and place, equal with any other requirement of the gospel." And in the absence of a resident bishop, or special agent, it is their duty to act as agents of the Bishop in this matter. The question has been asked, How shall the needy in the several branches be relieved? We would say, let such be relieved first, when needed, out of the tithing, and send the residue to the Bishop, or to the treasury of the whole church. Tithing and (or) offerings, it is evidently contemplated, shall supply every want of the poor and needy; and therefore it is improper for any to solicit means of the members of branches, individually, in the name of the church, or as an elder." (See Herald, no. 10, vol. 11.)

These were the measures adopted to carry out, or execute the law as thus defined; which places the responsibilities and duties relating to this matter upon many, acting in unison, and not therefore liable to become "a weapon of power in the hands of one man." If but a small part of the contributions made for the work is credited upon the book of the treasurer of the church, it is owing to the neglect of the contributors, and branch officers or agents to report in proper form for such credits; and for lack of credits, the contributions have been withheld, to the serious detriment of the work. Missions are not appointed, because it is understood that there is no means to prosecute them; others are appointed and then postponed, or but feebly sustained for the same reason. The bad effects of this are wide-spread, and the responsibility for such a state of things is equally wide-spread.

Let every branch, district, and mission manage its own finances; but withal, remember that "the propagation of the gospel" is the first object in the law of offerings; and the general mission fund should be in the general treasury, kept by the Bishop. We earnestly appeal to the judgments and consciences of the Saints, to strengthen our hands, by means necessary to prosecute the missionary fields in force, and to prosecute them effectually. It should be remembered that at the first conference held in June, 1852, and at the April conference of 1863, it was declared that "In the opinion of this conference there is no stake to which the Saints on this continent are commanded to gather, at the present time;" therefore this is the rule that should govern us in our teaching upon that subject, inasmuch as no later commandment has been given or recognized by the church. Evidently the quorums will assemble before "the pure in heart shall gather," and the latter take place as counseled by the former.

In view of the baneful influence of the great apostasy from the faith, and the concentration of that power in Utah, whence the wicked perversions of the gospel are propagated, and morals corrupted; and that the General Conferences have authorized the building a house of worship in Salt Lake City, for the maintenance of the true faith of the Latter Day Saints; we trust the Saints will help the same liberally, and speedily "as God shall bless you with the things of this world."

To the elders in their several missions, we suggest that they seek to better systematize their labors; and to do this, we advise that each labor in their own fields, in union with the

lished in the *Herald* for October 1, 1876, an article entitled, "Views of the Bishopric."[2]

district authorities, and with their advice; and seek to open new fields, and not to follow continually in the tracks of others.

The contracting debts, borrowing money and failing to repay, or doing so without reasonable grounds for promising to repay, creates suspicion, does violence to a rule of conference touching the indebtedness of elders taking missions, and gives just grounds of grievance to creditors. Such must not be tolerated.

In the discharge of the various duties enjoined upon us let us seek to do so without ostentation or arrogance; but in humility, as becometh the servants of Him who, though invested with "all power in heaven and in earth," condescended to the lowly; that our ministrations may be ratified in the heavens and the gospel vindicated upon earth, as the power of God unto salvation.

And may the peace of God be with you and all Saints through our Lord Jesus Christ.

Your brethren and fellow laborers,

JASON W. BRIGGS.	JAMES CAFFALL.
JOSIAH ELLS.	JOHN H. LAKE.
EDMUND C. BRIGGS.	ALEX. H. SMITH.
WM. H. KELLEY.	ZENAS H. GURLEY.
THOS. W. SMITH.	JOS. R. LAMBERT.

PLANO, Illinois April 15, 1876.

[2] To all the Saints; Greeting: We feel that the proper time has come for us to make response to questions that have been asked of us concerning our position as a quorum in relation to certain theories that have been advanced about the temporal interests of the church, and the management thereof; also to reply to the claims presented to us at the close of the last April General Conference, by the Quorum of the Twelve, in their "Statement of Principles," as we did not have time then to reply, during the few hours allotted to us by them.

We now, therefore, feel to give our views on those matters which so fully concern our official relations to the church, knowing as we do that the whole church is interested in this subject; also, that it is exceedingly anxious to see a solution of the differences that exist, not only in this matter, but also in the line of conduct and course of teaching to be adopted by the authorities of the church, both in things temporal and in things spiritual; in faith, in doctrine, and in all that appertains to it and its well-being, as the organization of God's kingdom on earth.

And we state our views in all kindliness of feeling and spirit, and we feel also that it is with just motives and pure intentions, and that we are earnestly seeking for the best and highest interests of the cause we love, when we herein write our understanding of what the word and law of God proclaims to be the rights, privileges, and line of duty contemplated therein for the Bishopric, as pertaining to the matters immediately under consideration.

First, we will quote some of the words directly bearing upon this matter, and those so often quoted and upon which so much stress is laid by some. They are found in the Concordance of the Book of Covenants, and were written by the President of the church, October 7, 1861, and are as follows:

"And, as a means of fulfilling the law, the Twelve will take measures, in connection with the Bishop to execute the law of tithing; and let them before God see to it, that the means so obtained are truly used for the purposes of the church."

In the "statement" before referred to, it is claimed that "the Twelve and the Bishopric are conjointly charged with executing the law of tithing; and that executing the law of tithing means collecting and disbursing the means so obtained. That each individual of this conjoint body should act by a rule, affirmed by the body."

Now we do not have this view, namely, that "executing" the law of tithing means both "collecting and disbursing" the funds of the church; neither that the Twelve with the Bishopric (twelve men to three) are conjointly charged with and have an equal right,

To this some members of the Twelve made reply, and considerable friction was engendered.

"each individual" of the fifteen, in so collecting and disbursing, as we understand is the tenor of the above, and would be the result of adopting a conjoint rule giving equal privileges to all.

Neither do we see that it would be according to either law, precedent, or necessity, or by permission of the word of God, that "a rule affirmed" by this body of fifteen men, could rightfully or properly govern and control the funds of the church, by such conjoint rule, or consistently and in keeping with said law and revelation of God.

Nor do we think that governing in this matter is consonant with the duties of the Twelve, whose mission is so clearly defined in the following passages of the law: B. of C., 16: 5; 17: 8; 83: 9–16, 20, 21; 104: 11, 12, 16, 30; 105: 2–8, 11; 107: 40; Matt. 6: 25–33; Luke 12: 22–40; Acts 6: 2–5. See also instructions of Joseph Smith, in Mil. Star, vol. 15, pages 213, 261, 262.

On page 213 President Smith in answer to a question as to the special duties of the Twelve, other than those pertaining to other quorums, replied that they are to preside over all the churches and to travel and preach and "to hold the keys of this ministry . . . unto all nations. This is the power, authority, and virtue of their apostleships." On page 261 he stated as follows, that "it is their duty to go abroad and regulate all matters relative to the different branches of the church. When the Twelve are together or a quorum of them, in any church, they have the authority to make decisions and those decisions will be valid; but where there is not a quorum they will have to do business by the voice of the church. . . . No elder has authority to go into any branch and appoint meetings or attempt to regulate the affairs of the church without the consent of the presiding elder of the branch. The Twelve and the Seventy have particularly to depend upon their ministry for their support, and that of their families, and they have a right to call upon the churches to assist them." Their privileges of support are apparent, and their right to call upon the branches for aid, but no jurisdiction is given herein, any more than the foregoing quotations from the law, to demand it from the Bishop or his agents, or to collect and disburse funds in common with the Bishop and his agents, or in like manner.

Their office, calling, and jurisdiction in their field of labor is entirely dissimilar, by the law, from those of the Bishopric, whose jurisdiction and duties are none the less clearly defined; and we do not feel, before God, that we can properly or consistently thus join ourselves by such proposed compact, or to be governed by rules, in whose adoption, as well as in all legislation and plans of procedure, we would stand but as one to four; and all this to be submitted to and conceded by us to deprive the temporal authorities of the church of the very rights especially committed to their care, and upon which the law is so plain, leaving no need for the proposed compact.

Those rights and duties may be seen by consulting the following passages in the B. of C., sec. 42: 8–10; 51: 1–5; 57: 6; 58: 12; 70. 3; 83. 18–23; 87: 6; 104: 32; 106: 1, 2; 38: 8.

In sec. 42: 10, the reference to the High Council we understand to mean that body which is so designated and known as the High Council of the church, even the body of twelve high priests. In support of this we find the instructions of Joseph Smith to Bishop Partridge, in 1833, as found in "Millennial Star," vol. 14, page 450, where he writes concerning issues that may take place on the subject of tithing and consecration, and of how they are to be laid before a council "of twelve high priests" for a decision. From the law (sec. 99 and 107: 4), their jurisdiction is clearly more of a temporal nature than that of the Twelve, and they are the ones commonly understood when speaking of the High Council, and are directly named by Joseph the Martyr, in connection with the Bishop, as being high priests, as we have seen. The purpose of the association of the apostles, or "traveling high council," with the matter, as by the revelation of 1861, we will again refer to, as we view it.

Again, the revelation in section 83: 18, clearly shows that every man who goes forth to proclaim the gospel should be in his financial matters in subjection to the order given, even to the Bishop of the church; and not that the Bishop, neither his agents, nor the

The following items are from the *Herald* for May 1, 1876:

Bro. J. H. Lee writes from Myrtle Creek, Oregon, March 29, that Bro. J. C. Clapp had preached there and baptized three. There were many calls to preach in that region.

Bro. J. H. Hansen writes from Milton, Florida, April 15, that the cause in that country is in a good condition; that he is as busy as he can be, preaching constantly. His health is excellent, considering the amount of work he does.

Bro. J. Goodale writes from Barry, Pike County, Illinois, April 23, 1876, that he has since conference baptized four at Pittsfield, two of them sons of Bro. C. Mills, all heads of families and esteemed as the best of citizens.

Wales.

The Welsh annual conference was held at Aberaman, Wales, May 14, 1876, Robert Evans, presiding; E. Morgan, secretary. The authorities of the church throughout the world were sustained, including Joseph Smith, president of the church; Thomas Taylor, in charge

funds in their hands, be subject to the ministry as their right, be they whomsoever they may be; and we believe that this rule should be observed more than it has been.

We believe that it is intended that each quorum, in its place, should see that the powers of the church, both spiritual and temporal, are properly administered, and not wrested on the one hand into empty theories, false doctrines, or for personal power, nor on the other for selfish aggrandizement or individual ends, yet that all this is to be done in a proper manner, and without infringing upon the lawful privileges or jurisdiction of any quorum or body.

It is evident to us that the words "so obtained," as found in the word of 1861, clearly marks that "executing the law of tithing," only means obtaining funds for the church; that is teaching its propriety, necessity, and legality, and not that "executing" means also controlling or disbursing the funds, neither having the power to do so at their will, or on their demand.

The words that follow show that "seeing" to its use is an after consideration, and this the Twelve properly have a right to counsel about, because of their supervising connection with the prospects and prosperity of the spiritual affairs of the church, according as they are able to legislate in the conferences (58: 12), or beforehand to counsel and advise with other authorities; for we do not believe that "seeing" to it necessarily includes either handling the money, or the right, as their right, to call it out of the hands of either the Bishop or his agents, as we have heard it expressed.

We believe that the first paramount duty in relation to this matter is the systematic teaching of the will of God, known as the law of tithing, whenever the quorums of the church, each in their place, shall become sufficiently enlightened and agreed upon it, and so obedient to the letter and spirit of it, as to present it in a unity of doctrine and precept, of order and practice, of humility and righteousness, and not as a matter of coercion, of force nor of fear, but as one of conscience, even of conscience regulated by the word of God; as a necessary doctrine, and one which the people of God who receive and obey it will obtain the blessings promised for so doing.

And we believe that the Twelve are charged, in the revelation of 1861, with teaching this law to the church, as their part of the work of executing and accomplishing it; and the teaching it in connection with the Bishop is properly a part of their mission as ministers of the gospel, and of the law and order of the church throughout the world; also, that they exercise special watchcare over the temporal affairs of the church only as their

of European Mission; Robert Evans of the Welsh Mission, and J. R. Gibbs, president of the Western District of Wales.

The following call, which explains its own purpose, was published in the *Herald* for June 15, 1876:

This will notify all the Saints that an adjourned meeting of the officers composing the board of removal of the business center of the church, was held at the *Herald* Office, Plano, Illinois, June 7, 1876, pursuant to a resolution adopted at the conference session of April, 1876; and that at said meeting the undersigned was authorized to give this notice, and to request those willing and desirous, and who are intending to assist and coöperate in the removal and re-location of the business center, to perfect their arrangements and determine the amount and kind of aid they can render.

The sums donated, or loaned to this board of officers, are to be used for the benefit of the church; the land bought and buildings erected, will be the property of the church, just the same as other properties now owned by the church, the board of officers being only charged with the duty of securing and disbursing an amount of means sufficient to accomplish the object designed by their appointment.

From five to fifteen thousand dollars will be required, and of this amount about seventeen hundred dollars are in the hands of the Bishop, subject to the call of the board. To raise the remaining amount, the board request all those designing to assist, to send the sums they devote to this measure to Bishop I. L. Rogers, Sandwich, DeKalb County,

office, calling, and authority in the church is superior to others, for their duties in looking out for the missions, and in seeing to the spiritual prosperity of the work, necessarily associates them in the united success of the work.

And so, by thus teaching, the general good as well as their own, will be served, by the means that will come into the storehouse of the Lord, and into the keeping of those whom the Lord has set for this purpose, as said in section 38:8, "And this shall be their work, to govern the affairs of the property of this church."

For teaching this law wisely and well is the important and indispensable step in executing it; this teaching including a due recognition of the rights, privileges and jurisdiction of all the authorities in their proper places in this matter.

Therefore, we believe that teaching it and having a general watchcare in the way of advice and counsel in respect to collecting and disbursing is the part the Twelve have in it. The words of Joseph Smith to and of Brigham Young in Nauvoo, in respect to the use and control of church funds, as not being the business of that quorum, are sufficient caution, in our opinion, against any stepping aside of one quorum to assume the duties or privileges of another.

We believe that there is need that the Twelve in their spiritual superintendence "under the direction of the Presidency of the church" (section 104:12), should have an understanding with said Presidency and the Bishopric, as to the wants and needs of the church, and as to what means are available, and as to what are the most important needs to be served, if but a portion can be provided for.

The lack of this understanding often brings into conference long lists of resolutions and appointments that fail of fruition for lack of funds. Besides, some appointed are ashamed that they can not go, having trusted that the church knew its business in accepting them.

Illinois, stating to him, distinctly, the object for which it is sent, and whether the sum sent is to be a donation, or a loan; if the latter, state the time for which it is loaned. All loans should be for two years, or longer, as it will not be practicable to pay sooner.

Those who advanced means last year to the committee on location, will do well to notify Bishop Rogers, whether, or not, they design the means advanced to be placed at the disposal of the present board; or whether, or not, they desire it returned to them, as he was directed to do by the April conference. Also, those who offered aid to the late committee on location, are requested to notify Bishop Rogers, whether, or not, they will aid the present board; and if so, to what extent, with statement of amounts, time, and terms.

It is the intention of the board of officers to do all that they can to carry the resolution of the late conference into effect; whether they shall succeed, or fail, will depend to a great degree upon the character of the coöperation that they shall have.

We commend the effort to the consideration of all.

JOSEPH SMITH, Chairman of Board.

Done by order of Board of Removal, at Plano, Illinois, June 8, 1876.

The following from the *Plano Mirror*, of June 22, 1876, is valuable as showing the esteem in which President Smith and the Saints were held in Plano:

There is a vigorous effort on the part of the Latter Day Saints to change the location of the headquarters of the church from Plano to some

Again, by this lack of method, some interests may be served that are less important than some that are not served.

Seeing to it is then an important part of the duty of the Twelve. The spiritual authorities upon one hand know the men and the mission fields, and the temporal authorities know the funds present or available. In this way appointments that would be a certainty could be made. But this would be altogether different from adopting a rule, or set of rules, on equality of individuals, collecting and disbursing funds.

We believe that mutual brotherly love, faithfulness and prayerfulness, in spirit and in action, with true intent of heart for the best interests, or "purposes of the church," would cause wiser legislation, more acceptability to the church and to God, and success in a unity of doctrine, a oneness of principle, and a bettering of finances greater than we have had in the past.

As a quorum we hope to discharge our duties in humility and in righteousness, as the servants of God, and as coworkers with Christ and with our brethren and the Saints everywhere, and to see, ere long, a satisfactory unity of precept and practice, of doctrine and principle, in all departments of the church and kingdom of God, that it may indeed be the bulwark of salvation to all who love and wish to serve God in the fullness of truth.

May the peace of God and the fellowship of the Holy Ghost, through Jesus Christ our Lord, be yours for ever.

Your brethren and fellow laborers,

ISRAEL L. ROGERS.
DAVID DANCER.
HENRY A. STEBBINS.

—The Saints' Herald, vol. 23, pp. 596–598.

new Zion, where the whole church can be concentrated in a community of its own. This is a favorite scheme with the leaders of the church, and they seem now to be in earnest. There is a call to the "Saints" in the last *Herald* from President Joseph Smith, chairman of the board of removal, urging the matter. . . .

Should this people leave Plano they will be a loss to the village; they are good citizens, and number over two hundred in Plano and vicinity. Elder Smith is a good man, and however much others may dissent from his Mormon views, all who know him respect him.

About this time there was a debate held at Davis City, Iowa, between Elder J. W. Mather and Reverend Ira B. Ryan of the United Brethren Church, on the Essentiality of Water Baptism. *The Leon Reporter* published an account written by a person not a member of any church speaking in complimentary terms of the effort and victory of Elder Mather. The audience by almost unanimous vote decided in his favor. Discussion.

On June 27 Elder J. H. Hansen returned to Farmington, Kentucky, from his southern trip.

June 29 Elder Glaud Rodger wrote from Waratah, Australia. From his letter we make the following extract:

I have been in a new field, where I met with much opposition and abuse through the papers. Over four months among strangers and never saw the face of a Latter Day Saint. It was then, dear brethren, that I saw the wisdom of sending the elders two and two. I was alone and my testimony being single, had not the full effect with this people, for they need so much convincing and proof for everything. But the Lord greatly helped me in my defense of the gospel; and he raised me friends in hours of need. I have proven the goodness of God and his promises to the elders. After a hard struggle for five months I baptized two most excellent men, heads of families; and several others promised to unite with us on my return after the winter is over. A good field is open for an elder, friends in many places; . . . also there is general inquiry to know more of us. I am sorry indeed that no one has been sent from conference to our help. We have no preachers among us but Bro. Ellis, and his time is otherwise engaged. Bro. Marriott, president of the Waratah Branch, is a most excellent man, but none can render much assistance in spreading the work; so you see how I am placed. But my work is before me; and although this mission has been to my family a great sacrifice temporally still I believe the Lord will provide. I am but a poor instrument in the hands of the church, yet by the help of a higher power I will try and overcome the evil and magnify my calling with honor.—*The Saints' Herald*, vol. 23, p. 507.

CHAPTER 9.

1876.

RIGDON'S DEATH—ENGLAND—PRESIDENT GOES WEST—HANSEN'S RETURN — INDIAN QUESTION — SAINTS IN MANCHESTER—EUROPE—SEMIANNUAL CONFERENCE—PACIFIC SLOPE CONFERENCE — LEE SENTENCED—UTAH AFFAIRS—ITEMS—DISCUSSION—DENMARK—DEDICATION.

THE papers about this time announced the death of Sidney Rigdon who died at Friendship, Allegheny County, New York, on July 14, 1876. His name will be found quite frequently in volumes one and two of this work, and a short biography will be found in volume 1, pages 129–142, and 638–641.

Rigdon's death.

The *Herald* of July 15, 1876, notices a communication from Elder Thomas Taylor, of Birmingham, England, as follows:

> Numbers from the Brighamite organization have seen the error of that system, and have already this year identified themselves with the cause and taken fellowship with the Reorganized Church; also that these all have received a satisfactory evidence for themselves that the work is of God.

July 17 President Joseph Smith left Plano for a trip to the Pacific Slope and the West, an account of which will be given principally in his own language in the next chapter.

A letter from Elder H. N. Hansen, dated Crescent City, Iowa, July 18, announced his return from Europe, and he reports encouragingly of prospects there. He reported the baptism of six in Aalborg, and three in Copenhagen.

Hansen's return.

In July, 1876, the Saints in Keokuk dedicated their church, Elder M. H. Forscutt officiating in their behalf.

In *Herald* for August 15 and September 1 President Joseph Smith presented the Indian question. We here insert it both as containing valuable historical matter, and the opinion of church authorities on this much vexed question: Indian question.

THE INDIAN QUESTION.

The cause of the red man finds some defenders, who, while they admit his present general character of cruelty and love of revenge, yet speak earnest words in condemnation of that which has caused his evil deeds, namely, the wrongs he has endured through the rapacity and wickedness of white men, and through the frequent violation of the treaties entered into and the stipulations guaranteed by the officers and agents of the Government, as well as by Congress itself.

General Vandevere, Indian inspector, shows that the great body of the Indians have no connection with the war now in progress, neither do the large majority feel any hatred against the Government or the whites. He says that those who have gone out are only the unruly ones, and that there are among them, as a whole, no more of this element than there are bad ones among the same number of whites; and thinks that if in all transactions the whites treated them with the same degree of justice that we do civilized beings, instead of as a defenseless prey, they would all be our friends; but, as it is, that provocation after provocation compels them to fight.

The celebrated Wendell Phillips has written to General Sherman concerning the report of the Indian commission of 1867, composed of General Sherman and others, wherein he says, was presented "one of the most terrific pictures ever drawn, of the wrongs the Indian has suffered from this nation." He says:

"You know that we have surrounded him with every demoralizing influence, steeped him in intemperance, incited him to licentiousness, and tempted him to every vice. You have yourself given evidence that the Government has robbed him of his lands, cheated him of his dues, and uniformly broken faith with him. If any of the tribes are liars, thieves and butchers, they may rightly claim to have only copied the example we have set them. You know that they have been outraged, plundered, and butchered with brutal and detestable cruelty; and that the Indian has not lifted his hand against us until provoked to do so."

He then gives General Harrison's views of their peaceableness, but for their wrongs; and quotes General Harney, who said, after fifty years experience among them, "that he had never known an Indian tribe to break its word with the Government, and he had never known the Government to keep its faith with an Indian tribe." He quotes General Pope, who has stated that it is their wrongs which "drive the Indians to war;"

also that they "have only done substantially what he would have done himself under like circumstances."

Mr. Phillips says that it is a reproach to the nation and to religion, that, with all our resources of civilization, we have lived two hundred years close to the Indians, and have mainly given them only our vices. He continues:

"We have made war on him as a pretext to steal his lands. We have trodden under foot the rules of modern warfare. We have cheated him out of one hunting-ground by compelling him to accept another, and have robbed him of this last by driving him to madness and resistance."

Reverend I. S. Kallock recently lectured in San Francisco and arraigned the Indian policy of the Government as being of the worst possible kind. He said that it is wonderful what a love the Christian philanthropist has for the heathen—those at a distance, but the real article at his door is another thing. He admitted, which all do, that the red man is treacherous, revengeful, and sanguinary, but that our dealings with him have only made him more so, while all our efforts at improvement have been feeble and insufficient, and our treaties have only been blunders.

The *New York Sun* says that the war has been caused by "treachery, dishonesty, and incompetency," growing out of "the gross violations by the whites of treaty stipulations." Another writes as follows:

"The Indians are fighting for their rights. Put yourself in his place and would *you* not fight? Suppose that your neighbor comes upon your land and takes possession of your property, would you not remonstrate; and, if necessary, also do more than remonstrate? If you should pound him for his evil deeds, and then for it the law should punish you, or exile you and confiscate your property, what would you think of it? So the Indians have defended themselves, just as any other nation or people would have done under like circumstances. But now the Government invades the Sioux territory to punish them for defending their property or rights, or for doing just as other people would be expected to do in the same condition."

It is evident to us, as it is to all men, that the Government really admitted the rights of the red men to that country when it last year essayed to, or made a show of protecting it from the invasion of the whites, and when it made overtures for a purchase from White Cloud and his chiefs. But when it failed to get it on its own terms it ceased its show of protection and let the invaders do as they pleased, and the reds are slain for maintaining what they suppose to be, and what the Government has conceded to be, their rights.

If, instead of being beaten, General Custer had succeeded and had slain thousands of Indians it would have been called a "glorious victory;" but as the reverse happened and hundreds of whites fell, it is called a "massacre," and the cry is for "extermination."

But, says the humane man, this should not be; punish the transgressors on both sides and make a settlement as impartially as we would if the

trouble was with a nation who could call for arbitration, or who was able to cope with our armies.

In Congress there is a wide diversity of opinion as to the true policy. One class claims that when the whites want any country occupied by the Indians they shall have it any way. The *Chicago Times* well says that if this is the case then we ought to stop making treaties and not pledge the honor of the nation to do a thing, and afterwards proceed not to do it; and that, to demand their extermination, is as barbarous and foolish as to wish to wipe out Chicago because some wicked people murder and commit other crimes there.

As to wrongs, it is stated that the North Pacific Railroad scheme included, as a share of its plunder, fifty-eight million acres of land that virtually belonged to the Indians. Writers also cite the violation of the treaty in regard to the Indian Territory south of Kansas, and the rascality of those who have the management of the Indian business is evidently the immediate cause of the present difficulties.

A *Times* editorial of July 17 says that the cry of "extermination" is senseless, atrocious and brutal, because the criminal element among the Indians is not above ten per cent of the race, probably only five per cent who are evil disposed toward the whites. It is supposed that there are three hundred thousand Indians in the United States, and "some of these have permanent forms of government, and all of these demonstrate that they can govern themselves; that they are self-supporting and are making a fair progress toward a substantial form of civilization. When one separates the chaff from the wheat he will find that the wheat largely predominates."

Bishop Whipple, of Minnesota, writes to the *St. Paul Pioneer Press*, as follows: "We agreed that no white man should enter the Indian country, but, in violation of this, the Government ordered General Custer to explore it. He found gold, and the white men flocked there, the Indians killed them and war ensued. Sitting Bull believes that the Indian who sells his country is doomed, and that he is doing a patriotic duty to defend it." Bishop W. says that after a trial of one hundred years our nation still "persists in a policy which sows blunders and crimes and reaps massacre and war.

Wendell Phillips has written to the *Boston Transcript*, as follows:

"Why do your columns talk of the 'Custer Massacre?' During the war General Custer has fallen in a fair fight, simply because the enemy had more soldierly skill and strategy than Custer had. What kind of a war is it where, if we kill the enemy, it is death; if he kills us it is a massacre! When the farmers of Concord and Lexington, in 1775, shot the British invaders of their villages, was it a massacre? When the Southerners mowed us down at Bull Run and Ball's Bluff, there was no talk of a massacre! When the North paid them their own coin at Gettysburg and Antietam there were no columns with staring capitals 'Gettysburg Massacre.'

"But the word 'massacre' is an unfortunate one for the friends of General Custer to connect just now with his name. For there really was, in 1868, a 'Custer massacre,' when General Custer—a disgrace to the uniform and the flag he bore—attacked a peaceful Cheyenne village near Fort Cobb, dwelling there by our order. At midnight, without the slightest warning, his shouts woke this quiet settlement, and, as the terrified sleepers rush from their huts, Custer shoots down scores of women half asleep, and of unarmed, peaceful men. This was the real 'Custer massacre,' which was then proclaimed as a 'brilliant victory.'"

A *Chicago Times* editorial of July 26, says:

"We call the killing of Custer a massacre; but we are the historians, and the Sioux have no means of reaching the world with their version, or they would designate it as a fair battle, in which they annihilated the enemy. We have much to say of their mutilation of the dead, for we have the best of this matter of branding the opposition for their inhumanity. Could the Sioux speak, they might tell of four Sioux who were ambuscaded a few years ago, killed, scalped, their flesh boiled from their bones and their skeletons propped up on the banks of the Missouri, a hideous spectacle to every passing boat. They might recall a charge of whites upon an Indian camp, when old men, women, and children went down before the sabers and bullets of the white man; also a large gathering at Sand Creek, under a pretense, and then their slaughter by the whites.

"The truth is, in the words of General Sherman, 'all war is cruelty.' In all cases of war both sides are cruel. We do not hesitate to do things to Indians, which, if done by them to us, would lead to an uprising, and probably to their utter extermination."

A correspondent from General Crook's expedition writes that the despised aboriginee of three months ago has suddenly become a formidable foeman, "more than worthy of our Caucasian steel. An outcast tribe has been roused into brilliant heroism, and successfully copes with the cross and sword of the Christian civilizer." This writer, although enduring the ills and evils of the campaign in that land of mountains, and amid the barrenness caused by the grasshoppers and the burning woods and prairies, set on fire by the Indians; and while saying that he would gladly fire a mine that would exterminate the red men, one and all, yet says: "This particular war has been forced upon the Sioux, and they have responded to the challenge right gallantly, and 'ne'er may valor lose its meed,' even displayed by them."

We preserve this as history for future use and a coming time.

We find the following from the *San Bernardino* (California) *Times*, of July 8, 1876:

"On Saturday last a deputation of Coahulia Indians, led by their head chief, Manuel Largo, called upon us and earnestly requested that we should, through the medium of *The Times*, lay before the people of the country the story of the wrongs of his people, and pray them to do all in

their power to assist him in getting redress. His story was pathetic in the extreme, and although we can not give it as he did, we here relate its substance. He stated that for years he and his ancestors have been located on the land they now occupy, that his people have cultivated it for their living, and they have repeatedly been assured by Indian commissioners that they were secure in their possession of it, and that it would be set apart for them. A reservation has lately been set apart for them in another part of the valley, but upon it there is not a drop of water and nothing will grow to sustain life, the only vegetation to be found upon it being a scrubby brush. The lands they have heretofore occupied and cultivated have been surveyed and opened to preëmption, and already white men are squatting upon them, driving the Indians away, and forcing them to abandon their growing crops, upon which they are dependent for their living. The old man complained bitterly of the fact that the squatters were even plowing up the bones of his deceased relatives and ancestors. He then rehearsed the number of good services he had performed for the whites, the culprits he had brought to justice, and stated that whenever a member of his own tribe, or any one within his reach, had committed any depredations, he had invariably delivered him up to the proper authorities or dealt out summary justice to him with his own hand; that for all these services he had never demanded or received from the Government any remuneration whatever; that he respects the Government and will obey it, and, while he can not believe it will drive him from his home, his farms, and the graves of his people, still, if it is the case, he will acquiesce in it and go out upon the desert, although he knows that starvation awaits him. For himself, he says he is old and nearly blind, and to drive him away will be hard indeed. He has ever been friendly to the whites; has rendered them innumerable good services, and does not intend to allow this new outrage upon him to alter his friendship for the whites; he believes that the movement is being done through ignorance on the part of the authorities at Washington, and makes this appeal to the people of San Bernardino County that they may send a remonstrance to the proper quarter, and if it is then determined that he is to quit he will go out upon the desert and die."

The *Irish World* calls it "unmanly cant" to talk of the Custer massacre, because "there was no massacre at all. Both General Custer and Sitting Bull meant war, and the former made the attack, hoping to kill, wound, or capture not only Sitting Bull, but also his entire tribe. But war is a game it takes two to play, and it happened that General Custer was whipped. But it won't do to say that, so we must insist that it was a massacre. Had Sitting Bull been 'massacred,' it would have been a 'brilliant victory,' and his unpardonable crime was in not letting himself get killed. The simple fact that he stood between his people and extermination is, to many persons, ample proof that he is a savage. A hundred years ago the King of England employed the red man and the Hessian to murder Americans for the crime of defending their homes."

Thus we close some of the words spoken and written in defense of the red men of the West, words heard on high because of their favor for the descendants of a civilized and powerful people, a people once noble and great in the midst of the land, but who are now filthy, degraded, and loathed, and a prey to all, according to the Scriptures.

Saints in Manchester.

September, 1876, Elder Joseph Dewsnup wrote a detailed account of the Saints of Manchester, England, including himself, severing their connection with the people of Utah, and their union with the Reorganization, with the reasons assigned for these actions. He relates that they first became dissatisfied with the Utah organization because of the tyranny of the authorities sent there. They then through the instrumentality of Elder Thomas Taylor had investigated the claims of the Reorganization. He adds:

We had opened a correspondence with Elder Thomas Taylor, of Birmingham, the acting president of the Reorganization in this country, and through him we had been supplied with a number of tracts, which we had diligently perused, and which had had the effect of completely destroying the little faith we had in the divine authority of the priesthood and leaders of the church of Utah.

The tracts alluded to were entitled, "Brighamism," "Idolatry," "Reply to Orson Pratt," "Polygamy: Was it an Original Tenet of the Church of Jesus Christ of Latter Day Saints," "The Bible versus Polygamy," "The Basis of Polygamy," etc., and by the instrumentality of these works our eyes have at last been opened to the false position in which we had placed ourselves in sustaining the doctrines attached as part of the gospel of the Lord Jesus Christ; for upon examination we discovered that they were contrary to the revelations of God, given through Joseph Smith the prophet. The immediate result of this was that a number of us at once placed our resignation in the hands of the proper authorities. We still continued our investigation, and at length, with one exception, we were satisfied that our duty to God required our identification with the Reorganization, which was accomplished on Saturday and Sunday, the 16th and 17th of September, 1876; and the Manchester Branch of the Reorganized Church of Jesus Christ of Latter Day Saints is now an established fact, fourteen having been baptized, and six more requesting baptism. . . .

We have been trusting to the arm of flesh, but now our dependence is in the Almighty God; and praised be his holy name, for in our darkness he has given us light, and he has blessed us with true liberty; liberty such as always follows the profession and practice of the true gospel of the Lord Jesus Christ. We have realized his soul-sanctifying promise, "Come unto me all ye that are heavy laden and I will give you rest" and

"Though your sins be as scarlet, they shall be white as snow."—*The Saints' Herald*, vol. 23, pp. 677-678.

October 1, the *Herald* publishes the following item of news from the president of the European Mission:

Bro. Thomas Taylor of Birmingham, writes that the work of God is onward in the English Mission. He was to baptize, soon after he wrote, several who did belong to the Brighamites, and still others are expected to do likewise and return to the true faith of the church.

The semiannual conference for 1876 was held near Council Bluffs, Iowa, October 6–9; President William W. Blair, presiding; J. C. Jensen, secretary; E. T. Dobson and H. Nielson clerks. Semiannual conference.

Reports were read from nearly all parts of the United States and Canadas; also from Australia, England, and Denmark. We insert a few of the most important items of business.

The 7th, after a lengthy debate, the following was adopted:

Resolved, That the practice of citing members to trial, on their church membership, through the *Herald*, be discontinued.

The 8th, Elder Heman C. Smith was ordained a seventy by James Caffall and others.

The 9th, on petition from St. Louis District, J. X. Allen was appointed to labor there. A petition from Central Nebraska District, for Heman C. Smith, was also granted. R. J. Anthony was continued in his former appointment, and Elder James Caffall was authorized to ordain him a seventy.

The committtee on music, failing to report, was discharged.

The following resolution was moved and adopted:

Resolved, That this conference reaffirm a resolution passed by the annual conference of 1871, touching the Sunday-school cause, which reads, That the Sunday-school cause forms an important feature in the work of the last days, and the officers and teachers thereof are hereby sustained; and furthermore it is hereby

Resolved, That we request the presidents of branches, throughout the world, to use their utmost endeavors to organize Sunday-schools in their respective branches, and to make reports to their several district conferences of the condition and progress of said schools; and that districts make reports to the annual conference; and that presidents of districts and the traveling ministry be also requested to use their influence to establish and sustain Sunday-schools.

The following were presented and adopted:

Resolved, That a committe on music be now appointed, and that Bro. M. H. Forscutt be the chairman thereof, with power to choose two assistants.

Resolved, That the Bishop be, and hereby is, instructed to report to the General Conference whether the necessary measures have been taken to have the title of the Kirtland Temple transferred to the church corporation as provided for in article six of the articles of incorporation of the church.

The High Priests' Quorum reported that John Macauley, of Wisconsin, had been received into the quorum upon evidence that he was ordained at a General Conference in the British Isles in 1842.

The following missions, as recommended by the Quorum of Twelve, were appointed by the conference: Charles Derry, Southern Iowa and Missouri. J. H. Hansen, Southeastern Mission, in charge. G. E. Deuel, Iowa and Nebraska. M. Fyrando, Danish Mission.

All others who were not named, who were under appointment in mission fields, were sustained.

First Quorum of Elders reported that it had silenced Elder Isaac Beebe.

Pacific Slope.

The semiannual conference for the Pacific Slope Mission was held at Oakland, California, October 6 to 8. Joseph Smith, president of the church, and D. S. Mills, president of Pacific Slope Mission, presided; Peter Canavan and G. S. Lincoln, secretaries.

A resolution was adopted providing that mission conferences be held thereafter annually instead of semiannually, and that said conference be held in the fall of the year. The business was principally of a routine character.

Lee sentenced.

On October 10 John D. Lee was sentenced to death by the courts for complicity in the Mountain Meadow Massacre, and the day for execution was set for January 26, 1877. The law giving him choice between being hung or shot, he chose the latter.

Utah affairs.

At the semiannual conference of the Utah church held in Salt Lake City, October 6 to 8, John W. Young, the youngest of three legitimate sons of President Brigham Young, was chosen his first counselor to succeed George A. Smith, deceased.

The *Herald* for November 15, had editorially the following items of interest:

Bro. H. S. Smith, of Unionburg, Iowa, writes that the work of the gospel is improving there and at Salem; also that Bro. James Caffall is laboring there with some success.

Bro. Daniel Munns writes from Good Intent, Kansas (near Atchison), that they have good meetings in that branch, and the once existing prejudice there seems, most of it, to have passed away, and that people are listening to the principles of life and salvation. Bro. Munns has been preaching at the Indian Mission in Jackson County, Kansas, having good congregations, including twenty or twenty-five Indians, who listened attentively.

Bro. G. W. Shute wrote from Otter Lake, Pottawattamie County, Kansas, that he is preaching every Sunday and also doing wayside preaching at every opportunity; but the opposers will not come out in a fair encounter, rather adopting the bushwhacking style of warfare.

Bro. J. H. Hansen wrote from Davis City, Decatur County, Iowa, October 18, that he was on his way, returning to Kentucky.

Bro. Solomon Salisbury of Lacrosse, Hancock County, Illinois, is corresponding with Bro. W. W. Blair in relation to holding a debate with Mr. Shelton, of the Disciple Church. It is said that he has been very strong in his terms and abusive in his language. His main effort against Bible doctrine seems to be concerning the laying on of hands for the Holy Ghost, and contradicting the promised gifts of the Spirit; connected with a loftiness of manner about having anything in our ranks worth debating with, saying that none but the offscourings of the earth belong with us, and defying us to bring a scholar to the front. Bro. Blair writes that he will go if the gentleman will meet him.

Bro. J. C. Clapp wrote from Ott, Coos County, Oregon, October 9, that he is "busy as a bee" in answering the calls in that country. . . .

The presidential election is over on the evening this is written; and, not knowing which party has been successful, we would now say that what was written before was not with any air of importance, or intending that the editor's views might influence; for the writer considers that no subject is of less importance to the Saints than politics, insomuch that he has voted but once, some years since, in the ten years he has had the right. We before said and yet suppose, and hope, that every man who took any part in the matter, did so according to the leading of his better judgment, if he could decide what that was, uninfluenced by anything but reason and love for the best interests of his country. We are no politician.

Discussion.

November 20 to 25 there was a public discussion held at Castana, Monona County, Iowa, on the Bible and the Christian religion, between Mr. J. Cartwright, an infidel, and Elder Heman C. Smith, the latter acting

as a substitute for Elder J. R. Lambert, who arranged for the debate. Elder Lambert acted as moderator. Of this debate Mr. Cartwright wrote the *Saints' Herald* as follows:

I am glad to say that we had a pleasant time, good feelings on all hands. I was never before treated with such gentility by Christian ministers.

An extract from a letter written by Elder Fyrando, November 22, 1876, from Aalborg, Denmark, gave the situation as follows:

Since my report to the semiannual conference I have visited Christiania, in Norway, stayed there over two weeks, distributed a good many tracts, and found some friends, although not able to get a house to preach in, nor any place, public or private. I went out about six or eight miles from the city, but being a stranger to the country, language and all, I could not make much impression; and, as it cost a great deal to stop there, both for food and lodging, I returned to Copenhagen. I tried to rent a hall there for preaching, but I could not get one for a shorter time than three months, at twenty krowns per month, or sixty krowns (twenty dollars); it seems but a small sum, but when a person has not got it, it is a great deal. I stayed about two weeks, then went to Sweden, and had a very good time there for about three weeks. Returned to Copenhagen, in hope of finding a letter from the church that I was released, and with the necessary means to return to my home this fall; but not so, and I see through the *Herald* that I was sustained in this mission. I am glad of the confidence shown in sustaining me, but I know also that some steps must be taken to carry on the work here, or else my being sustained does not amount to much. I have, up to this time, worked a good deal for to pay for house rents for meetings and all necessary things, but now this fall and winter I would like to sound the gospel trump to several of the cities in Denmark, together with Bro. Brix; but it can not be done without money. I therefore ask you, brother, to apply to the church. I had to pawn some of my things, a pair of blankets, to get money to come here, for I was called to this city because a brother was so very sick, and he believed that he would soon die.—*Herald*, vol. 24, p. 11.

The following items are from the *Herald* for December 15, 1876:

Bro. Joseph Luff, of Chatham, Ontario, writes that he is engaged in the work of the Lord and that they have reason to look for blessed results from their labors.

Bro. J. J. Cornish wrote from London, Ontario, November 27, that he baptized two more the day before. He found excellent openings in Michigan in his late visit there, and thinks the prospect very favorable, if a continuous effort was made.

The *Salt Lake Herald* of December 2, announced that "Elder Joseph

Smith" would speak in the Liberal Institute the next day, morning and evening. By letters we learn that he has suffered for a month or more with the neuralgia in his face, but was better so that he could preach. He has been well received by his cousin Joseph F. Smith, and others. His advent there has caused much stir and excitement, and all kinds of rumors were in circulation concerning his presence and purpose. President Young went to St. George, his winter retreat, three hundred miles south, November 1, and so he is not to be seen. It seems that the Brighamites have taken out the article on marriage, section three, Book of Covenants, and have inserted in its place the so-called revelation on polygamy, in their new edition of that work.

It is stated that the appointment of Bro. Heman C. Smith at the October General Conference should have read that in addition to Central Nebraska, he was also requested to extend his labors into Northern Kansas.

Sr. Anna Leather writes from Bivingsville, South Carolina. They feel much isolated, being so far from the church, the *Herald* being their mainstay in hearing the news of the cause of Christ and its progress.

Many of our readers will be pained to learn of the death of Bro. Henry Wagner, of West Joplin, Missouri, and so soon after the decease of his brother Charles. Their names will be familiar to many who never saw them, for they were ever ready to do for the cause, and for its defenders, giving hundreds of dollars towards the work, and only anxious for its progress, as their deepest interest in life. No relations or kindred are in this land, but the Saints who knew them, in person or by reputation, sincerely mourn their loss.

Bro. Thomas Taylor, of Birmingham, England, writes that affairs are moving favorably for the cause there.

Bro. Adam See writes from Adams County, Wisconsin, that they are having lively times with the Seventh-day Adventists, and he sends for documents to refute their views.

Bro. J. X. Davis writes that their late session of conference was one of the best, if not *the* best, ever held in the Des Moines District.

President W. W. Blair arrived in Plano, December 8. After leaving Council Bluffs he called at Nebraska City and St. Joseph, and attended conference at Stewartsville, Missouri.

December 24, 1876, the Saints at Newport, California, dedicated their church, Elder D. S. Mills and others officiating.

The year ended with fair prospects at home and abroad.

CHAPTER 10.

1876.

PRESIDENT SMITH'S WESTERN TRIP.

AS MENTIONED in the last chapter, President Smith left Plano, Illinois, on July 17, 1876, for a Western trip. We think that this trip and incidents connected therewith will be of sufficient interest to justify a special mention; so in this chapter we give a detailed account of the trip in his own language.

President Smith's Western trip.

On August 3, 1876, he wrote from Mission San Jose, California, and from other places and on other dates, as given below:

I left Omaha on the 25th of July, having spoken in Council Bluffs the afternoon and evening of the 23d, and at Omaha the evening of the 24th. The constant pushing westward, morning, noon, and night, has a strange effect upon one going over the route for the first time—at least it did upon me—and I could not fail to reflect, as the train swept over the long, interminable wastes, how sadly, despondingly, thousands threaded those wastes, ever pushing westward, footsore, heartsick, and weary.

I reached Niles, California, Saturday afternoon at half-past three, and found Brn. D. S. Mills and Albert Haws, with part of Bro. Mills' family, waiting at the depot.

The beauty of the landscape, the balminess of the air, the exhilaration of having reached my journey's end took away my weariness, and I greeted these friends of the cause with pleasure.

San Francisco, August 14.—I arrived here on August 8, and have spent the time mostly in this city, occasionally visiting Oakland to get acquainted with the Saints, or as business demanded.

On Sunday, yesterday, I spoke at West Oakland, in a hall secured by the brethren, and at night in the city, in the hall of the Grand Army of the Republic, in which the Saints held their regular services. The audience in the evening was very fair, the hall quite well filled. I enjoyed

reasonable freedom. At the close a gentleman asked leave to present a question or two. Leave being accorded to him, he asked the usual questions about the complicity of my father with polygamy, which I replied to as I could. He was quite temperate in his remarks, though he was strongly impressed with the strangeness of the case, which he put thus: "It is to me very strange that a people should be accused of practicing polygamy in 1838, in Missouri, and in Nauvoo in 1842, at the same time publicly denying their complicity with it in their public works as late as 1845, and yet, two years afterwards they are found practicing and defending it, the heads or leading men steeped in it. So to me it is very strange."

We admitted the strangeness of the position; but denied the responsibility of it. What effect the question and replies will have, I have no present means of knowing.

The Saints are mostly in good spirits and the work stands fair; but there are some personal causes for distress and annoyance. Lack of wisdom in administrative affairs has done some damage to individual feelings. Some cases of apparent insubordination and the urging of individual right as against the right of the whole, are acting as stumbling-blocks in the way of a few; apparent distrust and want of effort results.

Bro. Mills has not yet organized our route of travel; but I expect to hear this week. We shall then be off for a tour among the branches so long as I remain.

A good feeling prevails at Nortonville, Contra Costa County, California. Bro. T. R. Davis, who presides there, is an excellent man, full of faith. Nortonville is a small mining town right in the mountains of the coast range. We spent Sunday, the 6th, there, in company with Bro. D. S. Mills, a most excellent man and a beloved pastor; all bearing testimony to his faithfulness. We here had the pleasure of meeting some of the faithful delvers in the mines for coal. An explosion and fire in the mine some two weeks before our arrival killed eleven men, the last of whom was buried the day we were there.

WINDSOR, California, September 1, 1876.

Bro. D. S. Mills and the editor left the Old Mission San Jose, on August 19, to make the circuit of Stockton, Sacramento, and other places lying "up the coast" from the "city," as in California, San Francisco is the central point from which radiate the lines of travel "up the coast," "down the coast," "overland" and "oceanward." We stopped at Stockton first. This city is situated on the plain, between the two great ranges of mountains, the Mount Diablo and coast. This plain is a rich adobe delta, covered sparsely with oaks, and cultivated in wheat, hay, and fruit. . . .

We spoke in Stockton, in the Saints' chapel, a neat little frame building, built on land donated by Captain Weber for the purpose, and for

which the Saints hold him in honorable remembrance, holding four services in connection with Bro. D. S. Mills, and partaking of the sacramental emblems with them, Bro. Henry P. Robins, presiding.

From Stockton we went to Sacramento, situate on the river of the same name. Here we met Bro. Hiram P. Brown, an able and efficient elder of the old-time warfare, who, with Brn. E. H. Webb, C. Bagnall and others are keeping the tocsin sounding. We spoke twice in Sacramento in a hall where the Saints assemble at stated times to hold services. We met quite a number of the old-time Saints here. They still feel kindly toward the faith they once held, though they are cautious and hesitate to accept the theory we bring; some of them, indeed, having discarded any and all connection with religion.

We climbed the cupola of the capitol here, and were rewarded with a wonderful panorama of the surrounding plain.

We here met Bro. J. B. Price, of Davisville, at whose invitation we went on the 24th to his place of residence, and presented the gospel to the people, in a hall procured by Bro. Price and a friend or two. Here we met a few Saints and spent an evening in converse and singing.

On the morning of the 25th, we left for Santa Rosa, by the way of "Frisco," riding two hours by rail and boat down the bay, spending three hours in the city, and then two hours by boat up the bay and one by rail brought us to "Pennis Grove," a solitary station-house, and windows out and abandoned. A mile and a half of California dust on foot and we were at Bro. Jacob Adamson's, where we were welcomed with a saint-like hospitality. We slept here and on the 26th reached Santa Rosa by "due course of mail."

At Santa Rosa, we were the guests of Bro. J. M. Parks, whom we once met at Louisiana, Missouri, and who is now a staunch defender of the faith. We visited several of the Saints; among them Bro. Jeremiah Root, an old-time Saint, who has seen some rough experience as a lover of the truth.

We preached in Ridgeway's Hall, on Sunday, the 27th, morning and evening, Bro. Mills occupying the afternoon.

Bro. Root carried us to Windsor, seven miles, on Monday, his wife, Bro. Bowen, and Bro. Parks and his wife accompanying us. Here Bro. Bell had procured a hall and we addressed the people. We slept at Bro. Bell's, and went to Healdsburg on the 29th. We spoke at the latter place in the evening, to a fair audience. Here we were permitted to experience a thunder-storm accompanied by lightning and rain. We were told by some that it was the first they had seen for twenty-three years, the length of their stay in the State. We had been told that there were no such storms in California; so we thought it extraordinary—possibly got up for our benefit. We met here Bro. E. Adamson, whose guest we were; Brn. Graumlich and Hollar, and Mark Briggs, a brother of Jason W., of Healdsburg, and Bro. Cobb of Lower Lake, and Bro. McKinly of Pine Mountain, all anxious to have the work made honorable.

On the 30th, we returned to Santa Rosa, and Bro. Root turned us over to Bro. John Cooper; Bro. Root had carried us from place to place till the good old man was weary, so we bid him good-bye, leaving him with his faith in God and the work unshaken.

At Petaluma, we found rest with Bro. George W. Oman, another old-time Saint, who had passed through the valley and drifted to the shores of the Pacific. The Saints had obtained a hall and we preached on the "laying on of hands." We met Bro. W. Patten and others here.

Bro. and Sr. Parks had been with us on the trip round, and we sped away to "Frisco," en route for the "Los Angeles."

GOSPEL SWAMP, Los Angeles Co., Cal., September 16, 1876.

From the Mission San Jose, our route lay south to Watsonville, via San Jose, Los Gatos and Soquel, over the Santa Cruz range of mountains, and through a portion of the redwood country. We started on September first, near noon, dined at Bro. Peter Burgess', in the pretty town of San Jose, and entered the mountain range about dusk in the evening, through the gate (*Los Gatos*).

The next day we reached Watsonville, where, domiciled at Bro. D. J. Phillips', an old-time Saint who had "gone on" and through "perfection" at the valley, we enjoyed a season of rest and refreshing with the people of God. The Saints held a meeting at their chapel on Saturday evening, but we did not attend; on the morrow, however, the rink having been secured, we addressed the people morning and evening, and again on Monday evening, attending a sacramental service on Sunday afternoon in the chapel. The services were well attended throughout.

On Monday we all went to the beach, where we had the pleasure of looking out upon the Pacific Ocean for the first time. The wind was blowing strong, and the surf beat on the sands with a roar. We lunched, and sang till the day waned, and returned to the city in readiness for the evening service.

Bidding the Saints good-bye on Tuesday morning, we left for the San Benito Valley. We dined with Bro. Lyman Hutchins, in the Pajaro Valley, and reached Bro. John Range's, near Hollister, at night, passing through Robber's Glen and the old, old town of San Juan, in full sight of Fremont's Peak, made famous by the sojourn of Fremont and his army during the Mexican War, just prior to the capture of Monterey. The dust was deep, the weather dry, and the wind blowing in the same direction we were traveling; so we were covered with it. We stopped one day at Hollister, visiting, and on the 7th reached Bro. John Root's, on the San Benito. We spoke here in the schoolhouse, to an audience hastily gathered. We arrived at the Jefferson Branch, on the San Benito, at a little past noon, on the 8th, and stopped with Bro. John Carmichael, another old-time Saint, who, obeying the truth before the Martyr's death, had a strong "will to won't," when told to submit to the dictation of counsel. "In plain English, I will not," was the language used by him when counseled to "forget the wife of his youth."

The Saints came together at two o'clock on Saturday the 9th, and had a season of testimony and prayer. Bro. D. S. Mills spoke in the evening to an interested audience. Here the Saints came together from Long Valley, Bitter Water, Peach Tree, Salinas, Hollister, and Watsonville. On Sunday we spoke twice, morning and evening, attending sacramental service in the afternoon. We had been scolding some of the brethren for preaching long sermons; but on the occasion of our Sunday evening service we fairly earned our own scolding, as they will doubtless bear witness; however, we begged pardon, and they ought to forgive us.

Notwithstanding the burning of the "bowery" at the Swamp, we lost only two meetings, for the brethren rallied and at three o'clock in the afternoon of Saturday, the 16th, and in the evening, Bro. Mills and self were permitted to address quite a fair audience.

We here met Brn. Russell Huntley, John Brush, John Garner, Joseph Burton, and quite a number of "old-timers," as those who were with the church in Nauvoo are called.

The Saints held three meetings on Sunday, September 17. We spoke in the morning at eleven, and in the evening at seven; Bro. Mills occupying the afternoon service. The weather was fair, the audiences large and attentive, and good liberty was had. The Saints seemed to enjoy the services, and the occasion of our assembling together was made peaceful and pleasant by the presence of the Spirit. . . .

The branch at the "Swamp" called the Newport Branch, is about seventy-six in number, three being added during our stay. A good feeling prevails, and the Saints are winning golden opinions from their neighbors, as a rule; except a few, possibly a very few, who are too bigoted to enjoy their own religion and allow others the same privilege.

From Newport to San Bernardino, by the Santa Ana River, is a long day's ride; but with the company of Bro. John Garner, with whom we rode, Brn. Mills and Joseph Burton, the way was enlivened; and at dinner, under a sycamore-tree which would have afforded shelter and seats for many a Zaccheus in its wide spreading branches, with the addition to our company of Bro. and Sr. Richard Allen, Sr., Sr. Worley, Daniel Garner, R. R. Dana, and —— Damron, we had a pleasant hour. We arrived at San Bernardino after night-fall, ready for a night's rest and sleep.

Here, amid the vines, fig-tree, and balmy breezes of an oasis hidden from the arid plains, in a sweep of the grand old hills, the everlasting hills, lies one of the beautiful places of the earth. . . .

We arrived at San Bernardino on the evening of the 20th, and our spiritual labors began the next evening. Bro. Mills delivering the opening sermon, while we remained at Bro. Garner's nursing a cold contracted during the long ride on the cars from "Frisco" to Anaheim, and at the Swamp. However, on the evening of Friday, the 22d, we addressed the citizens at the Saints' chapel; and on Sunday morning in the grove of Mr. Clark Faburn, kindly offered for the purpose. A large congregation

gathered and listened with good attention. Again in the evening, and on the evening following, we spoke in the Saints' chapel. A respectful hearing was accorded us, and we trust good was done. We tried to tell the gospel in plainness and as we understand it.

We visited many of the old Saints; found them watching and praying for the full redemption of Zion to come. They are ready and willing to welcome the day dawn of full release.

We met quite a number at this place who had been with the church almost from the beginning, Brn. Richard Allen, Sr., Stephen M. Saint John, —— Shephard, Q. S. Sparks, —— Ridley, John Garner, Sr., Judge A. D. Boren, David Aldridge, and many others, all of whom greeted us with friendship and aided us on in the labor of preaching the word; and when we bade them good-bye, we did so feeling that the work had warm friends who were friends to us for the work's sake. . . .

After returning to San Francisco, on the 29th of September, we spoke in the Grand Army Republic Hall, the Saints' place of worship, on Sunday, the 1st of October. The audience on this occasion was not so large as at our first visit; but some interest was manifested. On the evening of the 4th we gave a lecture on the subject of the Marriage Relation. Some seemed satisfied with the views we expressed, and the Saints generally indorsed them.

Friday, October 6, we met the Saints in their semiannual conference. We assembled at Oakland, in the Music Hall, which had been secured for the occasion. Quite a gathering took place on this occasion, and a fair representation of the various districts composing the mission was made. An idea of the business that was done will be obtained from a perusal of the minutes.

Conference lasted for three days; Sunday being occupied only as the law of the church directs—in paying our devotions and in the ordinances of the house of God. Five were baptized, one received on original baptism, the sacrament was administered and the word preached. In the evening the Republican tent, kindly lent us for the day, was filled and good attention was paid to the word spoken. It seemed a matter of some surprise that there was so good ground for our faith as there appeared to be.

During the week after conference, we had the pleasure of leading one into the waters of the Pacific, thereby setting the seal to our ministry on the Western coast, as we did last year at Jonesport, Maine, on the Eastern coast. They were good, earnest souls who obeyed at that time, and so was she who obeyed here. May God keep them of the East and the West to strike hands in the midst of the land with a redeemed and saved people.

At conference we had the pleasure of listening to a sermon by Elder H. P. Brown, formerly of Waverly, Iowa, now of Sacramento, California. Earnest and positive in his evidence he made a strong defense of the "faith once delivered to the Saints."

One cheering evidence was vouchsafed to us, in a report from Sacramento, to the effect that Bro. James Sloan, at one time recorder at Nauvoo, in the days of the Martyrs, had cast his lot with us of the Reorganization. Also, Sr. Maria Zimmerman, of Placerville, [who] was baptized by Elder Shurtliff in 1840, in Indiana. These things point to the fact that the Spirit that accompanied the elders and bore witness to the work, when they preached the truth, now bears a like testimony respecting the work of the Reorganization. We hail these faithful ones with pleasure.

On the 13th we left the city and on the 15th we spoke at Washington Corners, morning and evening. Quite a fair attendance and good attention on both occasions.

A trip over the Santa Cruz mountains by wagon is a pleasure that is not enjoyed by sojourners on the fertile plains of Illinois; but if now and then one should wander out to California, we recommend to them that they just pocket business and business affairs for the time being and do themselves the pleasure of passing over one of the most picturesque and pleasing drives in the State.

On the morning of the 24th of October, 1876, Brn. D. S. Mills and S. Stivers, of Old Mission San Jose, and the writer, accompanied by a son of Bro. Stivers and one of Bro. D. J. Phillips, of Watsonville, left the Mission, "armed and equipped as the law directs" for a trip to Santa Cruz, forty-five miles distant, and over the mountains.

. . . . . .

It was dusk when we began to descend the grade on the yonder side, and quite dark when we turned out of the ravines at Soquel to cross the benches to Santa Cruz. The lights were blazing in the streets and the houses when we reached Bro. M. A. Meeder's, where we were made welcome.

The city of Santa Cruz is the modern overshadowing the ancient. The old town is partly left in some old buildings, and the older *regime* of the Catholic power, visible in the new church, built close by the old one; on which we read, "*Deo Optima Mexicana, Dedicata* 1868." This church is surrounded by the school, parsonage, convent, and the usual accessories of a local rule as careful and relentless as fate.

Nearby and higher up the hill, toward the setting sun, two excellent reservoirs, fed from the Santa Cruz River, by the tireless thews of the steam engine, a half mile away, give the city its water.

Right under the Catholic church and grounds runs the Felton Narrow Gauge Railway, through a tunnel a thousand feet long; thence away to the powder mills, a few miles off, at Felton, and then to the "red woods," where thousands of busy hands are fast destroying for the uses of man, what God has been centuries preparing for him. A few years only and the redwood forests of the Santa Cruz range will have passed away, as forests, but will live in villa, mart, cottage, and hall, things of use and

beauty, a joy—but not forever, for man passes away and his habitation is left to strangers.

Here, a half mile from the shore of the ocean, we hear again the pounding of the surf, mellowed by distance into a thunderous roar, grand, but solemn.

We visited with Bro. Meeder and family one day, then recrossed the mountains, "climbing up another way" than we went down, through Scott Valley, and by Mountain Charley's. The scenery of this ascent is beautiful, some parts of it very beautiful; but when part way up the fog shut in, and the rain descended, and the top, and valley, hill and plain were all obscured.

We reached our home at the Mission on the third day, tired but gratified for what our eyes had seen and ears heard of the beauties and wonders of California.

After returning from Santa Cruz, on the 26th of October, we made immediate preparations to leave California; and on the 29th for the last time spoke to the congregation of Saints and friends in the hall of the Grand Army of the Republic, on New Montgomery Street, where the Saints at present hold their Sunday services. There was a good audience present, and we enjoyed a fair degree of liberty.

On the 30th we visited a few of the brethren in Oakland, among them Bro. Thomas Dungan, who is sorely afflicted with a disease in one of his legs, which has baffled all efforts to stay its ravages, and is slowly sapping away the old soldier's life. He is some seventy-seven years old, and it was a sad sight to see him so tormented.

On the 31st we officiated in the renewal of the covenant of a good sister at Oakland, Bro. Russell Huntley assisting us, and blessed a number of children, at the house of Bro. John Roberts, whose guest we were, and for whose kindness we feel grateful. We also visited a number of the Saints in San Francisco, all of whom expressed regret at our departure, and gave tokens of their friendship for the cause; for which may the blessings rest with them that they so well merit.

On the first of November we bade Sr. Lincoln and her family, Brn. William Anderson, Job Hall, Thomas J. Andrews, Peter Canavan, A. C. Bryan, and others farewell, and left the city of San Francisco, in company of Bro. Daniel S. Mills, who accompanied us as far as Sacramento, where we bade him good-bye, he bound for Salmon Falls on an errand of mercy; and we en route for Reno and Carson City. We reached the latter place early Thursday morning; and in the afternoon reported to Bro. A. B. Johns, president of the district, and spent a night and a day in Jack's Valley. On Saturday we returned to Carson, and on Sunday morning and evening we addressed those of the citizens of the city who chose to gather at the court-house to hear us; the attendance was good, on both occasions, and the Saints seemed to be pleased with the effort made.

On Monday, by the kindness of Bro. Thomas Milliard's son, Harry, we

went to Bro. Johns', and was by him taken to Genoa, Carson Valley, where we spoke to a large assembly in the court-house. From there, Bro. Johns had arranged for preaching at Mottsville, Fairview, Diamond Valley, and Jack's Valley, on successive nights; all of which engagements we filled, visiting the Saints between times.

At Genoa and Mottsville, we fell in with a number of the brethren who accept William Davis, now at Walla Walla, as a leader. It is stated that there are a number of resurrected saints, ancient and modern, among them; as, for instance, the ancient of days; Daniel, of the lion's den; Joseph and Hyrum Smith. It is also stated that Jesus in the person of a child of about eight years of age, is at Walla Walla with Mr. Davis' family. We heard other rumors about them, but do not care to repeat them. Some of the men whom we met are evidently sincere and earnest men; and as we can only wish them well, we do not choose to report anything not well authenticated. Most of them were with Elder Joseph Morris in the Webber trouble.

On Friday, November 10, we baptized three, in Jack's Valley, holding confirmation services at Bro. A. B. Johns'. Two were children of Bro. and Sr. David R. Jones, and one, a Sr. Trimmer, a citizen of Carson City. We returned to Carson, on November 11, and went directly to Virginia City, the mining center of Nevada. We met Bro. George Smith, of Pleasant Valley, on the platform at Carson, who accompanied us to Virginia.

At Virginia we met Bro. John Parsons, and —— Petrie, once of the Morris band now standing aloof from all; also Bro. Levi Atkinson and family, whose guest we became during our stay. We received an invitation from the Liberal Association, by Elder McGrath, their pastor, to occupy the stand at their regular Sunday evening services, in the National Guard Hall, to which invitation we responded. The hall was large and well filled with an audience of intelligent people. We were thankful for the opportunity, pleased with the liberal sentiment expressed in the invitation, and tried to do our duty—the result is with our Master. We were more favorably impressed with this invitation because it was so opportune and so out of the ordinary line of treatment accorded to us by religious bodies.

From Virginia City, we visited Gold Hill, calling upon the widow of Bro. David Holman, deceased, and spending a pleasant half hour in chatting about the early days of the church. Sr. Holman was with the Saints during their Missouri and Illinois troubles, and still retains her faith. Her husband was intimately acquainted with Joseph Smith and family; was with the family during the Liberty Jail trials, went with them to and from Missouri and refused after the death of Joseph to accept the rule of President Young.

Leaving Virginia City on Monday, November 13, we visited Bro. C. A. Gross, at Gold Hill, and while there blessed a child of the family. Bro. and Sr. Gross treated us very kindly. We dined with him and his, and

Bro. and Sr. Atkinson, who were visiting with us there, and after a while walked over to the "switch" on the mountain side, and returned to Carson City in time for evening service in the court-house. This was our last effort in Carson; it was well attended and we tried to do the best we could—we acknowledge the aid of the Spirit.

From Carson to Franktown, Washo Valley, on Tuesday, where we spoke to fair attendance, with comparatively good liberty. . . . There are good Saints in those valleys, as we are prepared to affirm. Bro. George Smith, of Pleasant Valley, here offered us conveyance to the railway station, via his own home, where we spent a few pleasant hours. We left the house of Bro. J. Twaddle, and the companionship of the brethren there with the kindliest feelings for those who people the plains amid the everlasting hills.

We took train at Steamboat Station; and at Reno, on the main line of the Central Pacific, met Bro. E. Penrod, with whom we journeyed to Battle Mountain. At this place we remained from Thursday, half past one in the afternoon, till Monday the 20th of November, the guest of an old-time playfellow and schoolmate, Bro. Albert Haws. Preached on Sunday at two o'clock in the afternoon and seven o'clock in the evening. Baptized two on Sunday in the Humboldt River, confirming them at the house of Bro. Haws, he assisting in the services.

We bade the Saints of Battle Mountain, few in number, good-bye, on the 20th, and left for Salt Lake City, Utah, where we arrived on the morning of the 21st of November, without having been previously heralded, except to one or two of the brethren. Brn. Thomas Hudson and P. H. Reinsimar met us at the train, and we were soon "at home" with the latter-named brother, who kindly offered us a sojourning place, and who failed not to make us welcome while we stayed. Both he and his family did all that could be done to make the stay pleasant.

We made the entry into Salt Lake City, the "City of the Saints," almost in regal style; for although "unheralded and unannounced," there was but one other passenger over the line, and we almost literally had a whole train to ourselves. The ride in from Ogden is very suggestive, or at least it was to us, for, contending emotions born of the circumstances of our life, condition, service, and the occasion of our visit to these mountain fastnesses, came struggling up for recognition and prominence—and the question, How will we be received? would constantly recur.

The evidences of thrift, energy, and faithful devotion to the principles, the following of which had brought this people, whom we were going to visit in their principal city, to these plains amid the hills were everywhere visible. We held many things of faith and belief in common with them; some were relatives, many others were acquaintances, once friends—were they so still? We were on an errand antagonistic to the genius of their institutions and their social bond—what ought we to expect from them? These thoughts and many more of a similar nature occupied us as we

passed successively Farmington, Kaysville, Centerville and Wood's Cross, all scattered hamlets lying against the foothills to the left of the road. Above them the everlasting hills, some of them whitening with the snows of early winter.

The ride of forty miles seemed short, and soon we wound into the strange city of a strange people. Once domiciled at the home of Bro. Reinsimar, we had leisure to think, and thinking to take time to determine what course to pursue. For a number of days we visited in the city, places and people, endeavoring to discover whatever might aid in the solution of the puzzle, What shall we do? Many received us cheerfully and pleasantly; among these were our relatives, uncle Hyrum's sons, John and Joseph F. Smith; uncle Samuel's son, Samuel H. B. Smith; and a son of cousin George A. Smith, John Henry, by name. We met many who have a hope in the ultimate triumph of the work of the last days, but who are now at a loss which way to turn to look for progress, and advancement. Some of those whom we met were cordial and friendly, but sincerely impressed that it was a bad thing for us to be fighting against that work begun by our father and uncle. To these we grant the meed of honesty and sincerity; for they frankly met us and we agreed to differ in peace. We did not ask any of our relatives to compromise themselves in our behalf, nor did they do so, though we acknowledge our indebtedness to them for kindnesses shown in accompanying us about the city, and introducing us to many of their brethren; a like courtesy was shown us by Bro. P. H. Reinsimar.

We visited the Temple grounds, where work was just closing up for the winter season. The Temple walls are now some twenty or more feet above the water table, and seem to be in a fair way of going up. We also were permitted to visit the Tabernacle, through which we were escorted by Professor Thomas, who very kindly showed us over it, including the organ, one of the finest in the world. The ceiling had been festooned in the summer for festival purposes, and the evergreen boughs yet remained, making the roof look like an inverted forest of miniature trees. We heard a few notes of the organ, likewise, but could only guess its power. We inscribed our names in the visitors' book, in which we saw the names of U. S. Grant, General W. T. Sherman, Dom Pedro, and others of similar and less note.

In company with Bro. Robert Warnock we visited Camp Douglass and likewise went over Jordan, and returned. By invitation of Superintendent H. C. Kimball, of the Utah Western R. R., Elder John Smith, wife and daughter, Bro. P. H. Reinsimar and self, took an early morning ride over the road to Lake Point, where we took breakfast, spent a few pleasant hours in examining the lake and the surroundings that could be seen, returning to the city by two o'clock in the afternoon with an excellent opinion of the kind courtesy of Mr. Kimball, and a better conception of the saltness of the salt, salt sea. . . .

This trip to the lake was the only courtesy of a public nature offered us

during our stay; and for this we thank Mr. Kimball as a man, an enterprising, energetic officer of a new road in a growing country.

On Sunday, December 3, we spoke twice, morning and afternoon, in the Liberal Institute, to quite large and attentive audiences; meeting a number of old-time Saints, who kindly remembered us for "our father's sake." They loved him and wished to shake hands because of that love. We were pleased to learn of their love and regard still cherished for him; but it was a trifle mortifying to be made to think we had no merit of our own for which to claim a recognition. However, some seemed to grant this, and we can not complain. On Wednesday night we again spoke in the Institute, and on Thursday night, December 7, we spoke in Bishop Rawlin's ward meeting house, near Union Fort, he having kindly granted us the privilege at the request of Bro. William B. Smith, our brother in charge of the little Union Branch, of that place. The house was warmed and lighted; was a very comfortable place to speak in, and though large, was well filled. The audience was very attentive; and, although many of them at first looked as if they expected us to be harsh and denunciatory, this was apparently dissipated, and a good feeling seemed to prevail at the last.

On the next day, in company with Bro. Reinsimar, we returned to the city, having had a most excellent visit at the house of Bro. Smith, with the band of Saints under his charge, and some from adjoining places. We hereby extend our thanks to Bishop Rawlins for the use of the ward meeting house in his ward. We do this the more readily because it shows the growth of a more liberal spirit than characterized many places in Utah, when the elders have been there heretofore.

We spoke again in the Institute in the city, on Friday night, making the fourth service held by us in the city. Bro. Thomas Hudson, in charge of the branch, presided at our meetings, and we were on two occasions led in prayer by Bro. Jason W. Briggs, who arrived in the city during our stay. We met the Saints in prayer, testimony, and business meeting, and spoke to them once in the house of Bro. Joseph Clark, where their meetings have been held for some time past. We found them earnest and seeking after the truth. We formed some new acquaintances, which to us were very pleasant ones.

There will be a continued effort made by the Saints in Salt Lake City, to build a small chapel. It is deemed by many of them, including Bro. Briggs, to be necessary. Others, not with us in faith, but in sympathy with the effort we are making, also think it advisable. We also, though before favorable to the erection of a house there suitable for the occasion of public worship, are in favor of it still.

It was rumored that instructions had been given that if we asked for the Tabernacle it should be opened for us; but this was evidently only rumor; as there being no facilities for warming and lighting it, it had been closed for the winter. We did not ask for it, moreover, as we did

not think it quite consistent to ask a favor hitherto denied to our brethren who had preceded us.

Collections were taken at three of our meetings, and the audience liberally responded, so that enough was realized to pay for the use of the hall. The proprietors of the Institute were, also, liberal, and gave us a reduction in the rates of hire—and this enabled us to say that we addressed the people in "our own hired house."

We remained in the city until after Sunday, the 10th, and on that day we had the pleasure of listening to Elder Orson Pratt, in the Seventeenth Ward assembly rooms. The day was cold, the room not comfortable, yet the house was well filled; and Elder Pratt spoke well; we were pleased with both manner and matter. His discourse for the first half was a relation of his early experience in Mormonism, in connection with the martyrs and others; the latter half of it was a rapid review of prophecy respecting the establishing of Zion in the last days. It was, as a whole, such as any orthodox saint might indorse, being singularly free from those objectionable features which we believe to be unwarrantable innovations into the creed of the church. After the service we were introduced to the elder and passed the usual courtesies of greeting. We attended the meeting of the Saints at Bro. Clark's, in the evening, and spoke to them as we were led.

On the 11th of December we bid adieu to the Saints, and to Salt Lake City, and in company with Bro. Briggs came to Ogden. Here we called at Bro. John Hart's near the depot, also at the *Freeman* Office, and stopped all night at Bro. Wells Chase's, a little ways out of the city. We were well treated, had a pleasant visit with Bro. and Sr. Thorn and Bro. Chase's family. We left Ogden on the morning of the 12th, and stopping over at Lamoni, for Saturday and Sunday, the 16th and 17th; spoke to the Saints in their temporary tabernacle, near Bro. Ebenezer Robinson's on the last-named date, respecting the gathering—and we hereby apologize to the Lamoni Saints for whatever language we used that day that was unduly harsh. In company with Bro. D. H. Smith we returned home on the 19th of December, after a Western tour of five months and two days, during which time we have traveled some thousands of miles, delivered some seventy discourses, baptized ten persons, seen many, to us, new and strange places and faces.

We return, thankful to the Ruler over all for care, protection, and guidance; to him be honor and glory for ever and ever.

CHAPTER 11.

1877.

GREETINGS—HERALD ENLARGED—SETTLING IN MISSOURI—ITEMS —ENGLAND—ASSOCIATION—UTAH CHAPEL—ENGLAND—LEE EXECUTED — ANNUAL CONFERENCE — EMIGRATION FUND — KIRTLAND TEMPLE — UTAH CHAPEL — MUSIC — AMENDMENTS SOUGHT — CANADA — PRESIDENCY AND PRIESTHOOD — REMOVAL—MEMBERS RECEIVED—ELDERS' QUORUM—BISHOP'S REPORT—MISSIONS—QUESTIONS ANSWERED—CALL FOR MEANS—COMMENTS—BRANCH ORGANIZATION—WELSH CONFERENCE—B. YOUNG IN COURT—FYRANDO RETURNS.

THE *Herald* greeted its readers at the opening of 1877 as follows:

Another year has gone to keep company with the centuries and ages which have made their record upon nations and races and individuals throughout all the dwelling-places of man. In many respects it has been an eventful year, one into which has been crowded a multitude of events in the political, moral, social, and spiritual affairs of the sons of men.

The new year opens at a critical period in the situation of our own republic, or such it has the appearance, although some time may yet elapse before he who holds the winds that shall yet come from every quarter and make the whirlwind of destruction, shall permit the complications of this and other lands to culminate in the great struggle.

The situation in Europe is not encouraging, although an effort at peace through a peace conference is being held, and may delay the issue.

The old year has also told its tale to the great Ruler concerning the advance of the work of God toward its consummation, and what the story of good and ill the year has carried up to God in its record of days, weeks, and years for the laborers and waiters, the diligent and the indifferent, the faithful and the careless, the day of judgment will reveal to our collective and individual joy or else to our sorrow and dismay before the Judge.

But we hope and wish that none of those who have truth and righteousness may have turned away from their true love and constancy, for whatever has disheartened and discouraged for the time being in the way of personal trial or in the way of fears about situation of the work, as a whole or in part, will find by patient continuance, a great reward, a fullness of comfort, a crown of rejoicing that they did not fall out of the way because of this one's or that one's words or deeds. Be of good cheer, brethren, the day will come in the splendor and glory of God, in his own time.—*The Saints' Herald*, vol. 24, p. 8.

The Messenger's greeting was as follows:

We wish it [the New Year] may be a happy one to all, especially to the readers of *The Messenger*. The opening year is full of prophecy and much of it will receive a fulfillment ere it closes, among which may be reckoned the erection of a house of worship in this city by the true Latter Day Saints so necessary to give life to the faith in Utah. It will write the epitaph of the schemer, loosen the bonds, reinstate human agency, and rekindle the smothered light of gospel breath upon many an hearthstone in priest-ridden Utah. There are prophetic omens in the air,—of bartering schemes, of scribes and Pharisees, to bind heavy burdens upon the souls of men;—merchandise of priestcraft;—of rumbling in the distance of discontent, at empty promises, and feeding upon husks. The teachers whose office is to ferret out the condition of the mind, and enforce obedience to counsel, report a large per cent of malcontents in the valleys waiting for something to "turn up," to clean the streams that have been fouled by the fat cattle, and to renew the pastures which they have "eaten up." All these are buds of promise; prophetic of a healthful change. Yet it is said that Jesus is coming soon to their closet. If so it will be to use the "scourge of small cords" upon the unclean desecrators of the human sanctuary—society.—*The Messenger*, vol. 3, p. 2.

Beginning with the issue for January 1, 1877, the *Herald* was greatly enlarged, which was a necessary change, as the demands on the church organ were yearly becoming greater.

In the *Herald* for January 15, 1877, the editor, President Joseph Smith, gave his views in regard to Saints settling in Missouri:

We are now sometimes asked whether we advise the Saints to move into the state of Missouri. We now state that we are decidedly of the opinion that those who may so desire, can move into that State in safety if they will take special pains to pay strict heed to a popular maxim of the old prosperous days, "mind your own business," observing the rule laid down, "talk not of judgment, boast not of mighty faith."

We have so repeatedly recommended those desiring to locate in permanent homes to move "into the regions round about," that it seems almost useless to state anything about it. We have not materially changed in

our views touching the redemption of the land, as we still think that it is to be "purchased" to the Saints rather than to be redeemed by blood.

We furthermore think that every man who now attempts to go near to Zion, should count the cost, and if he can not live in peace with his neighbor, his family, himself, and his God, let him by all means stay away; if he is persuaded that he can do this, let him set the boundaries of his home, plant his orchard and vineyard, and establish the door-posts of his house, and his altar place, and determine there to abide. It is time the Saints ceased wandering and pitched their tents for a season of repose. If it should ever again turn out that they shall be compelled to leave their homes, let every man refuse to sell a foot of his land, cache his title deeds, or carry them with him; and as soon as the storm abates return to their homes. Let the Saints now live in honesty with the world and among themselves and we are fully satisfied that they will never again be removed.

We do not pretend to infallibility, nor do we think a man a heretic if he disregards our counsel, for it is the privilege of every man to act for himself; but many events that have transpired, now in the past, have shown that we were nearly correct in our forecasting the situation; and while it has taught us to be careful, it has also strengthened us in the views so often expressed, that "we can safely inhabit in the 'regions round about.'"

No immigration in a mass can be safely carried forward, neither is it at present advisable, for two reasons; distress would ensue, and, it is stated, there is an order on the statute book of Missouri, unrepealed, preventing it. This, however, need not affect those who may choose to cast their fortunes as individuals in that State. We believe it to be unwise to further arraign anybody for wrongs, redress for which has so long been placed by humble and devoted prayer, upon the final docket of the great Judge of all the earth. Let the past bury its dead, and only complain of wrongs inflicted since the appeal was taken.—*The Saints' Herald*, vol. 24, p. 25.

This opinion is confirmed by the following legal opinion subsequently obtained through the efforts of Elder T. W. Smith:

To Whom it May Concern: Having, at the request of the Reverend T. W. Smith, of the Church of Jesus Christ of Latter Day Saints, carefully investigated the statutes of the state of Missouri, as to their effect on any contemplated adventures in business by members of that church, who are citizens of other States, under which capital shall be introduced with a view to investment in business, and joint stock or other companies may be formed, we do hereby declare that it appears that the laws of said state of Missouri do most clearly and positively favor such enterprises, and invite them by the most liberal provisions and protection, without any respect to persons, or religious or political belief (excepting the

requirement of the observation of the first day of the week, called Sunday, which in Missouri is about the same as it is in the other States.) The constitution of the state of Missouri is a guarantee to peoples of all religious faiths of a perfect equality—no one being in the least favored or restrained more than any other.

Furthermore, a long and extensive acquaintance with the people of all Northern and Central Missouri, enables us to truly assure all persons that with the possible exceptions that may be in some very obscure points, or among some few unknown, ignorant, and uninfluential persons, any and all persons, of any religious sect whatever, who propose to bring into our State either labor or capital, or both, are warmly welcomed with outstretched arms and gladly encouraged. No one dreams of asking what any person's religious belief is, and in Northwest Missouri especially, our people are familiar with the customs and doctrines of the church first above mentioned, and are not likely to be surprised, as with a novelty.

Incorporated companies for manufacturing, or business purposes, are required by law to have a majority of their directors citizens of Missouri, as is generally the requirement of most if not all States. But it is well known that citizenship does not require an absolute residence, and that one may be a citizen of a State for business purposes, and yet reside for the most part elsewhere.

[Signed] CLARK IRVINE.
T. H. KEMP.

Brother Joseph: When in Oregon, a few weeks ago, I called upon the above-named gentlemen, who are among the best informed lawyers in these parts, and asked them what were the laws of Missouri in regard to the matters referred to. There is nothing to prevent any number of Saints coming in and colonizing anywhere.

Your brother in the faith,
T. W. SMITH.

—*The Saints' Herald*, vol. 24, p. 95.

The following items of historical value were published in the *Herald* for January 15, 1877, on pages 25 and 26:

Bro. Henry Halliday, of Shelby Station, Iowa, writes that the work of the Lord is prospering there. He has baptized fourteen this year, and others are believing.

A late letter from Newport, Southern California, states: "We will baptize four persons, at least, next Sunday, November 16."

Bro. J. S. Patterson, of the Canada Mission, writes that they are doing all they can preaching, though his health is poor and the winter weather is severe there.

Bro. R. M. Elvin, of Nebraska City, sends us a bill of fifteen lectures to be given by Bro. M. H. Forscutt, in that place. Bro. Elvin writes that the first two were given on Sunday, December 31, and the attendance was large and the attention good. After an intermission in the evening the Saints held a sacrament and testimony meeting, in which the power of

faith was manifested and they rejoiced in the gifts of the Holy Spirit.

Sr. Eliza Hunter, of Alton, Illinois, writes that the Saints are all well there and enjoying a good portion of the Holy Spirit, although they are much scattered and have no place of meeting, except at the Saints' houses. . . . They feel blessed in having Father Whitehead among them, and rejoice that his life is still spared.

Bro. Marcus Shaw, of Detroit, Becker County, Minnesota, writes that the Saints there are all doing well, but have some trials. No traveling elder visits them. He is preaching the gospel and expects to devote most of his time this winter to the work.

Bro. Francis Earl, recently of Braidwood, Illinois, has been preaching at Lake Village, Newton County, Indiana, near Momence, Illinois. He finds the people kind-hearted and attentive, and the minds of some seem to be open for conviction of the truth.

Bro. Adam See, of Adam's Center, Wisconsin, writes that Bro. William Savage has been traveling in Sauk, Vernon, and Eau Claire Counties of that State, preaching with good success, but the illness of his wife has caused his return home.

Bro. J. A. Robinson, of Peoria, Illinois, wrote December 26 that Bro. H. C. Bronson was there on his way to hold a series of meetings in Canton.

President William W. Blair has been laboring at Kewanee, Illinois, and more recently attended the funeral services of Bro. William Aldrich at Burlington, Wisconsin. He has now gone into Hancock County, Illinois, to preach.

Bro. E. C. Brand writes that he has recently delivered ten lectures in South Bend, Nebraska, and vicinity, and is now preaching near DeWitt, to attentive congregations.

Bro. J. J. Cornish wrote from London, Ontario, January 1, that he baptized two more the night before, cutting through thick ice to make a place.

February 19 Elder Joseph Dewsnup wrote from Manchester, England. The following is an extract from his letter telling of some baptisms:

As you would learn from the letter, which appeared in the *Herald* of November 15, 1876, we had expectation of baptizing some six others. I am happy in being able to inform you that their new birth was accomplished on the 16th of December last, so that we now number twenty members, composed of five different families. We have had considerable uphill work in the shape of sickness; and a little opposition from those with whom we formerly worshiped; but God's blessings have attended us throughout. We have a first-class president in Elder John Miller, an old veteran in Mormonism, prepared, I believe, to resist to the death all heresies, polygamic or otherwise. As a branch, we are fully satisfied with our present position, and thank the Giver of all good for the liberty of the gospel. We have frequently come in contact with the followers of

Brigham Young, much against the will of many of them, as we hold our public meetings in the same building that they do. We feel that we have nothing to fear but everything to hope for in the future. We have quite a number of inquirers who seem deeply interested in our principles, and will, I hope, ere long cast in their lot with us.—*The Saints' Herald*, vol. 24, pp. 117, 118.

There was much discussion about this time in regard to the forming of an association having for its object the gathering of the Saints, furnishing them employment, assisting them to procure homes, etc. Under date of February 22, Elder I. N. W. Cooper wrote an article which was subsequently published, giving a detailed explanation of a proposed association to be known as "The Common Sense Mutual Agricultural Association." Considerable discussion for and against followed this through the *Herald* columns; other plans were proposed, but no association of the kind was ever perfected.

Association.

On Monday, March 5, 1877, the Saints of Salt Lake City, Utah, having procured a lot for the purpose, broke ground for the erection of a house of worship in that city. This was considered an important movement, by the church at large, for up to this time they had been under the necessity of renting halls, or holding service in private houses, as public houses controlled by the Utah church had generally been unconditionally closed against them.

Utah chapel.

March 6, 1877, Elder C. H. Caton wrote from Birmingham, England. Of the mission he stated:

I am happy to say that the English Mission is in good condition, and I think that the General Conference of the church in America will do well to sustain Bro. Thomas Taylor as president of it; it will save money and time, too.—*The Saints' Herald*, vol. 24, p. 110.

The following is an extract from a letter written from Myrtle Creek, Oregon, March 19, by Elder J. C. Clapp:

I have baptized eighteen since I wrote you, and have brought many more to confess that ours is the doctrine of Christ. I organized a branch at Ott, Coos County, and left them rejoicing in the spirit of true brotherhood.

On March 23, 1877, John D. Lee was executed at Mountain Meadow, Utah. In the *Herald* for April 15, the editor made the following observations on the subject:

If the conviction and consequent punishment of John D. Lee for murder, should justly work the downfall of all phases of "Mormonism," because all have the principles of error, wrong, and crime in them, we shall say, amen. But if it shall be made to appear, as we believe that it will be, that the principles of "Mormonism" so-called, as taught by Joseph and Hyrum Smith, and their compeers, in their lifetime, are in no wise responsible for the outgrowth manifested in the massacre for which John D. Lee was executed, it will be one more link forged in the chain of the law of compensation to which we look for the righting of things now wrong. Many things transpiring of late confirm our trust in the ultimate lifting of the cloud of ignominy under which the truth has so long been hid.

Our duty, as to those to whom has been committed the "true riches," is to remain steadfast in the truth which we have received. For one we do not fear what may be beyond the confession of John D. Lee.

At eleven o'clock in the forenoon on the 23d of March, at the scene of the Mountain Meadow Massacre, two hundred ninety miles from Salt Lake City, John D. Lee was shot, five bullets piercing his heart, for his participation in that terrible deed of twenty years ago, whereby about one hundred twenty men, women, and children suffered death. Before his execution he declared that he had not designed to do wrong in that affair, but that, contrary to his feelings, he acted in the scene of crime under his superiors, and by his allegiance to the church of Brigham Young. His last words are significant and show his recognition of the contrast between the teachings of Joseph Smith and those of B. Young. He said: "I do not believe everything that is now taught and practiced by Brigham Young. . . . I believe that he is leading the people astray. But I do believe in the gospel as taught in its purity by Joseph Smith in former days. I used to make this man's [B. Y.'s] will my pleasure, and did so for thirty years, but see what I have come to this day. I have been sacrificed in a cowardly, dastardly manner. But there are thousands of people in the church, who are honorable and good hearted, whom I treasure in my heart."

His written confession charges Brigham Young, George A. Smith (now dead), William H. Dame, Isaac C. Haight, J. M. Higby, Philip K. Smith, and many others with being the planners, aiders, and abettors of that bloody deed, and claiming that he stood out against the council which convened the day of the massacre, and just before the emigrants were decoyed out with a false flag of truce to their deaths, but that, through fear for his own life, and in blind submission to the teachings of those in charge, he gave up his opposition. He said that it was stated by Colonel Dame, Lieutenant-colonel Haight, and Major Higby, that by order of the president (Brigham Young) none of the emigrants "who could talk" were to be spared. They taught also that the words of their leaders to them "were as the will of God," and that they had "no right to question," but must obey "as commanded."—*The Saints' Herald*, vol. 24, pp. 120, 121.

Annual conference.

The thirty-ninth annual conference of the church convened at Plano, Illinois, April 6, 1877, Presidents Joseph Smith and W. W. Blair presiding; Elder H. A. Stebbins secretary, Elder John Scott clerk. The Recorder's report showed a net increase in membership for the year of seven hundred fifty-two.

Emigration fund.

An order was read from the conference in England on Bishop Rogers for the amount in his hands as emigration fund to be transferred to the Utah chapel fund. After some discussion this was denied.[1]

The Bishop was, by resolution, instructed to procure an abstract of title to the Kirtland Temple property.

The following resolution was adopted on the 7th:

Resolved, That the Bishop be, and is hereby instructed to pay all moneys now in his hands for the Utah chapel to the present building committee, on their order.

Music.

On the same day the committee on music reported through its chairman, Elder M. H. Forscutt. The report was referred to a committee consisting of I. N. W. Cooper and John Scott. This committee reported on the 9th, recommending that the work of tune book be completed and submitted to the Board of Publication for further investigation before publishing. This recommendation was adopted.

An attempt was made by Elders J. W. Briggs and Z. H. Gurley to amend the articles of incorporation, but the amendments were denied.

On the 10th a committee to whom the trouble in Canada

[1] The editor of "Herald" explains this action as follows:

"While writing of the Utah chapel, we deem it advisable to state, that the emigration fund to which reference was made in the late conference, as having been ordered to be paid to the use of the chapel, was a fund raised by contribution from Saints to be devoted especially to emigration purposes. It was very properly deemed unwise to divert this fund to any other object with a probable result of losing it to the one for which it was created; as to do so would be to act in bad faith toward the depositors in that fund. We took no part in the discussion upon the question, but certainly commend the wisdom of conference in refusing their consent to the payment of that fund to the Utah chapel. It is true that the amount is not large, but the principle is just as important, and applies with equal force to ten or ten thousand dollars; and while we will be pleased to see the chapel prosper, we can not afford to see it prosper at the expense of what we deem right dealing. We write this without prejudice to the brethren of the conference in England, as we feel assured they acted conscientiously in the matter."—The Saints' Herald, vol. 24, p. 140.

had been referred reported, and their report was adopted, as follows:

We, your committee, would respectfully submit the following: Whereas, A question of authority has arisen in the Kent and Elgin District as touching the right of certain elders, viz.: George Cleveland, Robert Davis, George Shaw, John Shippy, and two others, six in all (as reported in *Herald* of March 15, in minutes of Kent and Elgin District), to convene a conference of said district—on October 14, 1876. And, Whereas, A notice duly published in the *Herald* of October 1, and dated September 11, 1876, signed by the president of that district, and by the president of the mission in charge, appointed by General Conference, to the effect "that for good and sufficient reasons" manifested to them, "that no conference would be held in the district until further notice appears in the *Herald*." And, Whereas, It appears in evidence, that all the branches of said district, with one exception, were governed by this notice, last aforesaid, as seen in the report of committee on branch reports, in minutes of Kent and Elgin District conference, of October 14, 1876, and published in *Herald* of March 15, 1877; said conference having been convened by the aforesaid brethren in disregard of said published notice; Therefore, We your committee, recommend that said act be declared discourteous and illegal. And, Whereas, The president of said mission, because of said act, did silence from preaching the aforesaid brethren, Cleveland, Davis, Shaw, and Shippy; and, Whereas, We consider this act premature; Therefore, We recommend that license to preach be restored to these brethren, except it be to John Shippy, who, in the opinion of your committee, has been the leading spirit of the whole difficulty; and from the information presented by both parties in this matter, we do not consider him a safe man to represent the interests of the church of Christ. All of which, together with the papers pertaining to this matter presented to us, are respectfully submitted.

Z. H. GURLEY,
J. T. PHILLIPS,
E. BANTA,
} Committee.

—*The Saints' Herald*, vol. 24, p. 136.

The conference, by resolution, requested the Board of Publication to publish in pamphlet form some articles previously appearing in the *Herald* by W. H. Kelley, entitled "Presidency and Priesthood."

Committee on removal reported, and their report was adopted, reading as follows:

We, your committee on location and removal, made so by the articles of incorporation, respectfully submit the following report:

Your committee at its first meeting decided that they could not safely attempt to make purchases with a view to secure a location with less than

five thousand dollars at command of committee; that by loan and donation the sum of four thousand four hundred forty-seven dollars seventy cents has been placed at the command of the committee; that in view and expectancy of receiving an amount sufficient to warrant the further prosecution of the duty assigned, three of your committee were appointed a committee of inquiry and observation, who, upon request have reported making suitable inquiry, and the finding of several eligible locations; that your committee have not yet decided upon a particular site, and therefore ask for further time in which to perfect arrangements; and also request a more hearty and extended coöperation with your committee in the endeavor to do what the articles of incorporation require, and the church demands of your committee.

Your committee further urge upon the attention of the church, that a more liberal support would enable your committee to determine definitely, and proceed to the completion of the duty as directed at your last annual session. We respectfully abide your further action.

JOSEPH SMITH, Chairman of Committee.

PLANO, Illinois, April 10, 1877.

—*The Saints' Herald*, vol. 24, p. 137.

Members received.

The following were received upon evidence of baptism into the original church: Ezra T. Whitehead of Mexico, New York, Sarah P. Smith of Delevan, Kansas, and Elizabeth Unsworth of Kansas City, Missouri.

Elders' quorum.

On the 11th the First Quorum of Elders, upon a request from the Pacific Slope, reported favorably upon a proposition to organize a separate quorum upon the Pacific Slope, and requested that they be permitted to transfer names from other quorums for that purpose, but this was denied. They reported that they had taken Elder Alma Kent into the quorum to fill a vacancy occasioned by the death of Elder George Braby.

The Bishop reported, due Bishop at last report, and since expended, $1,422.23; received, $1,318.78; due the Bishop, $103.45.

Missions.

The following missionaries were appointed: James Caffall, Iowa and Nebraska, in charge; J. R. Lambert, Northern Iowa and Minnesota, in charge; W. H. Kelley, Ohio, Indiana, and Michigan, in charge; Z. H. Gurley, Utah; J. W. Briggs, released from Utah, but requested to remain until fall; E. C. Briggs, Western States; Josiah Ells, to labor as the Spirit may direct and his ability permits; A. H. Smith, Southern Iowa and Northern Missouri;

J. H. Lake, Northeastern Missouri, Southeastern Iowa, and Western Illinois, but should his circumstances permit he to go to Canada; T. W. Smith, referred to the First Presidency for appointment; Glaud Rodger, sustained in Australia with permission to return to America if he deems it wise; J. T. Davies, Kansas, Missouri, and Indian Territory; James McKiernan, last appointment; J. H. Hansen, Southeastern Mission; R. J. Anthony, Iowa and Nebraska until fall, then Southeastern Mission; J. T. Phillips, Ohio and Pennsylvania, J. F. McDowell, Ohio and Indiana; Charles Derry, Northern Iowa and Minnesota; C. N. Brown, New England Mission; Magnus Fyrando, and P. N. Brix, Danish Mission, with permission to Elder Fyrando to return if he so wishes; D. S. Mills, and J. C. Clapp, Pacific Slope Mission; J. S. Patterson, Eastern Iowa and Western and Central Illinois; A. J. Cato, Southwestern Missouri and Southeastern Kansas; Heman C. Smith, in former field; J. C. Foss, Maine; J. X. Allen, St. Louis District; M. T. Short, Western Illinois and Iowa; Columbus Scott, under W. H. Kelley; J. M. Wait, Wisconsin; Joseph Lakeman, Maine and New Brunswick; Francis Earl, Northern Illinois and Michigan; E. Banta, Michigan, Indiana, and Ohio; G. S. Yerrington, New England Mission; J. W. Mather, Central Illinois, Eastern and Southern Iowa; Robert Davis, Michigan and Canada; Thomas Taylor, English Mission; Robert Evans, Welsh Mission.

Questions answered.

On the 12th the First Presidency reported on questions propounded by Elder J. S. Patterson, of the Canada Mission, which were referred to them, and their answers were adopted by the conference.[2]

[2] Whereas, I have been informed by the president of the London (Canada) Branch, that two elders (at a time when they were silenced) did profess to have received revelation commanding or instructing them to seal up to eternal life a young sister of said branch, which command they did put into operation by performing something like an ordinance, we therefore present this paper to the conference, desiring that the matter be investigated, as to the nature of the ordinance, and also as to the rights of elders to perform such ordinances, if such there be in the church.

[Signed] JOHN S. PATTERSON.

To the conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in session at Plano, Illinois: The First Presidency, to whom your honorable body referred the question respecting "sealing unto eternal life," propounded in the paper attached hereto, submit the following in reply:

Tho following resolution was adopted:

Resolved, That the Bishop be authorized to make a call upon the church for means to support the missionary efforts now being made.

The call of the Bishop provided for above was subsequently made, and reads as follows:

In accordance with the instruction of the late General Conference, I hereby make this call upon the church for funds to sustain the missions appointed and continued by vote of said conference.

Subscriptions from branches and individuals in districts where there are Bishop's agents, should be paid to such agents, and such funds as are paid in answer to this call, and so specified, should by them be sent to me together with all actual tithings received by them, as heretofore directed. But other offerings not so specified, but paid in to be used in the districts by the instructions of their conferences are to be so retained and used, if needed, or, if not, then they may be sent to the general treasury of the church. Where there are no agents all these funds should be sent directly to me.

As the servant of the church, and in the hope of the gospel, I subscribe myself your brother in the Lord, ISRAEL L. ROGERS,

Bishop of the Church.

—*The Saints' Herald*, vol. 24, p. 144.

The editor of the *Herald* on April 15 made the following comments on the conference:

The session was one characterized by great unanimity of feeling among the elders present. The number attending was not large, yet the building

We know of no law of the church creating or authorizing "sealing up to eternal life," as an ordinance; other than such sealing as may be found in the "laying on of hands for the gift of the Holy Ghost," in confirming members into the church. We therefore decide that such persons as may have performed a rite supposed to be one of "sealing unto life," as an ordinance of the church, have erred, but, such error is not of such a nature as to become a crime against the law governing the church, as the fact of such "sealing up unto eternal life," can not be determined as to its truth, or falsity, except at the judgment day, when the acts of all are to appear for arbitration and decision; therefore the act of those men referred to in the inquiry submitted to us, and of which complaint is made, is not such an act as demands official inquiry and condemnation.

While this is our decision; we decide, while there is no ordinance of the kind referred to known to the law, the written law of the church, it is therefore of the things of the unwritten law, if the right exists at all to seal up unto eternal life, other than in confirmation by the laying on of hands for the gift of the Holy Ghost, the performance of such an ordinance, or the solemnizing of such a rite is of doubtful propriety, and should in no case be done except upon unqualified directions of the Spirit. Further, that elders should not teach, nor practice such rites as a rule of the church.

All of which is respectfully submitted.

Done at Plano, Illinois, April 12, 1877.

JOSEPH SMITH,

W. W. BLAIR, of the First Presidency.

—The Saints' Herald, vol. 24, p. 139.

in which the meeting was held was quite well filled for the first three days of the session, by an earnest and orderly body of Saints, all alive to the interests of the cause they represented.

There was considerable business of importance done. . . . The missionary field was considered at some length, and provisions made, so far as it was within the power of the assembly to provide, for an active prosecution of the work wherever laborers were and could be laboring. . . .

The routine of daily business was: Assembling at nine, or half past nine in the morning, the Saints held prayer and testimony meeting; the committees and quorums held at hours of their own choosing those sessions which were deemed advisable by them, for such business as they found necessary; consultations and mutual conferences between the different officers of the church as made necessary—these occupied the forenoon. At one o'clock in the afternoon conference convened for business, and remained in session for from four to five and one half hours; the evening was spent in preaching the word by elders appointed by the chairman of the meeting. The elders appointed responded without an excuse being offered in a single instance, and each one was blessed; the best succession of discourses being preached that has been at any of our previous sessions.—*The Saints' Herald*, vol. 24, p. 121.

April 15, 1877, a branch was organized at Blue Rapids, Kansas, by Elders Heman C. Smith and I. N. Roberts, composed of sixteen members, principally the fruit of the labor of Elder George W. Shute. G. W. Vail was ordained an elder; J. S. Goble, a priest; and Mahlon Smith, a teacher; and chosen to act in these several offices for the branch. Branch organized.

The annual conference of the Welsh Mission was held at Aberaman, April 29, 1877, Robert Evans, presiding; J. R. Gibbs, secretary; E. Morgan, clerk.

Brigham Young was about this time annoyed with much litigation in the case against him by Ann Eliza Webb Dee, and several decisions and counter decisions were rendered by the courts. Of the latest decision the *Herald* editor commented on May 15, as follows: B. Young in court.

By the late decision of Judge Shaffer, of Utah, in the case of Mrs. Ann Eliza Dee Young against President B. Young, the former is declared not to have been a wife but a menial in the service of President Young, and therefore not entitled to divorce, or alimony, but wages as such menial; and the latter having already paid a sufficient sum for such services as were rendered by Ann Eliza, is discharged from further obligation to pay. Whether this horn of the dilemma will be any more pleasing to President Young, than in the other wherein Ann Eliza would be declared a wife and

entitled to a divorce, and the president made to pay heavily as alimony, remains for his own private cogitation and decision to determine. In either case President Young loses; in the one money, in the other moral prestige: and the latter is just now the most valuable to him.—*The Saints' Herald*, vol. 24, p. 154.

Elder Magnus Fyrando arrived at home, Magnolia, Iowa, May 13, 1877, from whence he wrote the following letter on the 18th:

We left Copenhagen April 20, Glasgow the 27th, Larne, Ireland, the 29th, and arrived at New York May 8, after ten days pleasant sailing. . . . I was sorry to have to leave the mission and Bro. Brix alone. We were sure some one was sent from the General Conference to his help, but how sadly disappointed. . . . It is hard to be alone. From January 22 to April 6 there were eleven baptized, and many more are believing. Five of the members came over with me from Denmark.—*The Saints' Herald*, vol. 24, p. 174.

Commencing with June 4, Elder Heman C. Smith held a public discussion at Blue Rapids, Kansas, with Reverend W. F. Boyakin, of the Baptist Church. This resulted in a more extensive hearing in that city and country than the Saints had hitherto had.

CHAPTER 12.

1877.

UTAH AFFAIRS — BRIGGS RETURNS — REMARKABLE MANIFESTATIONS — AUSTRALIAN CONFERENCE — BURTON'S ARREST — YOUNG'S DEATH—TRIP TO IOWA AND MISSOURI—SEMIANNUAL CONFERENCE—BRIGGS NOT SUSTAINED—ORDER OF ENOCH—CASE OF HEALING—UTAH ITEMS—DISCUSSIONS—GURLEY'S LETTER—ITEMS—BISHOP'S LETTER—LOUISIANA ITEMS—GENERAL NEWS—LETTER FROM SWITZERLAND.

In *Herald* for July 1, 1877, President Smith wrote, in an editorial on Utah affairs, the following, which explains his reasons for visiting Washington on a previous occasion:

When, in 1866, we made the reply to the committee, . . . it was quite actively circulated in Utah that we had gone to Washington to incite the Government to hostility to the church there; and that we then told lies to further this design. Nothing is farther from the truth. We had not the remotest idea of asking the Government to take a single hostile step toward the people in the valley. We went because a process commanding us to appear and testify was sent us. And when asked what questions were propounded to us we gave what we believed then, and still believe to be the truth. The conviction forced upon us then, that Government officials and congressmen were alike venal, vascillating, and fearful in dealing with the question, "What shall be done with Utah?" is still with us in just the same force now as then. We, furthermore, believed then as we believe now, that to assume the ground that the Constitution, and laws that may have been, or that may be enacted under it, are powerless to prevent or punish what is so roundly denounced as a huge crime, is to admit its political correctness and will debar further prosecution of so-called offenders. For if the practice of such a tenet as a part, or the whole of the Mormon religion, is not now a crime, no sub-

Utah affairs.

sequent legislation, even though it be so solemnly enacted as by an amendment to the Constitution, can make it such.—*The Saints' Herald*, vol. 24, p. 201.

Elder J. W. Briggs arrived in Fremont County, Iowa, from Utah, July 2.

Some remarkable manifestations were experienced in London, Canada, of which the following statement will give an idea:

Remarkable manifestations.

Sister Cambridge, of this city, from her infancy up, has had fits severely, until she united with the church in 1875. She had them as often as twice a day at times, and occasionally but once in three months. Since her baptism she has not had any, or even the symptoms of any.

The little child of Bro. and Sr. Cambridge took poison, by accident, and was restored by prayers and the ordinances.

Bro. J. Harvey had his fingers cut off. He was working up-stairs in the shop of Messrs. Perrin and Keenleyside in this city. I was running the engine, and he was working at sawing box stuff. He cut off the two middle fingers on the right hand, also broke the bone of the little finger and sawed the flesh off his fore finger to the bone. He came down to me, holding his right hand with his left hand, and said, "I have cut my hand." I turned around and looked, and of course it startled me for the time and I said, "What will I do?" We paused for a minute, then he said, "Unite your faith." Immediately (seeing that the blood was flowing very freely) I laid my left hand on his head, and raised my right hand, and said, "O God, in the name of Jesus Christ, I pray thee to stop the blood." Immediately the blood stopped; and I then wound up the cut with cloths, and he went home, and at noon, about two hours afterwards, I put oil on it and prayed God to heal it in his own due time. That day passed, and for the next two days it pained him very much, and at night we administered for the Lord to stop the pain. It stopped immediately, and one week from the day it was cut he went up and sawed lumber, using the same hand and the same saw, and has been working ever since.

I was once called to the house of Bro. Parker to administer to a brother that was sick. While administering to him there was present the daughter of Bro. Parker (a sister in the church), who had been having fits, almost every week, more or less, and, while in this state, if she was sitting on a chair, she would fall and remain in an insensible condition for two or three hours. On this occasion she was in the act of falling off her chair, and her father sprang and caught her. I went over to her, and, whilst I was walking across the room, I prayed God to give me his Spirit; then I laid my hands on her, and was led by the Spirit of God to pray him to rebuke the evil spirit, and, in about five or six minutes, she looked around and began to smile, and I said,

"Sister, I feel that if you are faithful, you will never have that again." And from that day to this she has never had them again that I am aware of.

One Wednesday night after prayer-meeting Mrs. Sarah Lively and Mary Taylor offered themselves for baptism. It was late when we closed our meeting, and, by the time we got to the Thames (south branch), it must have been almost eleven or half past eleven o'clock at night. A number of the Saints with others went to witness the baptism, probably about twenty Saints and about ten others. Among the number of the outsiders was one who endeavored to persecute us to a great degree; and the night being dark, with very dark, heavy clouds, and also a little misty rain, it was so that we could scarcely see each others' forms. The way being rough, with little hills and valleys, the Saints occasionally fell into the water and got wet. This provoked the persecutor to make more fun than ever. By and by we reached the river, and, after we got through with our opening exercises, I stepped to the water with the hands of one of the candidates in mine. The moment my foot touched the water there came a sound from heaven as of a mighty rushing wind; and with it came a very bright and brilliant light, more bright and glorious than my eyes had ever before seen. We were all filled with the Spirit, and the Saints immediately fell upon their knees and thanked God that he had shown unto the persecutors that we were acknowledged from on high. I gave a glance around as I was walking into the water, to see the light, and also the position of the people on the bank. The light came down from heaven, and it was in a circle, and it was about large enough to take in the thirty people, and also a part of the river, just that part where I baptized. I stood about one foot inside of this bright circle, and I cast a look outside of it, and it was just as dark one foot from the outer edge of it as it was ten rods or a mile away. When I came leading the sister to the bank, I noticed that all, both Saints and outsiders, were on their knees, with the exception of the one who persecuted us the most. After the two were baptized, one of the outsiders cried out, "O pray for me! This is enough to convince any one that the latter-day work is true." In time every one who was at the baptism came into the church.

At another time, while I was confirming a sister, the Spirit declared that from that time if she continued faithful, she would have the gift of visions. She immediately saw the Savior; and she was wrapt in the glory of the Spirit.

J. J. CORNISH.

LONDON, Ontario, July 12, 1877.

We, the undersigned, hereby certify that we are the parties baptized as described above on December 27, 1875, and that the circumstances related in the foregoing letter are correct to the best of our knowledge, so far as they relate to that event.

MRS. R. MAY.

MARY E. BUSHNELL.

We, the undersigned, hereby certify that we were present at the bap-

tism referred to in the foregoing letter, and that the description as given is true to the best of our knowledge.

A. C. DEMPSEY.
ELIJAH SPARKS.
M. A. SPARKS.

Since the above was in print we have received a very comprehensive statement from William Clow who is referred to in the above as "the one who persecuted us." See Appendix A.

There was a mission conference held at Waratah, Australia, July 22, 1877; Glaud Rodger, president; C. A. Davis, clerk. Six branches were reported at this conference with a total membership of ninety-six, including ten elders, four priests, two teachers, and one deacon.

On July 26, 1877, Robert T. Burton of Salt Lake City, Utah, was arrested by a United States marshal, charged with the murder of Joseph Morris and John Banks.

The *Herald* for August 15, 1877, contains the following interesting items:

President W. W. Blair arrived at home from Canada, July 24.

The latest news from Bro. Peter N. Brix, the missionary to Denmark, was dated at Aalborg, July 9. He is laboring to save souls, and he longs for the redemption of the Saints' inheritances, when God shall prepare the way.

Bro. Robert Woodcock writes from Manteno, Iowa, that three have lately been baptized there, and there is a greater desire in that country to hear than there was in the past.

Young's death.

On August 29, 1877, President Brigham Young died in Salt Lake City, Utah. In noticing his death the *Herald* for September 15 took occasion to make the following summary of his work:

President Brigham Young is dead. He who has so long directed the energies of the church in the Salt Lake Valley, has passed into the great beyond to which all of mortality is tending. We publish elsewhere an obituary notice taken from the daily journal of current events, and shall most probably add to this what may be said of him in the *Deseret News*, their official paper, or so much as we shall have room for. We are anxious, of course, to be made acquainted with the policy which will be pursued by the church there, in the appointment of the successor of President Young.

That one will be found who will rule with the positive sway that he has done, we do not anticipate; but it must be seen that the church in Utah was never met by so grave an emergency as the one now before them.

It has been said that the church never prospered so rapidly as after

Brigham Young's attaining to the presidency. We should be quite willing to grant all that truth will bear us out in yielding to the genius of President Young; but before we can admit the statement as true, we wish one or two facts to be considered. Joseph Smith, the martyr, in an article written for publication, in 1844, just before his death, estimates the number of communicants belonging to the Church of Jesus Christ of Latter Day Saints, in Europe and America, at from one hundred fifty thousand to two hundred thousand. This aggregation of numbers had been accomplished in the short space of fourteen years, from the organization of the church, April, 1830, to June, 1844. During this period of propagandizing, the dogma of spiritual wifery, or polygamy, was not taught, and no increase in numbers was counted as from this source. In 1876 the church under the leadership of President Young, according to information furnished by one who had good opportunity to know, numbered in Utah, one hundred eleven thousand, and abroad, not gathered, fifteen thousand, making a total of one hundred twenty-five thousand, twenty-five thousand less than the number of the church communicants in 1844. This result accrues to the church in Utah, under the rule of President Young, after the stupendous efforts of the hosts of missionaries constantly sent abroad by that church, during a period of thirty-two years, or from June, 1844, to December, 1876, a period of time more than twice as long as the one intervening between the rise of the church and the death of the martyrs. And to help make the contrast, that portion of the time occurring between August, 1852, and December, 1876, twenty-four years, the increase in numbers had the benefit of the preaching and practice of the plural marriage, that must, of course, greatly augment the ratio of increase or the principle is shorn of one of its strongest arguments.

Now, any one who is curious enough to figure it out can tell exactly what the rate of progression has been. If the elders of the church—the first elders—without the aid and benefit of the teaching of the tenet referred to, did succeed in baptizing the number of one hundred fifty thousand (we take the smaller number), in fourteen years; what has been the ratio of increase where the elders under the lead of President Young, with the aid of the teaching and practice of that tenet, have succeeded in losing twenty-five thousand of the number of the communicants that the church had at the time the Twelve and President Young took charge, after diligent ministerial and missionary effort for twenty-four years; that is, from August, 1852, to December, 1876; or of thirty-two years, from June, 1844, to December, 1876, granting that from June, 1844, to August, 1852, polygamy was not a tenet of the church publicly taught; as the record shows that it was not.

Here are the different sums going to make up the problem, for whoever may attempt to solve it. We are not anxious to detract from the just fame of President Young; but the army of missionary laborers, who have been so industriously engaged in "building up the kingdom," both by the legiti-

mate preaching of the word, and by the "exercise of their privileges," have been parties to the efforts made and the means used by which this result, progressive or otherwise, has been attained; the glory of the achievement is of right partly theirs, if glory is to follow; and they must share a part of the censure and the loss; if there has been a loss and censure is to be visited upon any.

Again, now that President Young is dead, it is an admonition that men of similar age, who have been his coadjutors, must soon follow him; younger men, the children of those laboring fathers in the church, must take up the burden laid down by them in departing; and if they are men—men worthy of waging a successful battle as survivors and successors of the heroes dead and gone—it behooves them in taking up the burden left them to know why they carry it, what it is, and how they shall best acquit themselves in bearing it. As one of those to whom fell the heritage of Mormonism, an heritage left us by one of the "first elders of this church," we propose not to bear the burden thus left us, fitted and revisited by other hands since its bequest, without inquiry as to why the burden has been so revised.

To account for this disparity in numbers, this evident loss, and to make inquiry why it has occurred, is the first apparent duty of those upon whom the burden of carrying on the work of the last days will devolve; for at the same rate of progression, it will hardly do to say that the "stone cut out of the mountains" is gaining in its rolling. The boast put upon the walls at Union Fort, and we suppose at other places in Utah,

"Brigham rules, the kingdom grows,
The stone is rolling, mind your toes,"

becomes a taunt, because not true.

That this decrease in the aggregate number of the church left at the death of the martyrs, is not chargeable to the tenets taught by the elders of the Reorganization, is shown in the fact of the comparatively rapid increase of the latter body; which, when the writer became a communicant with it in 1860, had barely numbers enough to fill a small hall (possibly three hundred), and which now numbers nearly, if not quite twelve thousand, the result of sixteen years ministerial labor by elders of the church, some of whom stood with the martyrs; many others of whom, however, have been won from the world and differing faiths by the preaching of the word, openly denying polygamy as a tenet of the church, and all unaided by the natural increase of that system.

That these facts must, in the eyes of many, write *mene, mene,* upon the walls of the kingdom, if it still be called the kingdom, in which the seeds of decrease and death have been sown by some hand, good or evil, should not be wondered at. Nor, that now the scepter has fallen from the hand that ruled in that interest so long, there is an emergency in which there may occur division and distress, need there be any wonder.

That there are safety and rejoicing for the honest-hearted must be

true, or the hope held out to modern Israel is fallacious, and the fates must be propitious to all them that have so hoped, for despair and ruin must ensue. Whence this safety is to come is one of the questions to now be solved. That it is to be found in the continuation of that which has loaded the name of Joseph and Hyrum Smith, and all professing a belief in the doctrines enunciated by them, with infamy and obloquy, is not, cannot be accepted; hence it must be looked for in that which gave the church its energy and its advancement, its life, animation, and its glory, the principles of gospel truth, as stated in the Book of Mormon, "and this is my gospel: whoso repenteth and is baptized shall be saved." Other and accessory salvations and exaltations, of more modern origin and sacredness must be abandoned, the past condoned and the future made glorious by obedience and a unity born with and accompanying only that gospel.

We do not rejoice that President Young is dead. We seem to foresee some of the things the Saints of God, those who are anticipating a glorious rest from all the terrors of strife and oppression, must do in order to be in a condition to enjoy what they are longing for, when it comes. There must be a rehabilitating in garments of righteousness that drop incense of peace. This can not be done while evil is not practically put away.

There must be many in the church in Utah who see, if they do not willfully close their eyes, that the principles taught by the elders of the Reorganized Church are the same as those taught by the first elders, and which gave them power with God. The fact is being constantly pressed upon their notice that the Reorganization is steadily gaining the vantage ground once so signally held by the "old church," as it is sometimes called; and they must needs perceive the reasons for it. What the result will be is not yet told.

Elder Thomas Dobson was in Utah at the time of President Young's death, and attended the funeral service. Of what he observed on the occasion he writes as follows:

I attended the funeral of President B. Young in the Tabernacle at Salt Lake City. The assemblage present was estimated by some to be twenty thousand, but there were probably fifteen thousand, yet a close observer could discover that it was more to have it to say that they were there, than from sincere sorrow. My wife and I were at Kaysville at the time of his death, and went on the special train to the city on Sunday morning. A stranger would have thought, from the manner of a majority on the train, that it was a pleasure party going to the city, while the faces of a few only had the expression of thoughtful and sober minds, as if in earnest sympathy.—*The Saints' Herald*, vol. 24, p. 299.

Trip to Iowa and Missouri.

In the *Herald* for September 1, 1877, President Joseph Smith commenced the publication of a description of his trip to Iowa and Missouri. This will be interesting as showing the condition of the church and the country at the time:

We started from the office in company with Bro. A. McCallum, for a visit into the "regions round about," if we could find that disputed land, and discover whether the occupation were practicable.

We arrived at Davis City, a village in Decatur County, Iowa, of a few hundred inhabitants, situated on the south bank of Grand River, nine miles southwest from Leon, the county-seat; being favored by finding Brn. O. B. Thomas and B. V. Springer, at Leon, who kindly carried us over. The road from Leon to Davis City is very rough, the surface of the land being broken into numberless hills, valleys, and ravines, by Grand River, and its tributaries, the creeks, and the drains which carry off from the uplands the snows of winter and the rains of summer. . . .

At Davis City we stayed from the Saturday afternoon till Sunday evening, privileged to hear Bro. James W. Gillen in the forenoon, and permitted to speak to the people in the afternoon. There is quite a fair branch of the church at this point, and plenty of room for more people. There is an excellent flouring mill, a hotel, stores, workshops, and good schoolhouse, plenty of water and wood to make a desirable village location to those who may choose such.

After the services, we left Davis City with Bro. Fowler, formerly of Amboy, Illinois, and started for Lamoni. A passing storm-cloud gave us a drenching on the way, driving us to shelter with Bro. Fowler, his being the first house on the prairie within reach. . . . In the morning, however, the skies were clear, and we went on, reaching the "colony," as the neighbors term it, in the early day of the 16th.

The country where the Order of Enoch has located the scene of their operations has been frequently described, but we found a changed land to that we visited and rode over some six years ago. Then, a wilderness of arable land, untouched by the plow, and dotted only here or there by a farm or a grove, greeted the eye; now, a cheerful scene of busy farm-life, a wide spread of growing corn and wheat and rye and oats and waving grass, was seen everywhere, broken now and then by an interval of untilled land, showing the places yet open to the settler, where the cattle roamed freely the occupants, literally, of a "thousand hills." It is rightly called a rolling country; very fair to look upon, and giving to the careful and industrious husbandman a just reward for his labor. . . .

We found the Saints by no means discouraged or cast down. Their faith, grand and glorious, was as a well-spring of power to them; and they were grappling with difficulty as strong men to wrestle, calm, watchful, wary, and ready. . . .

Bro. M. A. Meder, of California, whom we had come to meet, had not yet

arrived; so we procured a team, and began a tour of examination to see the country. We spent Monday, Tuesday, and Wednesday, the 16th, 17th, and 18th, visiting near localities, and on the 19th we started from Bro. George Adams', one of the most westerly farms in the colony, en route for Independence, via Eagleville, Bethany, Pattonsburg, Maysville, and Stewartsville, Missouri. This route lies through Harrison, Daviess, and Dekalb Counties. In Harrison the land is for the most part rough, hilly, and wooded; being broken by Grand River and its tributaries, Big Creek and others. We passed some fine lands in the north portion of the county, but the larger part is broken. The small part of Daviess County that we passed was also much broken. In Dekalb we found a much better portion of country, though the northeastern part is of the same character as Harrison and Daviess. The southwestern part of the county is very good; the soil is rich, the timber apparently sufficient, and the water fairly good. . . .

All the way down from the Nishnabotna, Iowa, to Independence, Missouri, at least, the land is rolling, broken by the streams that put into the Missouri, and which, with the draws, ravines, and little summer streams, drains one of the handsomest and best countries the earth affords. . . .

At Stewartsville we became the guests of Bro. J. T. Kinneman, one of the sweet singers in Israel—one whom Solomon would have placed with Asaph and his band, had he lived in his day. We tarried here over Saturday and Sunday, preaching twice in the Crab Orchard Schoolhouse, to houses full of people, Saints and inquirers. On Monday, accompanied by Bro. T. W. Smith, we went by train to Independence, Missouri, arriving there late in the afternoon.

At Independence we found a few Saints in charge of Bro. George Pilgrim, the husband of a niece of Elder John E. Page, one of the early apostles of the latter-day work. We found a welcome at the house of Brn. J. W. Brackenbury and —— Beagle, Saints lately from Kansas,—the former an old schoolmate, when the Saints were happy in Nauvoo, the beautiful city. On the morning following our arrival Bro. Brackenbury . . . showed us a portion of the city and its vicinity. Of course, as our stay was short, we saw but little, and can only judge by what we saw. The city is handsomely situated, and sits not like Rome on seven hills, but on hundreds of hills, surrounded by hundreds more. A constant succession of vale, hill, farm, valley, villa, dell, grove, plain, meadow, spring, wood, reaches every way from this Jerusalem of modern Israel. Wood, water, and stone are everywhere to be had, and beauty of prospect lies in every direction. We slept one night in the city, walked over the Temple Lot, sang and prayed with earnest souls there, and left them anxious, waiting, and willing.

On returning to Stewartsville, we passed the night at Cameron, the guests of Bro. and Sr. Silas Russell, formerly living near Davenport, Iowa. Here we also met Brn. Sikes and Hill, and at a former visit on the way down, Bro. Wm. Bozarth, Sr. Bro. Bozarth was one of the early Saints, and when the rest were driven away, he remained for

causes known only to God; for though his faith was well known, he was not disturbed; he was found at his post when the church reached him, on its return.

We reached Bro. Kinneman's place early on the 25th, and found an appointment for the evening waiting for us in the brick church, in the village. This appointment we filled to be best of our ability, being thankful that we were permitted to "answer for ourselves."

On Thursday morning, after spending the night the guests of Bro. T. W. Smith and his wife, we once more started out for our wagon trip back to Lamoni. . . . We traveled directly north through Dekalb, Gentry, and Worth Counties, passing west of Maysville, between Fairport and King City, through Gentryville and Albany to Allendale. The north part of Dekalb County is quite fair, much the same in appearance as the southwest of Decatur, Iowa; but Gentry and Worth Counties, like Harrison, are rolling, broken and timbered, at least such was the appearance to us. Bro. T. W. Smith came with us from his home to Lamoni, and though the way was long, the hills steep and rugged, we managed to cheer the way by conversation about the country and its possibilities for the Saints, about doctrine and its effect; and with argument about things that we did not see alike. We spent Friday night with Bro. Joseph Hammer, of Allendale, and reached Lamoni on Saturday evening; found Bro. M. A. Meder at Bro. George Adams' and were glad to be at home again.

On Sunday, the 29th, we spoke in the Saints' meeting place, on the gathering; and in the evening Bro. T. W. Smith spoke to the people, ably, from the text, "Examine yourselves, whether ye be in the faith."

Our conclusions from the trip, so far, may be summed up thus: The better portions of the land passed over by us are those most frequently named, Dekalb County, in Missouri, and the southwest of Decatur, in Iowa. In both of these places there have gathered numbers of the Saints. They are both farming countries; wood and water are reasonably plenty in both. Stewartsville is a railway station of about twelve hundred inhabitants, some twenty miles from St. Joseph, the western terminus of the Hannibal and St. Joseph Railroad. The Saints are located from five to fifteen miles from the station; the lands are pretty well taken up, though further away there are still quite large tracts unsettled. Clinton County adjoins Dekalb on the south, and is a fair county of land. Prices for farms range from five to thirty dollars per acre; now and then improved farms being offered for twelve dollars and fifty cents. Bro. J. T. Kinneman paid nineteen hundred dollars for one hundred and fifteen acres, including some twenty of timber land. Bro. McKee, of California, paid twenty-three dollars per acre for his farm. These were both improved farms, though the improvements were not of the best. The water is usually good; some of the wells being soft water, though not all. Markets are usually good for all that is raised. The air

is quite pure, and the health of the people good. The crops this year are better than further north, the wet spring damaging them less; though much of the corn was planted two and three times, owing to the depredations of the field mouse, which destroyed the seed after planting. It is fifty miles overland from Independence.

Lamoni is about one hundred and thirty miles north and east of Independence, and is on the prairie west and south from Grand River. The land is good, so is the water; wood is easily obtained. The crops this year were injured by the wet spring, but at present writing the promise is quite fair, though not so good as further south, except the grass, which is much the same. The prairie lands are only a trifle more rolling than immediately about Stewartsville, and no more so than the north of Dekalb County, though not so flat as some parts of Clinton County. Fruit was best about Independence; so was the corn. Jackson County, about Independence, is the best watered and timbered, and contains the best site probably for city purposes. Decatur and Dekalb Counties offer the best farming lands and localities, as far as we went. Land ranges much the same in price, and is all the way from four to sixty-five dollars per acre, owing to the "lay of the land," its location, and its improvements; and in respect to prices for suitable farming land, neither locality has a preference. So far as we can judge from what we saw, there is more land still open for settlement in large bodies in Decatur and Ringgold, the next county west, Iowa, than in Dekalb and Buchanan, Missouri, and far more in Dekalb and Gentry than in Jackson. No land can be bought in either place near to railway communication at very cheap rates, as all eligible lands, including those belonging to the railroad companies, are marked, and prices set thereon according to their value. Many already holding farms are willing to sell, and various causes are assigned therefor. About Stewartsville, some who have settled on railroad lands have failed to make payments; some because of indolence and neglect, others by reason of a failure of the crops, the grasshoppers having gathered two harvests for them. These will sell: some cheaply, others not so; and he who buys must meet the railway claims. Taxes in Missouri, this year, were less than in Iowa, notwithstanding the heavy debt of the State, the assessment being less. Iowa is out of debt, and proposes to keep out, hence heavy assessments, which must decrease as her land fills up. Cattle look better in Northern Missouri and Southern Iowa, than in the counties further south, and the pasturage on the prairie is better than in the timber. Hogs are permitted free range in Missouri, but not in Iowa.

Quite a number of German Saints have settled in Dekalb County, near to Stewartsville; and they would be glad to receive others who may be desirous of getting with the church. They deem that they are in the "regions round about," and are proposing to help build up Zion. . . .

Lamoni, and the settlement in Decatur County, Iowa, is just north of the Missouri line, and was at the time the command to gather into the

land of Missouri within that territory, whatever may be said of it now. A number of Saints have settled in Missouri, in Harrison, Worth, Nodaway, and other counties, and others are coming in. They are well liked as citizens, and will, if they deal with their fellow men according to the commandments, be welcome to stay; and if they can not afford to do this the country is far too good for them. . . .

If any are scrupulous about settling outside of the State lines, there is plenty room within. If any wish to go to Independence, or in Jackson County, there is room; and as no blessing is to follow except upon the purchase of the right of possession, we hope none will be foolish enough to expect rest and peace on any other conditions. Let Saints first purchase their lands and homes, and then enjoy them.

We found Brn. Parker and Clow, with their families from Canada, at Independence; together with some of the Hedrickite, Brighamite, Whitmerite, Framptonite, Morrisite, and Strangite brethren, all with the Josephites indulging a hope that the full time for favoring Zion, the land of Zion, had fully come. . . .

We remained the week after the 29th, looking over the country, and waiting advices with respect to land, with Bro. Meder. Bro. McCallum left us on Wednesday, and on Sunday, August 4, we spoke at Pleasanton to an earnest assembly of Saints, Bro. E. Robinson presiding. We here partook of the sacrament with the Saints, and taking dinner with the family of Bro. James Anderson, formerly of St. Louis, we returned in the afternoon to Lamoni. . . . On the next week, after a day or two spent in negotiation, Bro. Meder succeeded in buying a tract of land, and the business of our stay was over. We remained, however, over the Sunday following, speaking in the morning at the Saints' chapel, and in the evening at Davis City, in Rasmussen's Hall. . . .

We feel desirous that every Saint shall properly decide for himself in choosing a site for a home in Zion or in the borders. One thing, however, we would like understood. The settlement of, or in the borders, is said to be commanded to be done as the "elders of the church shall direct." We have been asked for opinions and advice, touching the propriety of settling in this, that, and the other locality; we have in some instances given the advice asked for; but others are also advising, and a good deal of effort is being put forth to secure the settlement of Saints in various localities, wherever those parties have a real, or supposed interest. We have no objections to these Saints doing what they can, but all must take the responsibility they invite, and those paying heed to them must decide whether they are "wise men," appointed to the duty they are essaying to do, or whether they are "the elders of the church."

Semiannual conference.

The semiannual conference for 1877 convened at Galland's Grove, Iowa, September 20, and continued over the 24th. President Joseph Smith was chosen to preside, and President W. W. Blair to assist him. Elder

M. H. Forscutt was chosen secretary, Elders E. T. Dobson and M. T. Short assistants.

The Board of Publication in their report presented a preamble and resolution on church History, which was adopted by the conference.[1] Subsequently a committee consisting of Joseph Smith, W. W. Blair, and H. A. Stebbins were appointed to prepare a history for publication.

The music committee reported progress in their work, and asked for an appropriation to enable them to employ a qualified person for two or three months. The appropriation was denied, but the committee continued.

The board of removal reported that they had selected Decatur County, Iowa, as a location, but asked for more time to consummate their work.[2] Their report was adopted and time granted.

[1] Whereas, We believe that the History of Joseph Smith, as contained in the "Times and Seasons," and in other publications of the church, should be revised and published by the Reorganized Church in book form, therefore be it, Resolved, That we present this matter to the next General Conference for its consideration; also advising the appointment of a committee to prepare it for publication.

[2] GALLAND'S GROVE, Iowa, September 21, 1877.

We, the board of removal, to whom the duty of removing the business center of the church, as by law, and by your honorable body assigned, do report as follows: The committee have, as donations and loans, about four thousand dollars at their command, with which they have decided to purchase a tract of land now open for sale, of some two hundred acres, lying in the vicinity of a tract lately purchased by Bro. Moses A. Meder, and by him deeded to the church, situated in the southwest portion of Decatur County, Iowa; and to hold said land subject to certain contingencies likely to occur, for subsequent and definite action of the committee in settlement.

Your committee have decided, for reasons and upon considerations, which will be fully given in their final report on removal of the business center, and made public to the church, that Decatur County, Iowa, is at present the most eligible portion of the country accessible to settlement, within the limit to which they, of necessity, feel restricted; but that for lack of means to make the removal complete, and for other reasons not now necessary or politic to state, no removal is advisable, though the committee are quite united upon the opinion that such removal should be made at as early a date as possible, as the condition of, and the feeling in the church demand it.

We, therefore, ask that further time be granted us, and that those who may have been hitherto opposed to the contemplated action of the committee, will take the pains to more fully inform themselves in relation to the country referred to, and the powers of the committee, together with the inadequate means at their command, with which to carry into effect the resolution adopted by you requiring action on the part of the committee.

JOSEPH SMITH,
W. W. BLAIR,
I. L. ROGERS,
} Of the Committee.

We, also, as members of the board, and parties to the above action, add our names as concurring in the report of those of the board who were present, indorsing and approving the same.

PLANO, Illinois, October 8, 1877.

H. A. STEBBINS,
JOHN SCOTT,
} Of the Committee.

The Third Quorum of Elders asked for the ordination of George Kemp and W. T. Bozarth as counselors to President D. S. Mills. The request was granted and Elder Kemp was ordained. Elder Bozarth was not present. The Second Quorum of Elders reported that John Hatcher, Thomas Thomas, C. E. Butterworth, William Chambers, David Chambers, Jr., George Montague, E. C. Brown, and Joshua Armstrong had been received into the quorum.

The Seventy presented a request for the ordination of Elder Magnus Fyrando. The recommendation was approved and he was ordained.

Reports from the missionary force throughout the United States and the Canadas were read; also from Elder Glaud Rodger, Australia, Peter N. Brix, Denmark, and Thomas Taylor, England; all reporting more or less progress.

When the appointment of missions was taken up on the 24th, some peculiar things were developed, so we give the minutes in full:

A motion was presented that James Caffall be sustained in his former appointment, and that the states of Missouri and Kansas be added to his former field.

Elder Forscutt inquired as to the authority of an apostle in organized districts; and, after some deliberation by the brethren, it was, on his motion, referred to the chair. The president deferred his answer.

Bro. Forscutt then introduced a motion that the question of sustaining be deferred until the answer should be given, urging that neither he nor many others could vote until the question was decided, as there was now much conflict of opinion on this subject. Motion prevailed.

J. R. Lambert was sustained in his mission to Northern Iowa and Minnesota.

E. C. Briggs was presented, and a motion to release him from his present field, the Western States, was amended by adding, "and be requested to labor as circumstances may permit."

Wm. H. Kelley was sustained in former appointment.

Z. H. Gurley was sustained in appointment to Utah.

J. W. Briggs' case coming up, the President stated that he was released from the Utah Mission at last annual conference and no further appointment was made for him.

Josiah Ells was sustained in former appointment.

Alex. H. Smith was released from last appointment, and requested to labor as circumstances permit.

John H. Lake was sustained in appointment, with the exception of Canada, from which he was released.

T. W. Smith was released from last appointment, and assigned to travel in Central and Northern Illinois, in connection with local authorities.

Glaud Rodger was sustained in Australian Mission, on the following motion, offered by Charles Derry:

"Resolved, That this conference receives with gladness the noble resolve of Bro. Glaud Rodger in remaining with the work in Australia, until some one else is sent to take charge, and that this conference request him to remain until a successor can be sent."

J. T. Davies was sustained in appointment to Kansas, Missouri, and Indian Territory.

John H. Hansen, sustained in Southern Mission.

R. J. Anthony, requested to labor in Southern Nebraska and Northern Kansas.

F. C. Warnky, sustained in Colorado and present field.

J. T. Phillips, continued in present field of labor.

Curtis F. Stiles, to labor as opportunity offers.

Duncan Campbell, to labor when and where opportunity is given.

Joseph F. McDowell and B. V. Springer, sustained in last appointment.

Charles Derry, assigned to Iowa, Minnesota, and Nebraska.

C. N. Brown, sustained in Eastern Mission.

Peter N. Brix, sustained in Scandinavian Mission.

On motion the First Presidency were instructed to correspond with Bro. Knud Johnson, of Nebraska City, and Ole Madison, of Marysville, Missouri, and, if practicable, appoint them, or either of them, to Denmark.

J. C. Clapp and D. S. Mills were sustained in the Pacific Slope Mission.

J. S. Patterson, in Eastern Iowa and Western Illinois.

A. J. Cato, sustained in Missouri, and requested to extend his labors into Texas.

Heman C. Smith . . . was assigned to the Southeastern Mission.

C. G. Lanphear, to labor as circumstances permit.

J. C. Foss, continued under present appointment, with permission to extend his labors to Ohio.

J. X. Allen, in former field, under local authorities.

M. T. Short, in former field.

Columbus Scott and J. M. Waite, in former fields, Indiana and Wisconsin, under the direction of W. H. Kelley.

Joseph Lakeman, sustained in New Brunswick and Maine.

Francis Earle, in Northern Indiana and Michigan.

Elijah Banta, under last appointment.

G. S. Yarrington, in New England Mission.

J. W. Mather, in Central Illinois and Southern Iowa.

Robert Davis, in Michigan and Canada.

Thomas Taylor, in charge of British Mission.

Robert Evans, in Wales, under direction of T. Taylor.

Davis H. Bays, to take charge of Texas Mission.

Ralph Jenkins, assigned to Texas under direction of Elder Bays.

Magnus Fyrando, appointed to Utah.

John Landers, to labor where the Spirit may direct.

The question of authority, referred to the chair, was answered by President Joseph Smith, as follows:

"The question which was referred to the presiding officer, respecting the paramount authority in case of conflict between a member of the Quorum of Twelve and local presiding officers, in those districts where the Twelve may be traveling, is answered as follows:

"In cases where the question upon which difference arises is of a general nature, affecting the church only in a general way, or in general assemblies of the church, the highest authority should be accorded the right of decision. In cases where the matter is of local, district, or branch character, local authority must be respected. We believe that no right of interference in local organized branches, or districts, accrues to any general officer of the church by virtue of his calling; and that all matters affecting those organizations deemed to be wrong, must be righted by traveling authority through proper church councils, conferences, or united quorum action. Traveling officers, discovering wrongs in organized districts, should set these in order by calling the councils provided for in the law.

James Caffall was assigned to Iowa, Nebraska, Kansas, and Missouri.

Z. S. Martin and G. E. Deuel, to labor under direction of J. Caffall.

J. J. Cornish, to travel in Canada, subject to local authorities, when in their fields of jurisdiction. . . .

C. H. Derry and Eli Dobson, to labor under the direction of Joseph R. Lambert.—*The Saints' Herald*, vol. 24, pp. 311, 312.

Briggs not sustained.

There were also some peculiar developments in connection with the sustaining of officers resulting in a failure to sustain the President of the Twelve. The action was as follows, as found on pages 312, 313, *Herald*, volume 24:

Joseph Smith and his counselors were sustained.

On motion the Twelve were put separately.

Jason W. Briggs, as president of the Twelve, was declared not sustained. Division called. Rising vote showed twenty-eight to sustain, twenty-nine to not sustain. Josiah Ells, J. Caffall, J. H. Lake, E. C. Briggs, A. H. Smith, Z. H. Gurley, W. H. Kelley, and J. R. Lambert, were sustained by unanimous vote; T. W. Smith, by all but one negative vote.

The High Priests' Quorum, with Charles Derry, president; William Redfield and D. M. Gamet, counselors; and M. H. Forscutt, secretary.

The Seventy's Quorum, with C. G. Lanphear, president; and F. Reynolds, secretary.

The First Quorum of Elders, with Elijah Banta, president; and H. A. Stebbins and D. H. Bays, counselors.

The Second Quorum, with P. Cadwell, president; J. M. Harvey and D. F. Lambert, counselors; and Donald Maule, secretary.

The Third Quorum, with D. S. Mills, president; George Kemp and William T. Bozarth, counselors; and Charles Kemmish, secretary.

Israel L. Rogers, H. A. Stebbins, and David Dancer, as the Presiding Bishopric of the church.

Henry A. Stebbins, as Secretary and Recorder of the church.

John Scott, as Librarian of the church.

The Board of Publication, as at present organized, consisting of I. L. Rogers, David Dancer, H. A. Stebbins, John Scott, and William W. Blair.

The elders, priests, teachers, and deacons of the church, not yet organized into quorums. . . .

When conference refused by vote to sustain Bro. J. W. Briggs as president of the Twelve, Bro. J. Caffall asked a question, which was deferred until the voting was through. The following is the question, and President Smith's reply:

Question.—Is the manner of sustaining authorities this afternoon to be taken as a precedent; that is, are we to consider it right for the body, or any member thereof, to refuse to sustain duly appointed officers who may be presented, unless those officers have first been labored with for any real or supposed wrong?

Answer.—I refer you to the law, given in the Book of Covenants, 107: 46, for a reply, which reads: "A commandment I give unto you that you should fill all these offices, and approve of those names which I have mentioned, or else disapprove of them at my General Conference." The right to vote implies the right to either receive or reject; but, as we have sustained these officers with but one exception, I think that is susceptible of explanation, or should be so, and I think it can be done without acrimony, and with fairness, both to the individual and to the church at large.

Brn. Charles Derry and William W. Blair both spoke to the question, defending the action of conference.

The president suggested that a committee of three be chosen from those voting in the negative, to give to the conference the reasons for their refusal to sustain, when, on motion of J. C. Crabb and J. M. Harvey, the following resolution was passed, after being advocated by Brn. C. Derry, J. C. Crabb, J. M. Harvey, and W. W. Blair, and opposed by W. H. Kelley and J. R. Lambert:

Resolved, That a committee of three be chosen by the conference from among those who voted in the negative, to give conference the reasons of the majority for not sustaining the president of the Twelve, that such reasons be given before this conference shall close; and, further, that a committee of three shall be chosen by this conference, by whom the

brother shall be subsequently waited upon; said committee to report at the next General Conference of the church.

Charles Derry, J. M. Harvey, and Mark H. Forscutt were chosen as the first committee provided for in the above resolution, and the motion appointing them also instructed them to report this evening.

This committee subsequently reported as follows:

We, your committee, appointed to furnish the reasons why the majority refused to sustain the president of the Twelve, in to-day's session, after due deliberation, offer the following as expressing what we believe to have been those reasons:

First. The brother, whom the majority refused this day to sustain in his exalted calling, has denied the preëxistence of man; and, in doing this, has also denied the preëxistence of Christ, as a personal entity; and, thereby, not only denied the received faith of the Church of Christ, but also denied the testimony of the sacred books, which God has given for the instruction, and rule of faith, to govern his church.

Second. In publishing in *The Messenger*, concerning the prophecy of Ezekiel, 26th chapter, he has assailed the veracity of the Spirit's utterances, and referred to them as only equal, or inferior to, the prophecy of Mother Shipton.

Third. In his articles entitled, "The Past and the Present," he has assailed the prophecies and historical testimony of the Bible, with a ruthless hand, making, or seemingly seeking to make them, subjects of contempt and ridicule, instead of subjects of faith, and has thereby written rather as an enemy than as an advocate of the word of God.

Fourth. In his published articles on "The Gathering," he has denied the faith of the church, and the testimony of the word of God, respecting the building up and establishing the Zion of God on this continent.

Fifth. In his article on "Inspiration," he has denied, in effect, the reliability of the testimony of God's Spirit, and sought to make that testimony appear as of no greater value than the utterances through modern spiritualist mediums.

All of which is respectfully submitted by your committee.

[Signed] CHARLES DERRY.
J. M. HARVEY.
MARK H. FORSCUTT.

A motion was made by J. C. Crabb and T. W. Chatburn that the report be adopted and the committee discharged. Motion to amend was offered, by striking out the word "adopted" and substituting the words, "referred to a committee." Discussion followed upon the amendment, in which a number took part. . . . Division being called, amendment was adopted by a vote of thirty-six against twenty-eight, for adoption. The original motion was then put upon its passage, and carried by a large majority.

Motion was then made and carried, that a committee of three be appointed to whom this report shall be referred, that this committee wait

upon the brother, and present him these reasons for not sustaining him, and give their report at the next annual conference.

Motion to appoint W. W. Blair as one of that committee was defeated, by substituting the name of Phineas Cadwell, who was appointed. Charles Derry and I. L. Rogers were nominated, but declined. George A. Blakeslee was nominated, but motion was defeated, by substituting the name of Jonas W. Chatburn, who was elected. Jas. M. Harvey was appointed also. . . .

The Order of Enoch met on the conference grounds September 22, 1877, and elected the following directors for the ensuing year: David Dancer, Elijah Banta, I. L. Rogers, D. M. Gamet, Phineas Cadwell, William Hopkins, and C. A. Beebe. David Dancer was elected president, I. L. Rogers vice president, and William Hopkins treasurer. The board of directors met again at Lamoni, October 13, when William Hopkins resigned as treasurer and Elijah Banta was chosen to succeed him. Their financial report showed receipts to the amount of $3,857.11 and expenditures to the amount of $5,038.44, leaving due David Dancer, who advanced the amount, $1,181.33. Order of Enoch.

October 13, 1877, a remarkable case of healing occurred in Harrison County, Iowa, to which we give place. The cases of healing were of frequent occurrence. We have not space to relate all, but give place to some of them simply as historical incidents, and as contributing incidentally to the proof that God approved of the work of the church. We do not make a specialty of them because we do not consider that the evidence of God's approval is based alone upon miracles and signs, but these are given as special blessings to the children of God, who have laid the foundation of their hopes on something deeper and more reliable than outward manifestations. This remarkable incident was related as follows: Case of healing.

On Saturday morning, October 13, 1877, while Bro. D. Chambers, Jr., who lives on Spring Creek, Harrison County, Iowa, was caring for one of his colts, he received a severe kick over his right eye and in his breast from both feet of the animal. The force of the kick raised him from the ground and sent him headlong outside of the stable, several feet from where the colt stood, where he lay in a helpless condition, with a fearful gash over his right eye and some of the breast bones broken. He made an effort to rise, but failed. His wife was soon by his side, and she called a

Mr. Draper who happened to be on the premises with his thresher. They succeeded in helping him to the house, but just before reaching there his sight grew dim and he felt as if death was upon him, and he felt an ardent desire to speak to his wife once more after they got him in the house and seated on a chair, but he was only able to faintly articulate the words, "Good-bye, Mary." Mr. Draper suggested to Sr. Chambers to dispatch some one for medical aid with all possible speed, not that he considered it possible that anything could be done (thinking he was too far gone), which Sr. Chambers did not do, but sent for Bro. W. Chambers, living within half a mile, and in the meantime she applied oil and prayed for her, to all human appearance, dying husband, as best she could under the distressing and exciting circumstances.

On the arrival of Bro. W. Chambers a terrible sight met his gaze, his brother lying with a yawning gash over his eye rendering the skull bone visible, his head resting upon his chin and but little or no signs of consciousness. Wishing to get him into an adjoining room that peradventure they might lay him on a sofa, he suggested it to Mr. Draper. An attempt was made to raise him from the chair by placing their hands under his arms, but his cries forced them to desist, but raising the chair they conveyed him to another room, propping him up as best they could, and proceeded to anoint him with oil. By this time his breast was much swollen and turning black, yet though swollen, there was quite an unnatural hollow or sunken place therein, and the slightest touch of the shoulders, arms, head, face, or breast, would cause the most acute pain, while the least move of the head or arms would produce sounds like the grating of broken bones. His chin still resting upon his breast, and signs of blood accumulated in his throat, causing apprehension of his choking. Bro. W. Chambers called upon his father to assist in laying on hands. But little benefit was received by the sufferer, except a partial restoration to consciousness. They administered a second time with but little better result. The injured man then spoke, and asked them if they had not faith to rebuke the pain. Whereupon Bro. W. Chambers administered the third time, rebuking the pain and commanding him to arise, which he did and walked into the room from which he had been so recently carried as one almost dead, and sat down and eat a hearty breakfast.

Mr. Draper, who had assisted in carrying him to the house, while the brethren were praying, went out; but mark his surprise on returning, with three or four other non-members of the church, at seeing him whom they supposed was, or soon would be dead, seated at the table eating and drinking. They stood and gazed with astonishment, yet glad to see the change, as evidenced by the fact of each one of them shaking hands with him as if he was an intimate friend who had just returned from a long journey. This being done Bro. D. Chambers bore testimony of God's power by which he had been saved from death and made whole.

I shall not attempt to describe the joy of his wife, his brother and wife,

and father, all of whom were present, at seeing one so dear to them so marvelously saved from the jaws of death; all can imagine it.

The following being Sunday, he was in the house of prayer, telling the Saints of the Spring Creek Branch how wondrously the Lord had wrought with him, which moved others to prayer and praise, by which they enjoyed a time long to be remembered.

About two hours passed from the time of the terrible accident to his being seated at the table. The gash over his eyes was drawn together and some sticking-plaster applied, and it healed without the least matteration; and, at this date, the scar is only visible by close inspection. He experienced weakness but for a few days, after which he turned his attention to his labor, and has been as healthy and robust as ever.

JAS. CAFFALL.

WM. CHAMBERS,
LOUISA M. CHAMBERS,
MARY N. CHAMBERS,
JOHN CHAMBERS,
DAVID CHAMBERS, SR.,
JONATHAN MCKEE,
} Witnesses.

UNIONBURG, Iowa, December 11, 1877.

—*The Saints' Herald*, vol. 25, p. 36.

The *Herald* for October 15 published the following items from Utah:

Jeter Clinton was held under ten thousand dollars bail to appear for trial on charge of participating in the massacre of the Morrisites; R. T. Burton for fifteen thousand dollars, and Jacob Hoffman for ten thousand dollars. . . .

Bro. Thomas Dobson has a challenge in the *Freeman* to the editor of the Ogden *Junction*, who, he says, proposes to discuss any points of difference now that he knows that the missionaries of the Reorganized Church are not there, such as he did not when those missionaries publicly challenged O. Pratt for a discussion on those points, or others who might be put to represent the Utah church on them. Utah items.

The notorious Porter Rockwell was arrested at Salt Lake City, September 29, on a charge of murder in the first degree, name of one killed not given.

Four hundred and four divorces granted in the Salt Lake County probate court the past year, so says the Salt Lake *Tribune*, and it is charged that they were all illegally given.—*The Saints' Herald*, vol. 24, p. 315.

Commencing on October 15, 1877, there was a discussion which lasted several days held near New Jefferson, Greene County, Iowa, between Elder Joseph R. Lambert and an Advent Christian minister by the name of P. F. Willoughby. Of this debate Elder Lambert wrote on October 27: Discussions.

Feeling confident that we had the truth, and that God required me to defend it, when a better instrument was not to be had, I left the many excuses that I might have made, for others to use, and went to work. Bro. Eli T. Dobson promises to write you a report of the debate; therefore, it is only necessary for me to say that the truth triumphed gloriously, and the manifest weakness of those who essay the task of disproving the Book of Mormon, or any part of God's truth, was made apparent to many.

We affirmed both propositions, and the people voted that we sustained them.—*The Saints' Herald*, vol. 24, p. 348.

About the same time a discussion was in progress at Glenwood, Iowa, between Elder William H. Kelley and Professor W. F. Jamieson, a spiritualist. Of this debate Elder E. L. Kelley wrote, October 22:

The discussion is progressing pleasantly, and but for the continued heavy rains would have been favorable in all respects. These have greatly diminished the audiences from the first. Two questions have thus far been disposed of, and if the opinion of the people is a true criterion, the bold advocate of spiritualism has failed so far. Indeed, the spiritualists themselves whom I have talked with admit that Jamieson completely failed on the first proposition—to wit: "The Bible and reason teach and indorse modern spiritualism." Truly it was a failure on the part of the professor. . . .

The second question: "Is there any God," is a more difficult question to meet and the discussion of it here highly entertaining to the audience. The spiritualists are divided as to whom the victory belongs on this; but I have not heard of any one of the persons favoring neither side, but that claims that the positions taken by the affirmative were unmoved; not even in a single instance was this not the case. Brn. M. H. Forscutt, James Caffall, Henry Garner, S. S. Wilcox, Stephen Wilcox, Frank Redfield, and J. Leadingham were in attendance the first week.—*The Saints' Herald*, vol. 24, p. 348.

The following from Elder Z. H. Gurley gives his reason for not prosecuting his mission to Utah:

Gurley's letter.

Having noticed the depleted condition of the finances as shown by the Bishop's last report, and having been informed by him recently that he had "more promises than he could fill," (unless he drew upon his individual purse), I have concluded to make no effort to reach Utah this winter.—*The Saints' Herald*, vol. 24, p. 346.

The following item was published in the *Herald* for November 15, 1877:

The brethren to whom the semiannual conference directed the Presidency to write, respecting the Danish Mission, have replied to the letters

sent them. Bro. Knud Johnson is willing to go, if the church is prepared to send him and sustain the Mission. Bro. Ole Madison writes that his circumstances are such that he can not go, for which he is sorry, as otherwise he would like it.

The 20th of November, the Bishop wrote giving instruction to the church pertaining to the financial department of the work which was subsequently published.[3] Bishop's letter.

The two following notices from the *Sunday Herald*, of Shreveport, Louisiana, for November 11, 1877, indicate that Elder J. W. Bryan was making an effort there, and show what tactics were resorted to to destroy the effect of his work: Louisiana items.

Elder J. W. Bryan requests us to state that he will preach at the court-house this evening at half past three o'clock. Subject: "Divine authenticity of the Book of Mormon."

Mr. Editor: There will be "open air" service this afternoon from the court-house door, beginning at four o'clock. This is at the

[3] In accordance with the commandment given in the revelation of April, 1873, I have appointed agents in all districts of the church, where it has been thought necessary, and according to the recommendations of the district conferences, where the Saints have chosen and sustained such brethren as they have thought best qualified, those competent in financial affairs and capable of attending to the duties of that calling; and, in the main, I trust that they have given satisfaction therein.

In 1873 there were published some instructions to agents, so far as their duties were then understood by me, which rules, as necessary for their guidance and information, and that of the Saints, the Bishopric now revise, republish, and present to the church.

First. Each agent should have a suitable book, wherein to enter all transactions of receipt and expenditure, with dates, names, amounts, etc., debiting himself with all receipts, and crediting himself with all sums paid out for the benefit of the work, as hereinafter provided. To audit this book, committees may be appointed by the district conferences, from time to time, or the Bishop of the church may audit them, or he may authorize it to be done.

Second. Agents should keep account of all donations and free-will offerings which are paid to them as such, and also of all money received by them as tithing from those who pay it as such, and who request it to be so credited.

Third. All money received in the form of donations and free-will offerings by the Bishop's agents, may be used by the agents, or by order of the district conferences, for the aid of the ministry, the poor, and other church purposes, as wisdom may direct, in the several districts where such funds are paid to the appointed agent: provided, that whenever the Bishop of the church, or the General Conference of the church through him, shall require it for the missionary and other general work of the church, that then the balance in the hands of the agents may be called in for such need or emergency; or it may be called for whenever an agent reports that such balance on hand is not likely to be needed in the district.

Fourth. All money received and credited as tithing, in contradistinction to that paid as free-will offerings and donations, should either be sent to the Bishop of the church direct, or it should be held subject to his order, or that of the General Conference through him, and only be paid out as they may direct. This is so ordered because the Bishopric believe that this course is in harmony with the law of God; and, therefore (as would be sup-

earnest prayers not of "Saints" but of "sinners." The address will be adapted to the occasion. Some live questions will be raised and a startling history revealed. The ladies will find chairs on the porch, and in the hall. Let everybody come.

Very respectfully,

JOEL T. DAVES, Pastor Methodist Church.

The *Herald* for December 15, 1877, gives items of news from different points which indicate how the work was moving as the year closed:

posed), it is evidently the plan best calculated to supply the wants and demands of the work, both general and local; and when carried out and the law of consecration and tithing is heeded, then there will be financial support for, and success in all departments of the cause of God. It is believed that this view concerning the control and use of tithing recognizes this fund in its proper place, and causes it to become a wise and necessary provision for supplying the missionary work of the church, and for other general purposes, such as are spoken of in the law. For, if all the means, both tithings and offerings, were subject to the order of the various districts where such tithings are paid, then there would be no certain provision for supplying such general demands as have been mentioned and as are commanded in the law of God—all might be swallowed up by the local legislation for local needs or demands, and the work at large be left to languish.

Fifth. In addition to their quarterly reports to the district conferences, agents are required to make regular annual reports to the Bishop of the church on the first of March each year, showing the receipts and expenditures, both of tithings and offerings, for the year, with the balances remaining on hand if any. They may also report the financial condition, prospects, and needs of their districts, from time to time, as may be thought necessary, together with such suggestions and recommendations from the district conferences as they may wish presented to the Bishop for his consideration.

Sixth. Upon the resignation of an agent, which should be presented in writing to the district conference, and, if accepted, be sent to the Bishop, his books should be audited and settled before the appointment of another. And, in case an agent is not sustained by a majority vote of the district conference, he should be notified of the fact before a new choice is made, so that he may present his resignation or a written assent to such change. Should he, upon such notification, refuse to resign, or to assent to the change, then the matter should be referred to the Bishop for his decision before another choice is made.

Seventh. For the benefit of the work it is thought that it would be well for each branch of the church to appoint a finance clerk (if they have not already done so), to receive offerings from the members to be paid out on the order of the branch for the expenses thereof, and, so far as may be possible, for the poor therein, thus preventing the necessity, in many cases, of applying to the Bishop or to his agent in the district. Said finance clerk may also receive money for the general treasury of the church, and forward it to the Bishop or his agent, to be credited by them. For the use of said finance clerks there are for sale, as advertised by the Board of Publication, Branch Finance Books, printed and ruled for entry of receipts and expenditures, with headings for those funds, which, if in common use, would result in good to the whole work, both local and general.

To the agents I would say, that my earnest prayer is that God will guide and direct you in all things, giving you the spirit of wisdom and understanding in your various duties, and that you may be efficient and competent servants of the Lord for the advancement of his work, so far as pertains to that committed to your trust. May you also strive to merit and receive the confidence of the Saints and the approbation of the Almighty. In the hope of the gospel, I remain,

Your fellow laborer in the Lord,

ISRAEL L. ROGERS, Bishop of the Church.

PLANO, Illinois, November 20, 1877.

—The Saints' Herald, vol. 24, p. 367.

Bro. J. H. Parr, of Brighton, California, says that eight have been baptized into their branch recently. He sends for books, as they all desire to be posted.

Bro. J. M. Parks writes from Santa Rosa, California, that he has been preaching in Potter Valley, and baptized two, and others are likely to obey.

Brn. M. H. Bond and Francis Earl were preaching at York Center, Indiana, early this month; Brn. Kelley and C. Scott at Coldwater, Michigan.

Bro. George Hayward writes of organizing a branch of nine members, at Wyandotte, Kansas, November 11. They have a room filled up comfortably for meetings, and prospects for more conversions and baptisms are good.

Bro. B. V. Springer, of Davis City, Iowa, writes that he is preaching in that place every Sabbath day, and the audiences are good-sized and attentive.

Bro. E. N. Beach of Colorado, has been on an exploring visit to Southern Colorado and New Mexico and saw the extensive ancient ruins thereabouts, and collected some specimens of pottery and other antiquities. . . .

Bro. J. W. Bryan wrote from Shreveport, Louisiana, November 27. . . . His work in Shreveport has caused an interest which he hopes will result in the obedience of some, after further study and investigation.

Bro. William Newton writes that they are having good, lively meetings at Wyandotte, Kansas. Brn. Hayward and Newton preach there.

Brn. G. T. Griffiths and W. T. Maitland have been traveling in Iowa, about Inland and Tipton, with partial success. Bro. E. Larkey was also in company with Bro. Griffiths a part of the time.

Bro. William Bradbury, Providence, Rhode Island, writes that Bro. E. O. Toombs had baptized one, an old-time Saint—they are welcome—and had solemnized one marriage.

Bro. W. F. Donaldson, of Logan, writes that the Saints were blessed at the organization of a branch at Buena Vista, Iowa, October 14, 1877.

Bro. J. B. Jarvis, of Scranton, Kansas, writes that the followers of William Bickerton are striving to build up at Great Bend, Kansas; but that they are divided into two parties. They believe that Joseph was a seer and prophet, but ignore the revelations in the Book of Covenants. . . .

Uncle William Smith, of Elkader, Iowa, was at Colchester, Illinois, visiting his sisters, Catharine and Lucy, on the 4th instant; he is intending to visit Plano soon. We shall bid one of the heroes of the early days welcome.

Bro. Daniel Evans writes from Sullivan, Missouri, December 7, 1877: "The work is on the increase here. One year ago last July, our branch numbered eight members, and now there are twenty-three, all new converts but one; and they all seem to enjoy the same spirit of the gospel."

December 21, 1877, President Joseph Smith left Plano for a trip to St. Louis, Missouri, to return via Nauvoo, Illinois.

To close this chapter and the record of the year 1877, we quote a letter from some isolated ones in far-off Switzerland to Elder J. L. Bear:

Letter from Switzerland.

With great longing we looked for your letter, which was delayed so long we soon would have believed that we were forsaken of the whole world and forgotten; yet thy good father-heart beats in the far distant land for us, thy children, who are here alone; yet we will not say alone, but nevertheless without a shepherd; still our hope is in God and his Son, that he may stand by us in all our weaknesses. Yes, we are often weak; yet in the greatest weakness we feel that the Spirit of God comes again to our assistance, to pour fresh balsam upon our wounds, and raise us up again anew. . . .

May God give unto us the joy to see thee once more in our midst, to instruct and build us up. Often we long with sorrowful hearts for a meeting; we have better chance now than before, because I am alone with my children and have nobody to fear. I live in Kratz, on the main road, but we hope that God may give unto us that grace, that we may yet be able to live with the people of God in holiness.

We rejoice that Bro. Van Buren reached America in safety. He promised to write if possible, something from the church, as soon as he reached his destination; but we have received nothing yet. He also gave us many good instructions, and told us of things which shall come to pass in the future, and of the great events that shall happen in America before the people of God will be gathered; and that the Jews shall live again in their own land before Christ shall come. . . .

ESTHER SALZMANN.
MARIA SCHMID, AND
GRANDMOTHER.

—*The Saints' Herald*, vol. 25, pp. 44, 45.

CHAPTER 13.

1878.

DISTRICT ORGANIZATION — GREAT CHANGE—NAUVOO—DISCUSSION—NEWS ITEMS—SHELDON'S ATTACK—FAST DAY—ITEMS—REDFIELD'S DEATH — ANNUAL CONFERENCE — BRIGGS CASE—PACIFIC SLOPE CONFERENCE—LOIS CUTLER'S STATEMENT — DISCUSSION—WELSH CONFERENCE—DISCUSSIONS—JEWISH MONITOR—JOINT EPISTLE—COALVILLE BRANCH—DEATH OF JEREMIAH—ITEMS—BAYS' LETTER—CANADA COMMITTEE—PIPER CITY BRANCH—NELSON SAILS—DISCUSSION—ITEMS—THREE RIVERS BRANCH—OAK ISLAND BRANCH—UTAH ELDERS MOBBED.

JANUARY 1, 1878, the Northwest Kansas District was organized at Blue Rapids, Kansas, boundaries not given. Elder George W. Shute was chosen president; Mahlon Smith, clerk, and recommended for appointment as Bishop's agent. District organization.

The following editorial from the *Saints' Herald* for January 1, 1878, containing a copy of a petition from Nauvoo, will be read with interest, indicating as it does the great change wrought upon the minds of the people in the space of seventeen years: Great change

In the spring of 1860 we received a significant hint by the presentation of certain resolutions passed by a meeting of some of the citizens, that our presence as a believer in Mormonism, was not desired in Hancock County. The chairman of the meeting was at the time, mayor, we think, and post-master of the city; but was succeeded by Mr. A. W. Burt, whose name will appear in a petition which we append; the secretary was at the time a warm personal friend to us, as an individual, and a fair, candid man; who has since been chosen judge of the county court, and

as such has served the county well; his name is John B. Risse. We likewise received minutes of meetings held at Carthage, Basco, Montebello, and Pontoosuc, all in the county, containing similar resolutions, in one of which is expressed the determination of a part of the citizens of the county to the effect that "no Mormon should be permitted to preach or pray in the county." . . .

On the 18th of December, 1877, we received by express, a petition of which the following is a copy, addressed to the Church of Jesus Christ of Latter Day Saints:

"We, the undersigned citizens of Nauvoo, and surrounding country, most cordially invite the head or leaders of the Reorganized Church of Jesus Christ of Latter Day Saints, to establish the headquarters of their church in said city of Nauvoo.

"We believe that the odium rightfully attached to the Brighamite Mormons in the infamous practice of polygamy is detached from the Reorganized Church of Latter Day Saints; we believe you will receive a cordial welcome and reception from all philanthropic people of our county, and we further believe by establishing the headquarters of your church in the aforesaid city of Nauvoo, with our united efforts we can build, or make it one of the most populous cities in the military district." (Signed.)

This petition is followed by a list of signers three and a half yards long, some portion of its length signed in double columns, comprising the names of nearly all the leading business, professional, and laboring men of the city and its immediate vicinity. We are pleased to note the names of many citizens whom we knew while residing at Nauvoo, whom we respected, and with whom we labored for the good and quiet of the town. They were not compromised by the spirit of intolerance that presumed to say that we should not "preach nor pray" as a Latter Day Saint in the county; but stood faithfully by the liberty of speech and conscience. Many of them are of those who were called "new citizens" when the Saints left the city; and many are of those who have moved into the city long since then; but are now numbered among the foremost men of the place.—*The Saints' Herald*, vol. 25, p. 8.

Nauvoo.

The *Herald* for January 15 contained an account of President Smith's visit to Nauvoo, which contains items of importance in connection with the citizens' invitation for the church to return to Nauvoo:

On the last day of our stay in St. Louis, we spoke in the Saints' hall again, to full house. . . .

We left Monday, the last day of the year, and reached Nauvoo on the first day of the new year, and spent the day with "Sister Emma," our most excellent mother. She has been quite ill, but is improving slowly.

While at Nauvoo, in a stay of two days, we heard much about the return of the Saints to Nauvoo, and everybody seemed to be of the

opinion that there could be but one voice and that was to "Come." On the evening of the 2d the citizens came together in the city hall, and we addressed them on the subject of the return, and recounted some of the things necessary to put the old town into the line of progression, that would make it attractive to those abroad. The meeting was a large one, and much enthusiasm upon the subject of the return of the Saints and the building up of the town was displayed.

Some of the citizens present had never heard that there was a meeting held in 1860, over which the mayor presided, in which meeting resolutions were adopted suggesting that we go elsewhere to propagate the peculiar tenets of Mormonism, as they were of the opinion that the possible return of the Mormons would be a bad thing for the advancement of the place. These, who had never heard of this action, were quite shocked and indignant, at what they could now see may have had its influence in keeping a part of the people away. And time having helped the vision of many that remain, they can now see that a class of people who have won every foot of moral vantage-ground that they now occupy, by sturdy blows for the right against wrong and oppression, would have been and would even now be a strong auxiliary in rebuilding the fast fading enterprise of the old town.

Of late there have been some fair improvements in the business center of the place; but there is much room for more; and the leading men would be much pleased at a change for the better. We certainly sympathize with them in the dull outlook and surrounding of our "beautiful resting place."

We felt sad that we were so frequently and so eagerly asked, "Well, Mr. Smith, what are the prospects of your coming back?" We felt sad that there seemed to be so much apparent necessity that something out of the ordinary line must happen, or the same listless, dull, monotonous existence remained for the "City of the Saints."

But while I was sad I was also very glad, inexpressibly glad that so fair a vindication of the people with whom we try to serve the God of our fathers, had at last come; and while the citizens, our old neighbors and the newer ones, were crowded around us, all evidently anxious that we should favorably present the claims of Nauvoo to the brethren with whom lies the deciding of the question of removal and relocation of the business center, we were almost for the moment proud that our coworkers were so well entitled to the good name warranting so general an invitation to settle in the midst of the dwellers in the once famed city.

Nor was our joy made less upon seeing in the *Carthage Gazette*, a paper published at the county-seat of Hancock County, by Mr. Thomas C. Sharp, whom all Saints have reason to remember, the following editorial:

"The *Nauvoo Independent* says that a petition, signed by some four hundred persons, has been forwarded to Joseph Smith, Jr., requesting him to make Nauvoo the headquarters of his reformed Church of Latter Day Saints. Some of our old anti-Mormon citizens are a little nervous

over this matter—we are not. Young Jo is a different man from old Jo, and don't seek to gather all the faithful together, that he may use them politically and financially as the Brighamites do. There is nothing objectionable in young Joe's church, that we have heard of, except his creed, and as to creeds we have nothing to say."—*Carthage Gazette*, December 26, 1877.

The foregoing, while decrying the character of our father, as we fully believe unjustly, does ample justice to the policy of the Reorganization, and is as fair a commendation as we could expect from one so long, so avowedly, and so strong an enemy to the "Mormons." . . .

We promised the people to lay the matter before the Saints; and have done so. About four hundred names are appended to the invitation, comprising the mayor, John U. Bechtold; the post-master, A. W. Burt; the richest business man of the place, George Ritter; and a host of our old neighbors, L. C. Bidamon, A. Wetzell, S. M. Walthers, A. Fischer, C. Walter and many more; may their kindness never be less, but their prosperity much more.

Discussion.

On January 27 and 28 Elder J. C. Clapp met a Brighamite elder in discussion at San Bernardino, California. The *Times* of that city had the following to say of the debate:

The discussion between Elders Crosby and Clapp came off at the Mormon church last evening, as per announcement. Crosby stated the belief of the Utah Mormons in regard to polygamy and other peculiar ideas of that people, and Elder Clapp proved from various quotations from the Bible and elsewhere that things there were all as they hadn't ought to be. As a discussion it was entirely a one-sided affair, and Clapp gained an easy victory. The discussion will be continued at the same place this evening.

The following items are from the *Herald* for February 1, 1878:

News items.

Mr. E. N. Beach, of Saguache, Colorado, whose visit to the ancient ruins of Southern Colorado we have before mentioned, has kindly sent us some specimens of pottery, and some petrifactions. He mentions the extensive ruins and the large buildings that once were, some of whose lower or basement rooms he entered, the upper portions being fallen in and the dirt accumulations of ages having filled up as high as the first story. He thinks that that region must once have been bountifully productive. Reservoirs and ravines show that they understood irrigation well. Rivers now flow through and cut in two the ruins of what were once vast buildings, some of which he judges contained as many as a thousand rooms each, and walls yet standing show that they were at least three stories high and how much more can not be told, only there are vast quantities of debris all along the base of these

walls. The soil of the table-lands is light and loose, and will not pack or become hard, thus making it a desirable soil if rain or irrigation give it moisture. Mr. Beach proposes to locate in that region and would like to see some Saints for neighbors.

Bro. R. M. Elvin, of Nebraska City, writes of the marked and blessed presence of the Holy Spirit at their late conference, both during the business sessions and those devoted to preaching. They are able to discuss questions "without becoming alienated from each other or from the u ty of the faith."

Uncle William B. Smith preached a very acceptable sermon in the Saints' chapel at Plano, on Sunday evening, January 13, 1878, on the second coming of Christ.

Bro. Albert Haws, of California, writes of visiting Nortonville with Bro. J. M. Parks, and of holding fourteen meetings there and at Clayton, near there, baptizing two and otherwise officiating in the gospel ordinances, in all of which they were blessed with God's Spirit.

Bro. D. C. White, of Newton, Iowa, mentions the presence of Bro. J. H. Lake with them and his preaching. The Adventist inquirer, spoken of by Bro. White in *Herald* of December 1, has been baptized, also two others recently.

Bro. C. A. West, of Streator, Illinois, says that another has just been baptized there, and the branch enjoys the favor of God.

Bro. J. R. Cook writes that he has given a course of lectures in Bangor, Butte County, California. He baptized one and five more gave their names for baptism.

Bro. J. R. Badham wrote from Shenandoah, Iowa, January 14, that Bro. Forscutt was delivering a course of lectures there on the Book of Mormon, and bringing forth to the world's people strong proof of its divinity.

Bro. Roderick May writes from London, Ontario, that the branch is in good condition and they are enjoying the Spirit of God and the spiritual gifts. The meetings are well attended by the people of the world and several have been baptized lately.

Bro. Charles Derry at last writing was at Logan, Iowa, "defending the truth against the attacks of W. A. Denton, Disciple."

Bro. William Robuck, of Cheesland, Texas, was gladdened by a visit from the long prayed for visitor, an elder of the church, Bro. J. W. Bryan, who baptized six there, and two more are ready since he left.

Sheldon's attack.

About this time Elder William Sheldon, of the Christian Adventists, made another attack on the church through the *World's Crisis*. He was again met and refuted by his former opponent, Elder W. W. Blair, through the *Saints' Herald* of February 15, 1878.

The following notice was published March 1, 1878:

Fast-day. The Saints are requested to observe Sunday, March 31, as a day of fasting and prayer, for the general success of the work; for divine care and direction during the session of General Conference, in April; for the better understanding among the elders upon duty, doctrine, church government, and discipline, and for the redemption and delivery from mental distress and spiritual bondage those of the Saints thus afflicted.

JOSEPH SMITH,
W. W. BLAIR, } Of Presidency.

PLANO, Illinois, February 25, 1878.

—*The Saints' Herald*, vol. 25, p. 72.

The following items were published in the *Saints' Herald* for March 1, 1878:

Items. Bro. J. A. Robinson, of Peoria, Illinois, says that they are steadily gaining in numbers, and that the work in the Kewanee District was never in a better condition. They have been greatly cheered and aided by Bro. T. W. Smith's labors.

Bro. C. M. Wilder, of Dowville, Iowa, reports that the Saints in that region are hopeful, and among those without, prejudice is giving way more and more. The Saints have built a house for Bro. J. R. Lambert's family and have it nearly paid for, which is good. . . .

Bro. William Franklin, of Flintville, Wisconsin, writes of the death of Bro. William Savage, of that region, on February 9, after months of suffering. He expressed his love for and devotion to the cause to the last. . . .

Bro. Thomas A. John, of the Hyde Park Branch, Pennsylvania, writes that the cause is moving slowly there, for the enemy works, but they have good meetings and one was baptized recently.

Bro. J. Goodale preaches at Pittsfield, Illinois. One was baptized there February 4.

Bro. William Aird, of Heber City, Utah, says that he is striving to impart light to all who have a desire to receive it, but finds few who desire light. . . .

Bro. J. J. Cornish reports occasional baptisms at London, Ontario, and fair progress.

Redfield's death. On March 5, Elder William Redfield, counselor to president of High Priests' Quorum, and a veteran of forty-four years experience in the church, died suddenly at the residence of his nephew whom he was visiting near Beatrice, Nebraska. His home was at Shenandoah, Iowa.

Annual conference. The fortieth annual conference convened at Plano, Illinois, April 6, 1878. Presidents Joseph Smith and W. W. Blair presided, and Elders H. A. Stebbins and John Scott were secretaries.

Reports from the ministry were encouraging. The Recorder reported a net annual increase of seven hundred seventy-five.

On the 6th, the Bishop reported that he had procured an abstract of title to the Kirtland Temple property. The abstract was referred to a committee consisting of E. L. Kelley, Elijah Banta, and J. W. Chatburn, with instruction to report at this session. This committee subsequently reported that there was a cloud upon the title and recommended that the Bishop be authorized and instructed to take proper steps to remove the cloud. The recommendation was adopted.

On the 8th, the committee on removal made the following report, which was received and committee continued:

The committee known as the board of removal, beg leave and report: In accordance with the intention of the board as reported to the fall session of conference, a tract of near two hundred acres of land was purchased by the committee at a cost of three thousand dollars, lying in the east side of Fayette Township in Decatur County, Iowa, adjoining the tract of land deeded to the church by Bro. M. A. Meder, of which the Bishop will report. This land was paid for by moneys provided to the committee by various persons. The sum of four thousand nine hundred seventy-eight dollars twenty cents has been paid to the committee; two thousand three hundred four dollars seventy cents of which has been donated, the remainder has been loaned; some for a longer and some for a shorter period of time. Some three hundred dollars have already been repaid, and some six or seven hundred are to be repaid soon. A portion sufficiently large is left in the hands of the committee to make some needed improvement on the tract bought, which improvements have been ordered.

The committee further report that there is a near prospect of two railways being built through Decatur County, near to the land purchased, a tax has been voted in the township to one of these roads, and a strong probability exists for the early completion of said road; which will afford an opportunity and make a removal and reëstablishment of the business center feasible.

The church will see by this report under what pecuniary difficulties the further prosecution of the work expected of the board must needs be conducted; and though more rapid progress may be desirable, we feel that but little more could have been done than has been done under the circumstances.

Awaiting further developments, and anxious for the best good to the church, we remain your coworkers,

JOSEPH SMITH,
On behalf Board Removal.

The committee on history reported as follows:

Your committee beg leave to report: The committee by one of its members has made a partial compilation of the necessary matter preparatory to carrying out the object of the appointment of the committee. The committee ask further time.

JOSEPH SMITH, Chairman of Committee.

More time was granted.

The committee on music reported, and the following resolution was adopted in reference thereto:

Resolved, That the report be received and the committee discharged, with instructions that all matter in their hands belongir g to the church be turned over to the Bishop.

President Joseph Smith presented the name of his uncle, William B. Smith, to be received into fellowship on his original baptism. The question of receiving was referred to a committee which reported on the 9th as follows:

We, your committee appointed to consider the propriety of receiving William B. Smith into the church on his original baptism, respectfully report and recommend that said Wm. B. Smith be so received as a member, and upon the rule long since obtained and acted upon by the Reorganization, namely, that "it is a matter of conscience" upon the part of the individual as to his being rebaptized when once it is shown that he has received a legal baptism, of which we have satisfactory evidence, namely, that said William B. Smith was baptized by Oliver Cowdery, in the early days of the church.

E. BANTA.
WILLIAM H. KELLEY.
G. A. BLAKESLEE.

This was adopted.

On the 10th the following resolution was adopted regarding Elder Smith's official standing:

Resolved, That we recognize Wm. B. Smith, received into fellowship yesterday, as an high priest, and request that his name be enrolled among the Quorum of High Priests.

This request was subsequently complied with by the High Priests' Quorum.

On the 8th, a series of whereases and resolutions were adopted strongly condemning Elders George Cleveland and John Shippy, and also the action of a conference at Blenheim, Canada; the conference for expressing an opinion contrary to the action of General Conference, Elder Cleveland, president of Elgin District, for inviting Elder Shippy to

labor in said district after he had been silenced by General Conference, and Elder Shippy for accepting the invitation. The silence of Elder Shippy was reaffirmed, and a further investigation ordered in the cases of Elder Cleveland and the conference.

The Bishop's report showed a balance on hand of $1,461.94, exclusive of $67.15 in the Utah chapel fund.

Briggs case.

The case of Elder Jason W. Briggs was called up, and the record shows the following action, as found in *Herald*, volume 25, pages 137, 138:

The committee on the case of Jason W. Briggs reported:

"We, your committee, to whom was referred the resolutions adopted by the fall conference for not sustaining Bro. J. W. Briggs, with the view of presenting to him, called on Bro. Briggs on the third day of January, 1878, and were received with kindness and treated with courtesy. We presented to him the resolution adopted by conference, and he, after due consideration, gave us a paper under his own hand as his reply, which is hereunto attached and made a part of this report and marked (A). We, desiring that your body may have a full understanding, also attach the report adopted by conference and make it a part of this report marked (B). After conferring with Bro. Briggs, we find that he stands by what he has written, and for his views refer you on the first reason to *Messenger*, number 2, volume 2, and his correspondence with Bro. Z. H. Gurley, as contained in the *Herald*, number 10, volume 24.

"For his views on second reason refer you to *The Messenger*, number 12, volume 2, as well as his reasons hereby attached.

"In regard to the third reason, refer you to his articles in *Herald*, numbers 19, 22, volume 21; numbers 2, 6, 13, 23, volume 22; number 3, volume 23.

"In regard to his views as to the fourth reason, we refer you to *The Messenger*, number 11, volume 2, together with those hereby attached.

"For his views in regard to the fifth reason, we refer you to his articles in *The Messenger* on inspiration.

"As Bro. Briggs stands by what he has written, and that the conference may know what those views are, we are desirous that all the articles on these various subjects may be read before conference, so that they may act with a full understanding. We have our own views in regard to the case, but do not care to express them, or to sit in judgment on any one, hoping that this may convey to the Saints the whole of the subjects in controversy, all of which is respectfully submitted.

"Committee, { PHINEAS CADWELL
J. M. HARVEY,
J. W. CHATBURN.

" 'Exhibit (A).—In response to the request of the committee to whom reasons adopted by conference for not sustaining me, etc., was referred,

to explain myself in reference to said reasons, I respectfully submit the following:

" 'In reference to reason first I have questioned, and do now disbelieve in the preëxistence of man as defined in *Messenger*, volume 1, number 12, but have not denied that of Christ, and I refer you to the answer to Bro. Z. H. Gurley's letter, published in the *Herald* on that point, as my views.

" 'Reason second is groundless in its statement that I have denied the Spirit's utterance, etc., but in respect to the prophecy against Tyre (Ezekiel 26), it is an open question among historians and theologians whether it was fulfilled; according to the record of the prophecy it is a fit subject for examination. The design, however, of alluding to it, in connection with the alleged prophecy of Mother Shipton, which has received so exact a fulfillment, was to show the wide channel of inspiration.

" 'Reason third is erroneous throughout, and misrepresents me altogether.

" 'Reason fourth, on the gathering, my views are expressed in the several articles on that subject in *The Messenger*, which is, in short, that the only place of gathering pointed out for a local Zion, is not now a place of gathering, the church being exonerated from that work. "It behooveth me to require that work *no* more at the hands of the sons of men"—the church. "The Zion of God on this continent" I have not denied, but hold that it is "the pure in heart," or the church, as understood in the first years of the work.

" 'Reason fifth. This misrepresents me throughout. The expressed design of the articles on inspiration referred to was to discriminate between the *Spirit's* utterances, God's Spirit, and the utterances of persons or other spirits—to prove all things and to hold fast that which (proves to be) good. J. W. Briggs.' "

Here follows Exhibit (B). See page 196.

The following was moved:

Resolved, That the report of the committee, with the papers connected therewith, be referred to the members of the Quorum of the Twelve who are now present, as a committee, and that they report to the semiannual conference their findings thereon.

Those present of the quorum were as follows: A. H. Smith, Z. H. Gurley, W. H. Kelley, J. H. Lake, J. R. Lambert, T. W. Smith, and James Caffall.

Bro. J. S. Patterson asked the chair if the committee was only one of inquiry, and the answer was, Yes.

Bro. W. H. Kelley said that he was not opposed to the case being referred to the Quorum of the Twelve, but he was opposed to its going there with the understanding that the quorum shall express an opinion as to what the faith of the church is on the mooted questions.

The chair stated that his understanding was that the committee are only to judge of the correctness of the conclusions of the former committee, not to sit in judgment on the person. . . .

It was moved that the original motion be amended by inserting a provision that the committee may report at this session, if practicable, which amendment was adopted and the motion as amended was adopted.

The committee on this case reported on the 12th. Their report and the action taken thereon was as follows:

We, your committee, would respectfully report, that we have carefully examined the papers relating to the case of Elder Jason W. Briggs, which include the several "reasons" offered at the semiannual conference for refusing to sustain said Jason W. Briggs, with his reply to these several "reasons," and also the report of the committee appointed to interview him in relation to said "reasons." And after due consideration of these papers, and also the several articles written by said Jason W. Briggs in *The Messenger*, and the correspondence between him and Elder Zenas H. Gurley, we have arrived at the following conclusions:

First. That reason number one is untenable, and not sufficient ground in the opinion of your committee for the action of the semiannual conference in this case, as the church has never spoken authoritatively upon that matter, and until they do so, it must remain an open question, allowing the right to affirm or deny.

Second. Concerning the second reason, in our opinion every man has a right to interpret his own language, and with reference to the prophecy of Ezekiel, Bro. Briggs emphatically denies the accusation, as follows: "Reason second is groundless in its statement that I have denied the 'Spirit's utterances,' etc., but in respect to the prophecy against Tyre (Ezekiel 26th chapter), it is an open question among historians and theologians whether it was fulfilled according to the record of the prophecy; it is a fit subject for examination. The design, however, of alluding to it in connection with the alleged prophecy of Mother Shipton, which has received so exact a fulfillment, was to show the wide channel of inspiration." And while we, your committee, do not approve of the manner in which Bro. Briggs associated that prophecy with that of Mother Shipton, yet we do not consider the ground for reason number two well taken.

Third. On reason third it was concluded that reason number three is sufficient to justify a demand for a complete and decided explanation from Bro. J. W. Briggs to the the church, but not sufficient to justify a public accusation, as made in the action of the semiannual conference.

Fourth. In reference to reason number four, the following preambles and resolution were passed:

Whereas, The church in 1852 decided that there is "no stake to which the Saints on this continent are commanded to gather at the present time," and

Whereas, The same has been reaffirmed by the church since; and it particularly declared in 1876 at the annual conference, that there is "now no place" to which we are commanded to gather, and

Whereas, It has been so taught through the *Herald*, (see issue for September 1, 1876, article by W. W. B.,) and

Whereas, We consider the position of Bro. Briggs in apparent harmony with these positions, therefore, be it

Resolved, That we consider reason number four not well taken.

Fifth. On reason number five, it was

Resolved, That while J. W. Briggs declares emphatically that reason number five misrepresents him throughout, and while we are willing to accord to him the benefit of this declaration, we are of the opinion that there is ground for reason five, arising either from the ambiguity in which the writer has expressed himself, or of design in such expressions.

We respectfully recommend to your honorable body that the brother be relieved from the odium attached to his name as an officer of the church, that he may labor in his exalted calling; or, if still deemed guilty by the body, of the accusations made by the committee at the semiannual conference of 1877, that he be brought to trial, and the right of defense granted him as made and provided for in the law of the church.

Submitted with respect, by order of committee.

ALEX. H. SMITH, Chairman of Committee.

It was moved that the report be adopted, and that it be taken up and acted upon by sections.

Number one of the report was read, also number one of the reasons given by the committee last fall for not sustaining Bro. Briggs, with his reply thereto, also his letter to Bro. Gurley in *Herald* of May 15, 1877, and the vote was taken on the first clause, and it was declared as affirmed. Division being called for, the rising vote showed eight for and six against the adoption of the first clause of the present report. . . .

Number two of the report was read, and also that of the former committee, with Bro. Briggs' reply to it, and a portion of an article in *The Messenger*, for October, 1876, concerning Tyre, and also the fifteenth to twenty-first verses of Ezekiel, twenty-sixth chapter, with 1 Corinthians 14: 29, as called for successively, . . . and a vote being taken, the second clause was negatived, with only one affirmative vote. . . .

Clause three was read, and also that of the former committee, and Bro. Briggs' reply to it, and a vote being taken, . . . the vote stood six for and seven against adoption. . . .

Clause four was read, and that of the former committee, with reply of Bro. Briggs. The question was spoken to by Brn. Banta, Short, Blair, Chatburn, and the resolution of 1876, on the gathering, was read, also portions of an article by W. W. B. in *Herald* for September 1, 1876, on that subject. . . . The clause was voted on and adopted. . . .

Clause five with reasons of former committee and Bro. Briggs' answer, were read and adopted without discussion. . . .

A request from the Quorum of the Twelve that the minutes should show that they have taken no part in voting on the case of Bro. J. W.

Briggs was granted, and the question pending at the adjournment yesterday, was taken up. . . .

It was moved to amend the first recommendation by striking out and inserting to read as follows:

Resolved, That, while this conference does not indorse the views and articles of J. W. Briggs in regard to the matters called in question, under the circumstances under which these questions arose and the undefined position of the church in regard to the matters charged, and the absence of anything showing any intent to disregard the authorized views of the church, it is the sense of this conference that he be relieved from the odium attached to his name as an officer of the church, that he may labor in his exalted calling. . . .

The members of the Quorum of Twelve expressed a wish to vote, and the amendment being put to vote it was declared adopted, and the recommendation as amended was presented, and the chair declared that he was in doubt as to the result. Division being called, the vote stood fifteen to fifteen, and President Smith gave the decisive vote in the affirmative, by which the resolution was adopted.—*The Saints' Herald*, vol. 25, p. 140.

On the 9th the Quorum of Seventy reported through their president, and asked for the ordination of Elders Charles N. Brown and Morris T. Short. This request was subsequently granted. The ordination of Elder Short was provided for during the conference. Elder Brown was not present.

On the 13th the following missions were presented to the conference and received indorsement:

J. R. Lambert, Northern Iowa and Minnesota. James Caffall, Western Iowa, Nebraska, Missouri, and Kansas. Z. H. Gurley, Utah Mission. W. H. Kelley, Ohio, Indiana, and Michigan. E. C. Briggs, Western States. Josiah Ells, Eastern Ohio, Pennsylvania, and Virginia. A. H. Smith, Northern Missouri and Southern Iowa. J. H. Lake, Northern Missouri, Southern Iowa, and Central Illinois. T. W. Smith, Illinois. Glaud Rodger released from Australian Mission and William Nelson to proceed to that field at once. John T. Davies, Southwestern Missouri, Southeastern Kansas, and Indian Territory. James McKiernan, as circumstances permit. John H. Hansen, Southeastern Mission. R. J. Anthony, Iowa, Nebraska, and Kansas. F. C. Warnky, released at his request from Colorado and to labor as circumstances permit. John T. Phillips, North Missouri. Curtis F. Stiles, with James Caffall. Duncan Campbell, with

A. H. Smith. J. F. McDowell, Northern Illinois and Iowa. Charles Derry, Northern Iowa, Minnesota, and Nebraska. C. N. Brown, New England Mission and Ohio. Peter N. Brix, Danish Mission. Resolved, That the First Presidency and Quorum of the Twelve take such steps to secure at an early time other efficient ministers for the Scandinavian Mission. Joseph C. Clapp, California. D. S. Mills, president of Pacific Slope Mission. John S. Patterson, Southwestern Wisconsin, Northeastern Iowa, and Northwestern Illinois. A. J. Cato, Texas, Indian Territory, and Missouri. Heman C. Smith, Southeastern Mission. C. G. Lanphear, as circumstances permit. John C. Foss, Maine. M. T. Short, Iowa and Illinois, with permission to go to Missouri and Kansas. Columbus Scott, Michigan, Indiana, and Ohio. J. M. Wait, Wisconsin. Joseph Lakeman, Maine and New Brunswick. Francis Earl, Michigan and Indiana. G. S. Yerrington, Eastern Mission. J. W. Mather, released from present field. Robert Davis, Michigan and Canada. Joseph Luff, Canada. J. J. Cornish, Canada and Michigan. Thomas Taylor, president of the English Mission. J. W. Gillen, as circumstances permit. Arthur Leverton, Canada. Robert Evans, in charge of Welsh Mission. D. H. Bays and Ralph Jenkins, Texas and Indian Territory. John Landers as the Spirit directs. Z. S. Martin, Nebraska. James Brown, Ohio, Pennsylvania, and Virginia. J. A. Crawford, associated with J. H. Lake. J. W. Bryan, Texas. Magnus Fyrando, Utah Mission. David Chambers, Utah Mission. The Presidency and the Twelve were authorized to make provision for a mission to Germany, if practicable. Thomas Dobson, Utah.

The request of the Independence, Missouri, District, to be officially recognized, was granted.

W. B. Smith was requested to labor in Northeastern Iowa. Henry Marriott, of West Jordan, Utah, asked permission to labor in England while he remains there. His request was granted.

Conference adjourned on the 14th. The *Herald* editor made the following comment on the conference:

The April conference for 1878 is past. The elders have come and are gone. The Saints who visited us, and those who sojourn have been per-

mitted to enjoy a season of extraordinary good feeling and gospel liberty. The business sessions, with one exception, were marked with excellent courtesy, and a kindness of deportment seldom seen in a deliberative assembly before which questions of so vexatious a nature were brought. The one exception referred to, lasted but for a time, and was more the result of anxious care for the good of all, and the maintenance of right as seen from the individual point of observation, and was temporary.

A better understanding between the eldership in much that appertains to usefulness in the field and the council, seems to have been reached; and a better comprehension of the mission and scope of the work was undoubtedly had.

On Sunday, the last day of the session, there was present from first to last an intense feeling of interest, and such a flow of the Spirit, that elders and members, old and young, were filled, and such rejoicing is seldom known.

The sermons preached during the session were the finest efforts ever made at a conference; the elders received the aid of the Spirit in large measure, and left an impression not soon to be effaced. Seven were baptized, and the names of three others were given in at the close; five of those baptized were residents of Plano, one of Sandwich, and one an excellent young man from Michigan. The three who will go forward are of Plano, also.

Uncle William Smith, only surviving brother to Joseph and Hyrum, was present and united with the church. His venerable locks and sonorous voice, as he addressed the Saints on Friday evening on the fulfillment of one of Ezekiel's prophecies respecting the Christ, gave one of the connecting links between the church under the presidency of the Martyr and the Reorganization. Together with this the administration of the children of many of the earlier elders of the church, such as Brn. Lambert, Kelley, Gurley, and Smith, and the presence of some of the grandsons of some of those early laborers, gave force and vitality to the propriety of the Reorganization.

One most gratifying feature of the meeting was the presence of a large number of young elders, who have been and are wonderfully blessed in their ministrations. God has begun to fulfill his word, "I will raise up laborers in mine own time to carry on my work; be ye faithful."

Conference for the Pacific Slope convened at West Oakland, California, April 6, 1878, and adjourned on the 8th; Elder D. S. Mills, presiding; Elders Peter Canavan and John R. Cook secretaries. Pacific Slope conference.

April 7, Elder Marcus Shaw, of Detroit, Minnesota, wrote in behalf of Mrs. Lois Cutler, wife of Alpheus Cutler, as follows:

Lois Cutler's statement.

In order to perform a duty that our late Sr. Lois Cutler had in her mind to attend to before she died, but failed to do it, I write. After she had united with the Reorganized Church, she asked for additional testimony; and she promised in her prayer that she would make it known unto the world. Her prayer was about as follows:

"Lord, if the present Joseph, the son of the martyred prophet, is truly his father's successor by right, and has been called by thine own power to the presidency of the church, and is accepted of thee as a prophet, wilt thou witness unto me in this manner, by taking this lump off from my finger that has been here for a long time. If this be done, I shall then know that the Reorganized Church is the church, and that Joseph is thy prophet, and I covenant to tell the same to the world."

The facts are as follows: She had a lump on one of her fingers about the size of a large hazlenut, of a bony substance, which had been there some fourteen years, and truly she could ascribe it to some unseen power if it was removed. The good Lord answered her prayer, for it remained only a few days afterward. She had thought for a long time that she would write to the *Herald* of this miracle, but neglected to do so. And now, to be obedient unto the Spirit, I write for her, and add my testimony, as I was knowing to the fact that the lump was on her finger for several years and that it went away, and I believe that it was in answer to her prayer. Near three years ago she was miraculously healed by the laying on of hands; and also by the laying on of hands and prayer her eyesight was restored.—*The Saints' Herald*, vol. 25, p. 172.

Discussion.

On April 12, Elder John H. Hansen wrote from Farmington, Kentucky, reporting a discussion which he had recently held at Cave Spring, Georgia, with Elder David Williams, of the Utah church. There was a remarkable incident occurred during this debate which we give in the language of Elder Hansen:

On Sunday we debated "polygamy," before a large congregation. They pursued the usual course, that is, appealing to the law of Moses. When I showed them that the law was done away they changed their tactics, and began to introduce the so-called polygamic revelation, when it pleased God to come to the rescue of the truth in a truly marvelous manner. Williams was beginning to tell the congregation that Joseph had received a revelation on polygamy; and as he did so, and while he picked up the book with the intention of quoting from it, the Lord smote him with his power, so that he could not proceed; he turned suddenly pale, became agitated, his face manifesting distress, and, trembling he dropped into his seat six minutes before his time was out. In his next speech, which was his last, he was confused throughout, and talked without sense or system. His breakdown had a remarkable effect on the congregation; which was much increased by the fact that in opening the debate by prayer in the afternoon, I had called upon the Lord to manifest

by his power which was right, so that all could see it. And thanks be to God, he did so; so that the people can not say that man's ability or learning gained the victory; but the Lord rebuked the man when he attempted to accuse the martyr of introducing the filthy doctrine. I have not written this to make a show; but have written it at the request of several persons, who were much affected by the circumstance, and who thought that it ought to be made public. To further establish the statement, two certificates were prepared, one of them after I left, and signed by various citizens of the neighborhood of the place of debate, which I will append to this letter.[1] Many more names might have been added to the first one. Two of his own members told me that they heard him make the statement contained in the second certificate.

The circumstance had a great effect on the congregation. One man, the Campbellite preacher, Mr. Pettyjohn, had been undecided until this time; but when it happened it convinced him that the power of God was with this church, and he was accordingly baptized three days later, and his wife also.

The debate on "polygamy" was not voted upon, as there was but one opinion as to the result. Their strongest members admitted that it was a failure, and that if they could not do better, they must give it up. . . .

Welsh conference.

The general conference for the Welsh Mission was held at Llanelly, Wales, April 28, 1878, Robert Evans presiding, J. R. Gibbs clerk.

Discussion.

Advices from California, April 20, stated that Elder J. C. Clapp had just closed a four-night debate with a spiritualist by the name of Mr. Lohmueller on the question, "Resolved, That spiritualism sustains a higher civilization than the doctrines taught by the Latter Day Saints." The question was discussed in this form two nights and then

1 CEDAR GROVE, Walker County, Georgia, March 28, 1878.

We, the undersigned, hereby certify that we attended a debate between Elders David Williams, of the Brighamite church, and John H. Hansen, of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Cave Spring, this county, on Saturday and Sunday, March 23 and 24, and that on the second day of the debate (polygamy being the subject that day), we heard Elder Hansen, in opening the debate in the afternoon, pray that the Lord would manifest by his power which was right, so that the congregation could see it. We further certify, that in Elder Williams' second last speech, when he began to accuse Joseph Smith of introducing polygamy, some unseen power seized him, he turned pale and agitated, trembled and dropped into his seat, six minutes before his time was out. This action had a remarkable impression on the congregation.

JAMES HIXON. EMANUEL GERBER.
A. J. HOLLAND. W. C. WHITE.
W. J. PETTYJOHN. SARAH ANN PETTYJOHN.

I, the undersigned, heard Elder Williams say that he was overpowered by some spirit or influence that he did not understand; he said it never was so with him before.

A. J. HOLLAND.

—The Saints' Herald, vol. 25, p. 155.

reversed to read: "Resolved, That the doctrines taught by the Latter Day Saints sustain a higher civilization than those taught by spiritualism." This was an important discussion on account of spiritualism having obtained a stronghold in Southern California, and some who had been Latter Day Saints, after having become dissatisfied with Utah policies, had emigrated to California and adopted the philosophy of spiritism. While perhaps but few were reclaimed, it was thought by those familiar with the conditions that the discussion was timely and prevented some from drifting into spiritism who might otherwise have done so.

Soon after the close of this discussion Elder Clapp engaged in debate with an elder of the Advent Church, by the name of Russell, at Santa Ana, California. Some years later the writer (H. C. S.) met this Elder Russell in Atascosa County, Texas. He boasted very loudly of victory over Elder Clapp, and was still anxious for debate on his individual responsibility, but declined to furnish recommendations from any organization as a representative, declaring that he represented only himself.

Jewish Monitor.

Sometime in 1877 or 1878, Elder Frank Reynolds, secretary of the Seventy, published a compilation of Scriptural texts relating to the gathering of Israel, under the title of "The Jewish Monitor and Guide to the Holy Land." A copy of this book he sent to the Queen of England and received the following acknowledgement:

General T. M. Biddulph has received the Queen's commands to thank Mr. Reynolds for sending his pamphlet, "The Jewish Monitor," which Her Majesty has been graciously pleased to accept.

BUCKINGHAM PALACE, February 14, 1878.

Joint epistle.

The friction mentioned before between the Quorum of the Twelve and Bishopric was finally adjusted and the following joint epistle was issued and published in the *Herald* of May 1, 1878, together with an "Acknowledgement by the Bishopric." They were as follows:

In regard to the "Views of the Bishopric" published by us in the *Herald* of October 1, 1876, we wish to state that we find that we misapprehended the intention of the Quorum of Twelve, and that they only proposed an understanding between the two quorums relative to a course of action concerning the financial affairs of the church; and we also learn

that it was understood by them that the Bishopric would reply directly to them, which we now see that we should have done, instead of putting in print our views *as* a reply to that quorum; and, with this understanding now had, we are sorry that we unwittingly misrepresented their intentions. And wherein they have felt aggrieved, or have been injured in any wise by our so doing, we ask their forgiveness and acknowledge that so publishing was wrong.

ISRAEL L. ROGERS,
HENRY A. STEBBINS,
DAVID DANCER,
Bishopric of the Church.

—*The Saints' Herald*, vol. 25, p. 142.

EPISTLE OF THE TWELVE AND THE BISHOPRIC.

To the Church of Christ, Called to be Saints, in all the World; Greeting:
It has been apparent to the Saints, everywhere, that there has been a misunderstanding for some time between the Bishopric and the Twelve on financial matters, and that considerable injury to the cause has arisen thereby. Therefore, it was deemed wise and expedient that these two quorums should meet and confer together, and, if possible, agree upon the proper construction to be put upon the commandment of the Lord, given in 1861, whereby it appears that they should unitedly "take measures" to execute the "law of tithing;" and to adopt such rules as would place the financial affairs of the church on clearer and more effectual bases than have hitherto obtained. The commandment is as follows:

"In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others; or for the purposes of self-aggrandizement by any one, *be he whomsoever he may be.*

"As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment.

"JOSEPH SMITH, President of the Church.

"SANDWICH, Illinois, October 7, 1861."

To this end, on Wednesday, April 17, 1878, these two bodies met in Plano, Kendall County, Illinois, at the house of Bro. Joseph Smith; the First Presidency being present by invitation.

The following paper, designed mainly as an explanation of the scope and meaning of the commandment referred to, was submitted by the First Presidency to the council:

"BASIS OF ADJUSTMENT.

"1. The word 'execute,' as used in the revelation of 1861, is, in our view, to be construed to mean to 'carry into effect,' to set in motion legitimate forces, to put existing laws into active operation. To 'execute' any

given law may, and in this instance does, involve different offices, or the administration of different officers.

"2. The charge of the Twelve is intended to define their duty as an advisory and judicial body, with whom lies the 'regulating' of 'the affairs of the church,' according to law.

"3. The part to be performed by the Twelve in carrying into effect the 'law of tithing,' is precedent and subsequent, and involves both teaching the law and administering it; administration and teaching to be upon principles agreed to by the Twelve and the Bishopric.

"4. The Bishopric are the legal custodians of all the temporalities of the church, upon whom devolves the duty of gathering, safely keeping, and disbursing the moneys and properties of the church, in keeping with the law, and agreeably to the rules mutually agreed to by the Twelve and the Bishopric.

"5. In the receiving and disbursing of church funds, all persons who may be intrusted therewith are in fact, or ex officio, agents for the Bishopric, and should account to the Bishopric; and in disbursing general church funds should do so by the direction of the Bishop, or in accordance with an agreement and understanding with the Bishopric previously had; specific, in regard to objects before determined upon; general, in regard to objects incidental to the prosecution of missionary labor, for which, in the nature of things, no specific directions can be given.

"6. The Bishopric being created by and responsible to the church for the proper administration of their duty, should not, in justice, be made finally responsible to the Twelve, in any other sense than all other church officers are responsible to the same quorum; that is, by proper charge and adjudication before the general church officers, or by decision of General Conference.

"7. Discretionary powers to receive and disburse church funds, and dispose of church property for the uses of the church, according to the laws of the church, and subject to inquiry by the Twelve and the church, must rest in the Bishopric only, as, by law, the Bishopric only are legal custodians of such properties; but the Twelve may and should exercise such supervisory jurisdiction, according to previous arrangement and agreement with the Bishopric, as will prevent unnecessary delay and injury to the work of the ministry, and will facilitate the proper expenditure of funds in the church treasury for the purpose of carrying on the preaching of the word, in which is included the support of the families of traveling ministers in the field; the publication and distribution of such books and tracts as may be deemed expedient, for which no other provision is made; the erection of houses of worship; purchase of lands, together with the care and uses of them in missions assigned by conferences.

"8. The Twelve being by law a traveling, spiritual, ministerial body, supposed to be in the missionary field, can not in justice be expected to act as a council exercising local and decisive direction in the disbursement of church moneys, in the sense that no expenditure could be had,

except upon their consent or order, first obtained; it is necessary that there be a full understanding between that quorum and the Bishopric, as to the scope of the law demanding their attention to the temporal affairs of the church; also as to the rules which may govern both parties; which rules once agreed upon shall obtain until modified by mutual agreement and understanding; no power being given to either party to dictate those rules."

These principles were adopted singly, and afterward as a whole, by the council of the several quorums assembled.

On the day following, the Twelve and the Bishopric, being assembled in council, adopted the following principles and rules, after each quorum had separately considered and acted upon them.

"PRINCIPLES AND RULES OF ACTION.

"1. We believe the duty of the Twelve to be to teach the law of tithing, viz.: Explaining to the church the necessity, and the mode of complying therewith, in order that the financial interests of the church shall be properly supported, and that they may receive tithing and forward the same to the Bishop, who is the acknowledged treasurer of the church, or to his appointed agents.

"2. That it is devolvent upon the Bishopric and their authorized agents (such agents to be elders), to travel among the churches from time to time, to teach the law of, and collect tithing and free-will offerings, and see that the financial interests of the church are duly cared for, and the wants of the poor duly administered to, and use their best and earnest endeavors to keep the ministry in the field, as appointed by General Conference, especially the members of the Quorum of the Twelve and of the Seventy, and to see to it that the families of such receive proper support.

"3. That officers in charge of missions appointed by General Conference, receive necessary support in the prosecution thereof, from the agents of the Bishop in said missions, and that said agents in the disbursing of moneys be not subject to the direction of district conferences, or branches (yet said conferences may advise or recommend), but should make itemized reports to said conferences, who may audit and approve the same, and said reports as certified to, be forwarded to the Bishop.

"4. And that in all missions where there is no agent to represent the Bishop, the officer in charge of said mission may receive tithing and free-will offerings, and use such sums as shall be considered necessary for said mission, keeping an account thereof, together with the names of persons from whom received, and forward a quarterly account thereof, together with whatever moneys may remain in his hands as a residue, and not needed by him, to the Bishop; and upon receipt thereof, the Bishop should enter the same upon his books, crediting and debiting the church with said amounts, received and paid out, together with the names of those from whom received and to whom paid; and that all such itemized reports be published by the Bishop from time to time with his regular reports.

"5. In all missions where the officer in charge can not consult with the agent (though one may have been appointed thereto), he may receive tithings and free-will offerings and use the same (as hereinafter provided for in Article 5, of Basis of Adjustment), or only part thereof for said mission, accounting therefor to the agent and to the Bishop in his quarterly report.

"6. We advise the utmost care and economy in the expenditure of money; that the first of all objects to be attained by the church is the promulgation of the gospel, and all other interests are but secondary compared with it, which object must ever demand our first attention; next to which is the support of the poor. And believing that moneys have been extravagantly expended in the publication of books, and unnecessarily so, we advise the utmost care in that direction, and the strictest economy. And we recommend that the Bishopric encourage so far as seems wise and is practicable, the building of church-houses, and that they take the advisory oversight thereof; and also the erection of storehouses in such localities where the interests of the church do now or may hereafter demand it; believing that through this channel the families of traveling elders would receive more ready support, and which means does not now come into the church treasury.

"7. Members should be taught the moral obligation that rests upon them, to put forth an effort to do something of some moment, during the year, either in tithings, free-will offerings, or donations, according to their financial abilities.

"8. Where branches, districts, or individuals wish labor in any special locality, the needed funds to sustain such effort should not be taken from the means designed for or belonging to the general treasury.

"9. When means are given to ministers of the church for their benefit, by persons in and out of the church, such 'means' should be reported to the Bishop, that he may be cognizant of the help that each receives, and that said report be made to the Bishop on the first of March annually."

We present the foregoing principles of action to all the Saints as being the rules and regulations adopted by us for the government of and administration in the financial affairs of the church, and we respectfully commend them to the consideration of and observance by the church in all circumstances and cases included in and covered by the above specification of principles.

WILLIAM H. KELLEY,
THOMAS W. SMITH,
JAMES CAFFALL,
JOHN H. LAKE,
ALEXANDER H. SMITH,
ZENAS H. GURLEY,
JOSEPH R. LAMBERT,
Of the Quorum of the Twelve.

ISRAEL L. ROGERS,
HENRY A. STEBBINS,
DAVID DANCER,
The Bishopric of the Church.

PLANO, Illinois, April 8, 1878.

Early in May, 1878, Elder J. R. Lambert organized a branch at Coalville, Iowa. Elder T. R. G. Williams was chosen president, and T. R. Williams secretary.

On May 13 Elder Jeremiah Jeremiah, a member of the Seventy's Quorum, and a former missionary to England and Wales, died at Canton, Illinois. He had been identified with the Reorganization since September, 1860, and served the interests of the cause faithfully. Death of Jeremiah.

The following items appeared in the *Herald* for May 15, 1878:

Brn. William Anderson, Oakland, California, and D. S. Mills, write the sad news of the death of Bro. J. M. Parks, of Santa Rosa, California, a man who was beloved as a strong supporter and defender of the gospel of Christ on the Pacific Slope. Bro. Anderson says that the calls for preaching in that land are numerous, but times are hard and work in the ministry is limited in consequence. Brn. Mills and Burton are laboring faithfully and also others of the more local ministry. . . .

Bro. Jacob S. Whitaker, president of the Wheatville Branch, Wisconsin, writes that the members there are firm in the faith, and are determined, the grace of God assisting them, to overcome, and to gain the victory and the haven of rest promised to God's people. Two somewhat remarkable cases of healing occurred there recently, one of a child sick with a fever, the other of a very old sister (aged seventy-eight) who was thrown from a wagon and much bruised, and who was speechless and helpless, but who sat up and talked and ate dinner shortly after being administered to according to God's word. . . .

Bro. R. Thrutchley, of the Salt River Branch, Macon County, Missouri, writes of the acceptable labors of Bro. G. T. Griffiths among them, and he reports that the work is onward there with prospects of still further additions to the church. He went to Knox County with Bro. Griffiths and the latter preached nine times. Prejudice was removed and the people request more preaching. . . .

Bro. G. Griffiths, of Bevier, Missouri, has baptized one at Bevier, one at Salt River, Missouri, and two at Hill's Grove, Illinois, of late.

On May 15 Elder D. H. Bays wrote from Stockdale, Texas. The following is an extract from his letter:

On my way I stopped in Montgomery County, to visit old friends whom I had not seen for thirty years. I visited the old homestead, where the happy days of my childhood were spent. But how sadly changed! The house, then new, is gone; the old cedar-tree under whose evergreen boughs I often played with brothers and sisters, and beneath whose inviting shade a loving and tender mother taught me to lisp the sacred name of Jesus, had, by ruthless hands, been torn away. Bays' letter.

That mother's voice is now hushed in death; but thank God not till her boy had received the everlasting gospel, which often would so eloquently fall from her lips. In this now desolate but once sequestered spot, is where father and mother first heard the sound of the gospel, and where my young heart was made to trust in God. But all these changes are but a sad reminder that we are all passing away; and that time with his mighty hand is making manifest his power to lead us to the grave. And were it not for the hope we have, namely, that Christ will redeem us from the power of death, through the gospel, this life would be but as a frightful dream, and the children of men would indeed be most miserable. Then let us be faithful.

But to return. Since my arrival here I have visited Gonzales County and preached twice, which aroused some inquiry. I have just concluded one of the most effective meetings here I have held in the State. A series of ten consecutive discourses, in all of which I was signally blessed, has been attended with most encouraging results. It is said the meetings were the most largely attended of any that had ever been held in the place. Five have been baptized, three other names in, and a fair prospect for as many more.

There is a large church of the Christian order at this place, and from two to four of their preachers attended the meeting. At first they concluded to let us alone for the reason, as they expressed it, that we were "tearing sectarianism all to pieces." But when they saw that the storm of God's eternal truth was sweeping their sandy foundation from under them, they began to show signs of fight, and challenged us for discussion. Of course I could not respectfully decline, and the affair is to come off on July 1, to continue about five days. We are called upon to meet their ablest man, and we delight in the task before us. Much depends upon this discussion,—if it results favorably (so say the people), there will probably be organized a good branch here. So we desire your prayers that the truth may shine forth in all of its strength, and God's name be glorified.—*The Saints' Herald*, vol. 25, pp. 189, 190.

Canada committee.

On the last of May President Joseph Smith left Plano en route for Canada, there to meet Elders W. H. Kelley and G. A. Blakeslee, and with them to perform some committee work to which they had been appointed by the late annual conference. While absent he visited Coldwater, Michigan; Clear Lake, Indiana; Saint Thomas, Corinth, London, Toronto, Bothwell, Louisville, Wellington, Chatham, and Blenheim, Canada, and Galien, Michigan, arriving home at Plano, July 1. Of this trip he reported:

We tried to preach the word and to give good counsel; and returned well pleased with our reception, as a general thing.

Sometime during the month of May a branch was organized at Piper City, Illinois, by Elder T. W. Smith, over which Silas M. Rogers was called to preside. Piper City Branch.

William Nelson, who was appointed a mission to the Society Islands, was on June 17, 1878, ordained to the office of elder at Oakland, California, by Elders H. P. Brown and William Anderson, and the same day he sailed for the Islands. He arrived at Papeete, Tahiti, on July 23, and found the native members of the church glad to welcome him. Nelson sails.

In the month of June there was a nine-session debate held near Coldwater, Michigan, between Elder Columbus Scott and an Elder Miller of the Seventh-day Advents. Of this Elder Scott wrote: "We feel thankful to our heavenly Father for the aid given, and more confirmed than ever in that we are on the right side of the questions discussed." Discussion.

The following items were published in the *Herald* for June 15:

> The Saints at Kewanee, Illinois, have succeeded in purchasing the M. E. church in that place, lately sold by that society on the occasion of their building a larger and more elegant place of worship. It was a stroke of good policy on the part of the Saints, and we hope much good will result. . . . Bro. Holt wrote on 21st of May: "We have a strong team here now, Brn. Patterson, Short, and McDowell." Items.
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> Letter from Bro. Magnus Fyrando, May 18, signifies that Bro. Chambers and himself had arrived at Ogden, Utah, and were greeted cordially with a bright prospect of doing good. They met Bro. Nelson of Bozeman, Montana, also on his way to his field. Bro. Nelson is fully awake to the South Sea Mission; has made sacrifice, and goes at his own cost to aid the work.

On June 24 the Three Rivers Branch was organized in Jackson County, Mississippi, by Elders Heman C. Smith and L. F. West. Three weeks prior to this organization the voice of the elders of the church had never been heard in this place. Mr. J. W. Grierson, who had united with the church at Keokuk, Iowa, in 1842, resided there and was the cause of the elders making the effort, though they were the first of the Reorganization that he had ever met. At the time of the organization the branch was Three Rivers Branch.

composed of nineteen members, J. W. Grierson, presiding elder; J. B. Porter, teacher; and L. H. Ikerd, clerk.

Oak Island Branch.

On June 27 the Oak Island Branch was organized in Bexar County, Texas, by Elder D. H. Bays, with A. B. Kuykendall president, and John Barber clerk. Some of the events preceding this organization are graphically described by Elder Bays in a letter written from Stockdale, Texas, June 30, 1878, as follows:

On the 21st, with Bro. Alex. Hay, I returned to Bexar County, and commenced preaching the next day. During my absence the neighborhood turned out and erected a good arbor in a grove, and there we held three services on Saturday; and on Sunday, at the close of the forenoon service, four persons offered themselves for baptism, and in the afternoon two more. A large congregation "gathered at the river" (Medina) to hear a discourse on water baptism, and to witness the baptismal ceremony. During the discourse frequent questions were propounded by two gentlemen, one a Christian and the other a Union preacher, the latter discarding all external ordinances of the church, including water baptism, but believing in and teaching the "baptism of the Holy Spirit and the right of the people of God to enjoy the 'spiritual gifts.'" I was blessed with a remarkable degree of the Spirit, and at the close three more gave their names. Old Bro. Thompson, the Union preacher, then arose and said that he had received more light on the gospel than he had ever received before, that he believed we had the truth, but thought he would wait a little while.

We then repaired to the water. A deep feeling of solemnity pervaded the assembly while nine precious souls were buried with our precious Lord in baptism. The invitation was extended to others, when Bro. Thompson stepped forward and addressed the audience in a solemn and impressive manner, saying: "The systems of men generally teach a 'form of godliness' but deny the 'power thereof,' and I have been preaching the 'power' without the 'form.' But now, thank God, we have presented to us both the form and the power; and I feel it to be my duty to walk in the light as I now behold it, and to put on the whole armor of God." Then he came forth and was baptized. Almost the entire audience, which was large, was in tears. Even people who had not obeyed the gospel message, received great confirmation, some of them testifying boldly that they saw a glorious and heavenly light at the close of the baptismal service. It was certainly a remarkable display of God's power; praise his great and holy name!

Next day, Tuesday, the 25th, we met under the arbor again at eleven o'clock in the forenoon for preaching and confirmation services, in which the Spirit was present in a remarkable degree of power, especially in the confirmation ceremonies.—*The Saints' Herald*, vol. 25, p. 221.

On this letter the *Herald* editor in the issue for August 1, commented as follows:

What a thrill of pleasure and "comfort of the Holy Ghost" accompanies the reading of Bro. D. H. Bays' letter from Texas. The scene at the water, where old Bro. Thompson testifies of the truth, is equal in its convincing force to that of Phillips' experience with the subject of Queen Candace.

About this time some of the elders of the Utah church were mobbed in the South, and the editor of the *Herald* made the following comment regarding it:

By a copy of the *Evening News*, Salt Lake City, Utah, for June 20, 1878, we learn that some of the polygamic elders preaching in Georgia, have been mobbed and driven away from their field of labor. We disapprove of intimidation and mob violence as arguments, or preventives against any system of faith, however inconsistent and absurd it may be; and though we do and probably always shall oppose the teaching of polygamy, we denounce the use of such abominable measures as those adopted by those who have thus driven the Salt Lake elders from their labor. No amount of violent opposition can prevent the march of truth; and error met by such arguments is partly sanctified in the minds of its adherents. Saints must be on their guard against encouraging mob violence of any sort; it is unbecoming the devotees of peace to countenance violence. Honorable means may be used to defeat what we have reason to believe is a gross error, but we should never consent to the use of dishonorable means to secure a temporary triumph.—*The Saints' Herald*, vol. 25, p. 217.

Utah elders mobbed.

CHAPTER 14.

1878.

THE "ADVOCATE"—NEWS FROM ENGLAND—BAYS DEBATE—DEATH OF ELDER DOBSON—COMMENTS—DEBATE—CLOSING HOUSES OF WORSHIP—DEBATE—SEMIANNUAL CONFERENCE—WHAT REORGANIZATION HAS DONE—LETTER TO PRESIDENT HAYES—MANUSCRIPT INSPIRED TRANSLATION—PROGRESS—HARTWELL'S DEATH—BOOK OF MORMON MANUSCRIPT—PROPHETIC CONFERENCE—DEATH OF HYDE.

In July appeared the first number of the *Advocate*, a paper from which we have quoted in former volumes, published in the interests of the church, and edited by Elders W. W. Blair and Z. H. Gurley. Elder Gurley, however, only retained that position for three numbers and then Elder Blair became the sole editor.

The "Advocate."

July 8, Elder Joseph Dewsnup wrote from Manchester, England, where the recent revolt from Utah rule had taken place, as follows:

I am very happy in being able to inform you of the success of the work of God in this city. We now number forty members, and good prospects for many more; there are many inquirers attending our meetings and others who desire our visits, so that with one thing and another our time is well occupied.—*The Saints' Herald*, vol. 25, p. 233.

News from England.

Under date of July 10 Elder D. H. Bays wrote an account of the debate previously arranged for, with the Christian Church at Stockdale, Texas, and also of an attack made upon him at the same place by a Mr. Washburn, of the Baptist Church. Of these he states as follows:

Bays debate.

In all my life I have never known the truth to be put to a test at once so trying and fiery as the one just referred to. But I *knew* the Lord would give us the victory, so we awaited patiently till the ordeal was past, when his mercy appeared. The discussion terminated favorably to the cause of truth.

Under a previous arrangement they were to occupy the Sunday before the debate and I the one following. But they refused to stand to this agreement, pleading a misunderstanding. We proposed to divide the time rather than the congregation; but this did not suit them, and still refusing to give us any showing. Some twenty-five men turned out on the morning of July 4, and built a good arbor under which we continued to hold meetings till Monday, July 8, the congregations being large and very attentive. Five were baptized on Monday, and several others will undoubtedly unite with us on my return.—*The Saints' Herald*, vol. 25, p. 260.

To his letter he appends two certificates, one signed by citizens of Wilson County, and one by moderators in the discussion. They were as follows:

To Whom it May Concern: We, the undersigned citizens of the county of Wilson, and state of Texas, do hereby certify that we were present at a discussion held in Stockdale, within the County and State aforesaid, on the 1st, 2d, and 3d days of July, 1878, between D. H. Bays, of the Latter Day Saints, and A. Marquis, of the Christian Church (so-called). And, as lovers of fair play and even-handed justice, we deem it due to ourselves and the good people of Wilson County, to say that we deprecate the course pursued by both Mr. Marquis, and Mr. Washburn of the Baptist Church, and their friends, during said discussion. Mr. Bays, as his opponents were constrained to confess, deported himself like a Christian gentleman; and we only regret that his opponents did not manifest as much fairness in their course.

When the discussion was about half through, conscious of their inability to sustain themselves by fair scriptural argument, Mr. Bays' opponents began to introduce and circulate evil reports against him and his church, thinking thereby to prejudice the minds of the people against him and destroy his influence. Just before the opening of the forenoon session on the second day, Mr. Marquis made a little speech introducing Mr. Washburn, who read the statements of two men respecting things that should have occurred in Missouri and Illinois. But when put to the test, these men who professed to know so much about Mr. Bays and his church actually refused to be questioned upon their statements, thereby creating a grave doubt as to the truthfulness of their assertions.

Mr. Bays appointed the next day, July 3, at two o'clock in the afternoon to examine the witnesses, but they both refused to be present and left the town. The whole ground was reviewed, and their effort to stigmatize fell to the ground.

Mr. Marquis and his friends claiming the use of the house after the debate to the exclusion of Mr. Bays, and many responsible persons desiring to hear the latter gentleman speak, some twenty-five men turned out on the morning of the 4th, and by noon had a comfortable place which they called "Gospel Arbor," under which services were held without any to "molest or make us afraid."

We earnestly hope the good people of our State may never again be called upon to witness a transaction at once so manifestly unfair and disreputable as the circumstance referred to above.

STOCKDALE, Wilson County, Texas, July 8, 1878.

Signed: D. T. Hale, T. N. Russell, G. W. Humphreys, D. C. Pennell, Peter Mason, Thos. Day, John McWharton, M. L. Curry, J. C. Dickens, B. F. Myers, James Estill, J. A. Currie, Nathan Jackson, Wm. C. Burris, T. Miller, M. T. Ward, H. Henson, S. A. Edmison, J. G. Edmison, J. A, Walker, W. R. Estill.

To Whom it May Concern: In answer to a request, I hereby state as president of the meeting in which a discussion was held between Mr. Marquis, of the Christian Church, and Mr. Bays, of the Latter Day Saints, that, in my opinion, in the discussion of the first three propositions Mr. Bays fully sustained all that he proposed to do, and Mr. Marquis never dislodged him in one instance. But in the arguments offered upon the fourth proposition, neither gained any decided point in the direction of gospel truth as touching the question of "Baptisms."

Signed: J. B. CONE.

STOCKDALE, Wilson County, Texas, July 3, 1878.

I hereby state, as I was moderator for Mr. Marquis, the above to be true, as my opinion, to the best of my judgment. J. T. FERGUSON.

—*The Saints' Herald*, vol. 25, pp. 260, 261.

July 11, John Whitmer one of the eight witnesses to the Book of Mormon, died at Far West, Missouri.

Death of Elder Dobson.

July 28, 1878, Elder Thomas Dobson, of the High Priests' Quorum, a veteran in the cause, and a faithful and true man, died at his home in Deloit, Iowa. Elder Charles Derry, who knew him well, and who had often been associated with him in church work, wrote of him as follows:

In his death the church militant loses one of its noblest members. It may have more brilliant men, but I doubt if it has any better. His life was devoted to the cause of truth, he cared for nothing more, he was a pattern of piety, a model of industry, and an example of self-sacrifice that renders him truly an ornament to the church. He was in truth a man of God. "Let me die the death of the righteous, and let my last end be like his." . . . A life like his, since he obeyed the truth, will do to pattern by. I would to God mine was as even, as free from errors, and as worthy of divine acceptance. Universally beloved, not for his brilliancy, nor for

suppleness in bending to the world, but for his constant goodness; his unyielding integrity, his unflinching devotion to the right. Every man knew where to find him; the church knew where to find him, and it never doubted him. His memory is blest, may mine be as dear to the Saints. As yet I have no news of his last hours, I was with him a few weeks ago, and saw then he was passing away. His harness, the whole armor of truth, was on him, and with it he triumphantly passed to the presence of his God. May you and I live as purely, fight as manfully, endure as bravely; and die as godlike. No ostentation in his life, unselfish, always preferring others to himself, and never shrinking at the call of duty. In his death I lose a brother and a friend.

The *Herald* for August 1, 1878, contained the following:

We were privileged while in Canada, to converse with some of those who were present at the baptism in the River Thames at London, the story of which was told in a letter from Bro. J. J. Cornish, at the time of its occurrence. One brother, Sparks, gave us a succinct account of it, in something like the following style: From the necessity arising out of the fact that all the brethren were laboring during the day hours of labor, their baptisms were performed in the evening, and it was often quite late when they would reach the river. On this occasion they were delayed a little, and when they reached the water it was quite dark. They proceeded along the bank as well as they could, calling to each other from time to time, till they came to a suitable spot; after a season of prayer, the brother who was officiating and the candidate for baptism, started into the water, when suddenly, from above there shone down upon the water a bright mellow light, like yellow sunshine, sufficient in size to cover the place where the baptism was performed, and remained long enough for the performance of the rite. The sensations of the people witnessing it, for it was seen by both those in and out of the church, were various and strange; but all felt that the good powers above had ruled and kindly manifested the approval of God upon those engaged in his service. No more remarkable circumstance than this was the light at Saul's conversion; and we presume the light was of a similar character. We did not witness this display; but we believe the statement of those present on that occasion, and are convinced that it occurred; we did, however, once witness the coming and going of a similar light, and praise God to-day for the evidence that it brought. No one that witnessed this singular attestation of light on the banks of the Thames, Ontario, ought ever to doubt the fact that God is with the Reorganized Church.

Comments.

On August 12 Elder Bays again wrote of the conflict and its consequences, as follows:

At the afternoon services several preachers were present. I spoke from Mark 16: 17, and I seldom have better liberty. The members of the Christian Church—conscious of their defeat in the late discussion with Elder Marquis—had another man present,

Debate.

whom they considered a man of larger experience and greater ability. At the close of the meeting this gentleman arose and challenged me to a discussion of the points of difference between us. Of course, a sense of justice to myself, as well as to the cause we represent, would not permit me to decline. I accepted the challenge, stating that I should be compelled to return home, and that the only thing in the way would be the necessary means to pay my fare back. This was taken by the gentleman and his friends to be a polite way of "getting out" of the gentleman's grasp. After dismissal two gentlemen of influence, and some means, said to me that they would vouch for the necessary means for my return, saying: "We don't want you to feel cramped. So go ahead, and make the arrangements just as if you had the money in your pocket." I felt to thank God for his goodness, and the gentlemen for their love for the truth, and fair play.

So we met at the Cibalo River, on Monday, to attend to the ordinance of baptism. Here the preachers met us, and after we had baptized one and they one, we entered into arrangement for the proposed debate, before the entire congregation. I proposed to affirm the same propositions discussed with Mr. Marquis, but he declined. He read some propositions, the very nature of which would throw us outside of the Bible, and made the issue to depend on oral testimony, and requiring us to affirm things we neither believe nor teach. Of course we declined.

The following propositions were finally agreed upon:

First. "The church that I, D. Pennington, belong to, is the church of God." D. Pennington affirms.

Second. "The Church of Jesus Christ of Latter Day Saints is the church of Christ." D. H. Bays affirms.

On Sunday, August 4, I baptized seven (one Monday, making eight altogether), and organized the Stockdale Branch, with twenty-two members (including Srs. Cobb and Richardson, late of Florida), with John Currie, president; G. W. Humphreys, teacher; and James Pearsall, clerk. Nearly a half score more have signified their intention to obey the gospel message when I return, if, indeed, I shall be permitted to do so. . . .

The investigation resulted favorably to the cause of truth; many, both those in the church and those out of it, acknowledging themselves stronger in the faith than before; the board of moderators rendering a judgment (privately) in our favor. Of course some who would not have it otherwise, are of opinion that their man came out victorious. This gentleman has promised, should I be permitted to return, to undertake the herculean task of proving Joseph Smith a "false prophet."—*The Saints' Herald*, vol. 25, p. 269.

Another debate soon followed this in which Elder Bays met a Mr. Stuart, of the Christian Church, at Oak Island Texas.

In *Herald* for August 15, President Joseph Smith made the following comment regarding the closing of houses of worship against others: Closing houses of worship.

We are informed that an elder of the church under President John Taylor, of Utah, in reporting his labors, states that the use of a church, or meeting-house, owned and controlled by the "Josephites" was refused him sometime during the last winter or spring. We hope sincerely that this is not true.

Our opinion from the start has been that our houses of worship should be open, under proper circumstances, to all; and especially to those with whom we were particularly antagonistic. We have ever acted upon this principle, and always advised the church to do so. That sort of conservatism that sits in a manger neither eating the hay, nor suffering the ox to eat it, we have little sympathy with. Nor have we much more sympathy with that principle of controversy that asks to be heard, but refuses to hear. We can not consistently complain that others, including the Utah church, close the doors against us and will not permit us to speak in their houses, if we do so to them; for by refusing to give them the use of our houses to preach in, we virtually say to them, "This is the way we wish you to do to us." So far as we are concerned, we are not ready to say that to any one.

Our ministry are abroad, and in Utah, asking the people to hear them; can we afford to turn the key of their houses against our brethren by locking their ministers out of our houses; we say no. Let us be consistent if we be "fanatical."

We believe that the truth we bear will not be hurt by the occasional showing up that we get from others; and this is conspicuously so, to our mind, in reference to the efforts against us, by the Utah system. We control a meeting-house at Plano, and wish our Utah religionists to know, that if they come, we shall hear them if they will talk to us.

Commencing August 20, a debate was held in Red River County, Texas, between Elder A. J. Cato and a Christian minister. It was reported to have resulted favorably to the Saints. Debate.

The semiannual conference for 1878 convened at Galland's Grove, Iowa, September 7, Presidents Joseph Smith and W. W. Blair presiding; Elder Henry A. Stebbins, secretary, with T. W. Smith and Eli T. Dobson his assistants. Reports from missionaries in the field and from local authorities were quite general and encouraging. Semiannual conference.

President Joseph Smith, chairman of the committee previously appointed on affairs in Canada, made a lengthy report on the conditions existing there, recommending that

no further prosecutions be had with reference to difficulties there. The committee was discharged.

The Second Quorum of Elders reported that they had received into the quorum William C. Cadwell and George W. Shute.

Phineas Cadwell, James M. Harvey, James C. Crabb, and Jonas W. Chatburn were ordained high priests, and the ordination of George Derry, S. S. Wilcox, C. G. McIntosh, and George Sweet was provided for to the same office.

M. H. Forscutt was ordained first counselor to the president of the High Priests' Quorum. D. H. Bays was ordained a seventy.

William Chambers was ordained president of the Second Quorum of Elders; and David Chambers and William C. Cadwell were ordained his counselors. Talley Clark and Lucius Merchant were received into quorum. William T. Bozarth was ordained second counselor to the president of the Third Quorum of Elders.

The Third Quorum also reported that they had received into their quorum the following elders: Levi Anthony, William Hawkins, Benan Salisbury, Robert Young, John T. Kinneman, John M. Terry, and William Lewis.

The following resolutions were adopted:

Resolved, That the law of tithing as given in the revelation of 1838, and referred to in the revelation of 1861, is applicable to the church in its present condition, and should be observed.

Resolved, That the building of houses of worship in the various branches of the church is in keeping with the law, and an excellent aid to the preaching of the word.

Resolved, That all baptisms, in order to be legal, must be done by both the administrator and the candidate going down into the water, according to the instructions in the Bible, Book of Mormon, and Doctrine and Covenants; and if there are any now numbered with the church who have received the ordinance with any less than the above requirements, that they are hereby required to receive the administration of the ordinance in the above form.

Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, does hereby authoritatively indorse the Holy Scriptures as revised, corrected, and translated by the Spirit of revelation, by Joseph Smith, Jr., the Seer, and as published by the church we represent.

Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this church of Christ.

Whereas, We accept the revelations heretofore given to the Reorganized Church of Jesus Christ of Latter Day Saints, through the present presiding officer thereof, as being the word of the Lord to his church, equally with those published in the book of Doctrine and Covenants; therefore, be it

Resolved, That the revelations received by the President of the church in 1861, 1863, and 1865, be received as from God, authoritative and binding on us as a body; and in connection with the revelation of 1873, that they be hereafter compiled with that book.

Resolved, That this body declares that the use of tobacco is expensive, injurious, and filthy, and that it should be discouraged by the ministry. —*The Saints' Herald*, vol. 25, pp. 294, 295, 296.

The following complaint was presented against Elder J. W. Briggs, of the Twelve:

To the President and Brethren in General Conference Assembled: We, the undersigned, would respectfully represent to your honorable body, that Elder Jason W. Briggs, president of the Quorum of the Twelve, has taught, and still persists in teaching, doctrines which are clearly antagonistic to the views generally held by the church, as taught in the received text-books of the church, as follows:

First. He has denied the preëxistence of man, and in doing so, has also denied the preëxistence of Christ, as a personal entity.

Second. He has assailed the utterances of the Holy Spirit, and refers to them as being only equal, or inferior to Mother Shipton's prophecy.

Third. He has denied the doctrine of the gathering and the law of tithing, as taught in the books.

PHINEAS CADWELL.
J. W. CHATBURN.
J. M. HARVEY.

—*The Saints' Herald*, vol. 25, p. 294.

After some discussion and consideration this was disposed of by the adoption of the following:

Resolved, That this conference request the First Presidency to appoint a court, having competent jurisdiction, designate the time and place of its assembling, and notify all parties whose presence they may deem necessary to the suit, to try the case of J. W. Briggs on the charges made

against him at this session of conference; said court to report their action at the ensuing April conference.—*The Saints' Herald*, vol. 25, p. 296.

The following missions were appointed:

J. R. Lambert, as health and circumstances permit; James Caffall, Western Iowa, Nebraska, Missouri, Kansas, and Colorado; Z. H. Gurley, Utah; W. H. Kelley, Ohio, Indiana, and Michigan; E. C. Briggs, Western States; Josiah Ells, Ohio, Pennsylvania, and Virginia; A. H. Smith, Northern Missouri and Southern Iowa; J. H. Lake, Central Illinois, Southern Iowa, and Northern Missouri; T. W. Smith, in the East; M. H. Forscutt, Southwestern Iowa; J. T. Davies, Southwestern Missouri, Southeastern Kansas, and Indian Territory; James McKiernan, as circumstances permit; J. H. Hansen, Southeastern Mission; R. J. Anthony, Iowa, Nebraska, and Kansas; F. C. Warnky, Colorado; J. T. Phillips, Missouri; E. C. Brand, Northern Utah, Idaho, Montana, and Nevada; Duncan Campbell, Southern Iowa and Northern Missouri; J. F. McDowell, Northern Illinois and Iowa; Charles Derry, Illinois, including St. Louis District; C. N. Brown, New England Mission and Ohio; P. N. Brix, Danish Mission; J. C. Clapp, Pacific Slope; D. S. Mills, president of Pacific Slope Mission; J. S. Patterson, Northwestern Illinois, Northeastern Iowa, and Southwestern Wisconsin; A. J. Cato, Indian Territory and Texas; Heman C. Smith, Southeastern States; C. G. Lanphear, as circumstances permit; J. C. Foss, Maine; J. W. Gillen, as circumstances permit; M. T. Short, Iowa, Missouri, Kansas, and Illinois; Columbus Scott, Michigan, Indiana, and Ohio; J. M. Wait, Wisconsin; Joseph Lakeman, Maine and New Brunswick; Robert Davis, Michigan and Canada; Joseph Luff, Canada; J. J. Cornish, Michigan and Canada; G. S. Yerrington, Eastern Mission; Thomas Taylor, president of European Mission; Arthur Leverton, Canada; D. H. Bays, W. T. Bozarth, Ralph Jenkins, and J. W. Bryan, Texas Mission; John Landers, Kansas; R. M. Elvin, Southwestern Iowa, Southeastern Nebraska, Northeastern Kansas, and Northwestern Missouri; James Brown, Western Virginia and Ohio; Magnus Fyrando, Utah; W. B. Smith, North-

eastern Iowa; R. C. Elvin, Nebraska; J. A. McIntosh and A. McCord as circumstances permit; B. V. Springer, Southern Indiana, Southern Ohio, and Kentucky.

A committee consisting of D. H. Bays, T. W. Chatburn, and C. M. Wilder was appointed on music-book. This committee reported favorably upon the proposition to publish a book of tunes suitable to the hymns in hymn-book then in use. Its recommendations were adopted to the effect that the book be given the public at as early a day as practicable. The board of removal made the following report, which was accepted and the committee continued:

> The committee known as the board of removal beg leave to report, that the improvements contemplated last April have been made. One of the roads referred to in the last report has graded their road through the township of Fayette, over nearly all the lands through which it runs, but nothing has been done towards grading the other. From this nothing could be done other than has been done by your committee. The prospect for a successful removal at no very distant day appears to be good.
>
> JOSEPH SMITH, Chairman of Committee.
>
> —*The Saints' Herald*, vol. 25, p. 292.

The Saints of Texas, through Elder D. H. Bays, who made the presentation speech, presented to the church a gavel made of native Texas wood. It was received by President Smith in behalf of the church, and a vote of thanks was extended to the donors.

A petition from the North Kansas and Central Kansas Districts was granted, uniting the two in one.

Applications were made for membership on original baptism in behalf of William and Huldah Batchelder, of Moline, Illinois, and Meacham Curtis, of Bandera County, Texas. The first two were referred to Davenport, Iowa, Branch, for examination as to worthiness. The last was received.

In the same issue of the *Herald* appeared a lengthy editorial on "Deacon's Duty," being the last of a series on duties of officers.

About this time there appeared in several periodicals a letter addressed to the President of the United States called out by the universal prevalence and fatality of the yellow fever in the Southern States. This will be interesting in connection with the prediction of

Letter to President Hayes.

Joseph Smith in his letter of January 2, 1844, to John C. Calhoun. (See volume 2, page 710.) The letter read as follows:

PHILADELPHIA, September 16.

To His Excellency, the President of the United States: The conviction grows deeper with thoughtful men that "the Lord has a controversy with the inhabitants of the land." On the very threshold, as we had flattered ourselves, of returning prosperity, we find the whole country plunged into mourning, and the wished-for revival of business seriously delayed by the alarming pestilence that ravages our Southern borders. This is but the last in a long series of calamities which reaches back to the very beginning of our Civil War. That these facts attest the displeasure of the Supreme Ruler of the world against this nation we are profoundly convinced, and also that our only hope of escape from still sorer retributions lies in a diligent inquiry into the causes of God's anger, and in speedy and heartfelt repentance and reformation. That the mind of the people may be turned to these momentous considerations, and that united prayer for the grace of repentance and for the removal of his heavy judgments may ascend to the Father of Mercies through our Lord and Savior Jesus Christ, we, citizens of Philadelphia and vicinity, respectfully ask you to appoint, in your wisdom, an early and convenient day to be observed by the whole nation as a day of fasting, humiliation, and prayer.

JOHN Y. DOBBINS, President M. E. Preachers' Meeting.
NATHAN B. DURELL, Sec. of the Preachers' Meeting.
R. JOHNS, Moderator Presbyterian Ministerial Assn.
CHARLES BROWN, Sec. Presbyterian Ministerial Assn.
R. G. MOSES, President Baptist Ministerial Conference.
J. NEWTON RITNER, Sec. Baptist Ministerial Conference.
JOHN ALEXANDER, Chairman Ex. Com. Sabbath Alliance.
JAMES POLLOCK, Superintendent U. S. Mint.
O. C. BOSAYSHELL, Coiner U. S. Mint.
J. C. BOOTH, Melter and Refiner U. S. Mint.
WM. E. DUBOIS, Assayer U. S. Mint.
GEORGE H. STUART.
JOSHUA L. BAILY.
AMOS R. LITTLE, and many others.

—*The Saints' Herald*, vol. 25, p. 345.

The *Herald* prefaced this letter with the following comments:

We have had the following on the hook some time, but it has been omitted for want of preparation and room. It is very suggestive, that such a conviction should have seized these men; but to those who have been waiting and watching, these are but the beginning of sorrows, and have been prophesied of by Latter Day Saints. Famine in China, in India, and lack of rain in a large district of Brazil, causing a famine

there, together with the horror of war in Europe, and the yellow fever plague in the South, as recited above, are all in fulfillment of what has been foretold.

On September 24, 1878, Elder Joseph F. Smith, of Utah, called on President Joseph Smith at Plano, Illinois. In his report to conference in October he made some statements which President Smith in the *Herald* for November 1, 1878, notices as follows:

Manuscript Inspired Translation.

We noticed in our issue for October 1 the fact that Joseph F. Smith, of the church in Utah, had called on his way west. He and Elder O. Pratt had called on their way east, during our absence at the fall conference, and expressed a desire to examine the manuscript copy from which we had published the New, or Inspired Translation, and compare it with the published copy. Of course, neither of them saw it at that time, as we were absent and the brethren of the office were not informed of the matter. These men then went on east. Soon after our return home, which we reached the second day after the adjournment of conference, we received a telegram from Elder Smith, dated at New York, asking whether he could be permitted to see the manuscript on his return. We replied that we could tell when we saw him. He called as we have published, when we assured him that we were willing that they should examine the manuscripts and compare the New Translation as published by the Reorganization, with them, provided they were authorized by their conference, or by President John Taylor to do so; that we would appoint a committee who should meet with them and they examine the manuscript together; but that we would not submit them to examination by any unauthorized persons. We further stated to him that if Elder Pratt should be authorized by President Taylor to call and make the examination we were willing to submit them to him in presence of a commission appointed by us; as, believing that we had done our work faithfully, we were not averse to its examination; and that it must be distinctly understood that we did not object to their examination and comparison with the published version, by a commission duly authorized by the church authorities.

We see it stated in the minutes of their late semiannual conference that Elder Joseph F. Smith in reporting his trip east mentioned the call upon us and its object, but that they "found no satisfaction." Now if this statement means that we refused, or showed an aversion to the examination of the manuscript by proper persons duly authorized to represent the church which Elders Pratt and Smith belong to, it misleads the people and misstates the fact. If it means that there was no satisfaction in their not being permitted to examine those records as individuals, or simply as elders of their church casually calling out of curiosity, we shall not dispute it; because they are the only judges of what pleases or displeases, of what is satisfactory or unsatisfactory to themselves. As

for us, we deemed it proper that if they asked to be permitted to examine work that we had faithfully, honestly, and conscientiously performed, they should do it under conditions that we might deem sufficient to protect ourselves from consequences that might possibly arise from a hostile conclusion.

Elder J. F. Smith informed us that Elder Pratt was still east and that he might call as he returned home, which he thought would be in early November. Complications must have changed this decision, for we notice that Elder Pratt was in attendance at the conference. Moreover, we requested Elder Smith to state to Elder Pratt that we invited him to stop and speak to the people here, informing him that if Elder Pratt would do so we would insure him a good audience and a hearing. Several citizens had expressed a desire to see and hear him, and, we also, as a society wished to hear him.

On their way east our people gave them the time of their prayer-meeting, and they occupied it. We want it comprehended by our polygamic opposers, that whether we have much or little to lose, or to gain, as they esteem us, we do not propose to lose, or to gain by duplicity, or cowardice.

The Saints' Advocate for September contained the following concise statement concerning the progress of the church:

Progress.

The Reorganized Church, in April, 1860, did not number, probably, more than one hundred fifty members. It has continued to progress steadily until now. It has had to fight against "the world, the flesh, and the devil," and the accumulated evils of the great latter-day apostasy; and the last much worse than the first.

It planted itself squarely upon the doctrines taught in the three authorized standard works, the Bible, Book of Mormon, and Covenants, and wherever its ministry have proclaimed its doctrines, in the States and Territories of our nation, in England, Wales, Scotland, Switzerland, Denmark, Otaheite, Australia, the Canadas, Nova Scotia, and the "Islands of the Sea," God has "confirmed the work with signs following them who believe."

And at no time has the work been spreading so rapidly, and with such favor and power as in the present year. Never were the prospects so good before. Truly, the Lord is giving "grace and favor" to his people, and his work, as he promised, June 22, 1834.

Hartwell's death.

On September 28 Dexter P. Hartwell, who had formerly been assigned a mission to the Southern States, and who failed to go on account of ill health, died at his home, Cartersville, Iowa.

The difference in the attitude of the Reorganization and that of the Utah church regarding David Whitmer as the custodian of the manuscript of the Book of Mormon is

clearly indicated in the following extracts. Elder Magnus Fyrando, writing from Wanship, Utah, October 13, states:

Attended Brighamite conference on the 7th in the Tabernacle; heard Orson Pratt give an account of his mission east, also J. F. Smith. He said: "We are lacking part of church history, so went down to see if we could find some, but we found that we had all they had and a good deal more; went to David Whitmer to get the manuscript of the Book of Mormon, but found he would not part with it under any consideration; however he being an apostate had no right to it, but it belonged to the church, and it did not belong to any apostate." They then visited Kirtland; got the dimensions of the Temple; went to Plano to visit his cousin Joseph Smith, "but not to get him to come and lead the church; no, we don't want any *apostate* to lead the church as long as we have such good men among us (turning to J. Taylor and Orson Hyde) that have borne the burden and heat of the day, and never suffered the work to stand still. No, we want no apostates to lead us. God will raise up men to lead his church." Book of Mormon manuscript.

In the *Herald* for October 15, President Joseph Smith expressed his views on the subject as follows:

From the Richmond, Missouri, *Conservator*, we learn that Messrs. O. Pratt and Joseph F. Smith, on their way east, visited Father David Whitmer, with the apparent object of obtaining from him the manuscript copy of the Book of Mormon, of which he has long been the honored custodian. That aged shepherd refused to surrender the manuscripts, properly regarding himself the rightful guardian of that record. Whatever may have been the circumstances under which these manuscripts were left in his care and keeping, we have no doubt but what Mr. Whitmer was honestly made their custodian; and we are pleased to see with what fidelity he guards the trust confided to him. Yes, we honor the steadfastness with which he retains that record; and while he so retains it he states unmistakably that he knows the book to be of divine origin, and that the testimony given by him so long ago, as found affixed to the first edition, and prefixed to later ones, is true and faithful, we are content that he shall still maintain his integrity and keep his trust inviolate.

As an instance showing how the doctrine taught by the Latter Day Saints had affected the adherents of other faiths, we insert an account of a "Prophetic Conference" held in New York City on November 1, 1878:

"THE PROPHETIC CONFERENCE."

A number of clergymen of different denominations, but having personal views respecting certain doctrines, lately agreed to meet in conference and put in form their views. This conference met in New York City, on the 1st of November, just passed, and embodied their belief in a few brief resolutions. We take pleasure in Prophetic conference.

giving to the readers of the *Herald* the embodied results of this Prophetic Conference, as it was called; and in doing so can not resist the temptation of writing the thought, that the platform looks as though some Latter Day Saint wrote it.

The committee on resolutions reported the following, which were received and adopted unanimously:

"Before closing this conference composed of brethren from so many different branches of the one redeemed church of our Lord, we desire disclaiming whatever doctrines have been or may be held in connection with the belief of the premillennial of our Lord which conflict with the faith once delivered to the saints and received by the church universal among the ages, and to bear our united testimony to that which we believe to be the truth of the gospel in the particulars which follow, viz.:

"1. We affirm our belief in the supreme and absolute authority of the written word of God on all questions of doctrine and duty.

"2. The prophetic words of the Old Testament concerning the first coming of our Lord Jesus Christ were *literally* fulfilled in his birth, life, death, resurrection, and ascension, and so the prophetic words of both the Old and New Testaments concerning his second coming will be *literally* fulfilled in his visible bodily return to this earth in like manner as he went up into heaven; and this glorious epiphany of the great God, our Savior, Jesus Christ, is the blessed hope of the believer and of the church during the entire dispensation.

"3. The second coming of the Lord Jesus Christ is everywhere represented in the Scriptures as imminent, and may occur at any moment. Yet, the precise day and hour thereof, is unknown to man, and known only to God.

"4. The Scriptures nowhere teach that the whole world will be converted to God, or that there will be a reign of universal righteousness and peace before the return of our blessed Lord, but that only at, and by his coming in power and glory, will the prophecies concerning the progress of evil and the development of anti-Christ, the time of the Gentiles, and ingathering of Israel, the resurrection of the dead in Christ, and transfiguration of his living saints, receive their fulfillment and the period of millennial blessedness its inauguration.

"5. The duty of the church during the absence of the bridegroom is to watch and pray, to work and wait, to go into all the world and preach the gospel to every creature, and thus hasten the coming of the day of God and to his latest promise, 'Surely I come quickly,' to respond in joyous hope, 'Even so, come Lord Jesus.' . . .

"Resolved, That the doctrine of our Lord's premillennial advent, instead of paralyzing evangelistic and missionary efforts, is one of the mightiest incentives to earnestness in preaching the gospel to every creature till he cometh."

Forty years ago the Saints were universally ridiculed by the clergy for teaching and exhorting the people to believe in the personal coming and

millennial reign of Christ; and for just as confidently stating that though his coming was "imminent," even "at the doors," no one did know, neither was it given any one to know the day and hour of his coming. Now men, denominated clergymen, ecclesiastics, pastors of churches, meet together, and assuming to sit in prophetic conference to pass resolutions by a "unanimous" vote, that as the prophecies of the old book were literally (and we italicized the word) fulfilled, so would the prophecies of both the Old and New be as literally fulfilled.

It will hardly be in order for any of these gentlemen to denounce the elders of the church for declaring their belief in the literal fulfillment of prophecy, now that they have so publicly written the word literal in their creed. Does it not look as if the influence of the latter-day work had been at work in that conference?

We are informed that Mr. Reynolds, the chairman of that conference, was from Peoria, in Illinois; and that he has had opportunity to inform himself in the views of the church touching the second coming of Christ. If this be true, who shall say how far others of those men may not have been acquainted with the same views; and whether the teaching of the church may not have indirectly urged these resolutions.

The Saints have gone wherever the few could go; and by tongue and pen have sounded the tocsin, "The Lord is coming." And is it not clearly within the lines of hope to believe that the "word has not returned void"? Is it not within the region of possibilities that the spirit that has watched over the fortunes of the ancient covenant people, and the work of God, is moving upon men almost everywhere, diffusing the moral light of the morn of Christ's coming, into heart and mind, even to the "putting down of contention"? We think so; and hence, we are prepared to hail this as another evidence of the work we have in hand.

Death of Hyde.

On November 28, 1878, Orson Hyde, one of the first apostles chosen in this dispensation, whose biography is found in this work, volume 1, pages 652 and 653, died at Spring City, Utah.

The year 1878 had been one of more than average activity, and considerable progress had resulted. It closed with fair prospects. A new weapon had been used against it in the form of a book purporting to be the "Life and Confession of John D. Lee;" but like many other such works it carried with it its own refutation, and the effect it produced was very short lived.

CHAPTER 15.

1879.

W. B. SMITH'S STATEMENT—REYNOLDS CASE—NELSON RETURNS —MILLS RESIGNS—CASE OF HEALING—A. H. SMITH'S STATEMENT—BLUFF CREEK BRANCH—FAR WEST MASS-MEETING—ANNUAL CONFERENCE—PACIFIC SLOPE CONFERENCE—NEWS FROM ENGLAND—DEATH OF EMMA SMITH—OLIVER COWDERY'S STATEMENT—NELSON RETURNS TO ISLANDS—RODGER RETURNS—MILLS ORDAINED.

W. B. Smith's statement.

In the *Saints' Herald* for January 1, 1879, there appeared an article from the pen of Elder William B. Smith, brother of Joseph Smith the Martyr, from which we quote. After speaking of the people in Utah denying the divinity of Christ and substituting the Adam-god theory, he states:

Joseph Smith, to my personal knowledge, never taught any such doctrine. While reading over a few lines of that forged revelation on the wife doctrine, I thought it singularly strange that your father could have given utterance to such ideas of blood and murder, when in all his lifetime, his example and teachings were so contrary, or reversed to such teachings. No man, from my personal knowledge, was more devoted to his wife and children than Joseph Smith; nor could he for one single moment have penned a law, or given utterance to a rule that would, under any circumstances whatever, have deprived them of life. Nor did Joseph Smith ever predict that the time would come, that it would be lawful to murder apostates; or to destroy rebellious women, because they refused to become polygamous wives, or to submit to such rules of barbarism. Any one acquainted with the real character of Joseph Smith, on the subject of family relation, would know, at the first glance, that that monster revelation was a forgery and a fraud of the blackest dye, palmed off upon the name and character of the prophet. Twice in my history I journeyed with my brother Joseph to Missouri as his life guard; once in

the camp of the Saints, and once in company with your Uncle Hyrum, Vincent Knight, and Elder Rigdon; and up to only a few days previous to his death, I was in close council, more or less, with your father; and never in all this familiar association with him, did I ever hear him hint or say that he had received a polygamous revelation. And, from these, and other facts that I might name, I pronounce that polygamous revelation a base and wicked forgery, the intent of which, like the oaths and covenants that apostates administer in their humbug endowments, was to better enable these usurpers and conspirators to sustain themselves in their apostasy, and illgotten power.

Reynolds case.

On January 6 the Supreme Court of the United States confirmed the constitutionality of the anti-polygamy law of Congress enacted in 1862,[1] and confirmed the sentence of the lower courts upon George Reynolds of Utah who had been convicted under this act.

The decision in the Reynolds case was as follows:

The question is, whether religious belief can be accepted as justification of an overt act, made criminal by the law of the land. The inquiry is not as to the power of Congress to prescribe criminal laws for the Territories, but as to the guilt of one who knowingly violates a law which has been properly enacted, he entertaining a religious belief that the law is wrong.

[1] An act to punish and prevent the practice of Polygamy in the Territories of the United States and other places, and disapproving and annulling certain Acts of the Legislative Assembly of the Territory of Utah.

Be it Enacted by the Senate and House of Representatives of the United States of America in Congress Assembled, That every person having a husband or wife living, who shall marry any other person, whether married or single, in a Territory of the United States, or other place over which the United States have exclusive jurisdiction, shall, except in the cases specified in the proviso to this section, be adjudged guilty of bigamy, and, upon conviction thereof, shall be punished by a fine not exceeding five hundred dollars, and by imprisonment for a term not exceeding five years: Provided, nevertheless, That this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage shall have been absent for five successive years without being known to such person within that time to be living; nor to any person by reason of any former marriage which shall have been dissolved by the decree of a competent court; nor to any person by reason of any former marriage which shall have been annulled or pronounced void by the sentence or decree of a competent court on the ground of the nullity of the marriage contract.

Section 2. And be it further enacted, That the following ordinance of the provisional government of the state of Deseret, so called, namely: "An ordinance incorporating the Church of Jesus Christ of Latter Day Saints," passed February 8th, in the year 1851, and adopted, re-enacted and made valid by the governor and legislative assembly of the territory of Utah by an act passed January 19, in the year 1855, entitled "An act in relation to the compilation and revision of the laws and resolutions in force in Utah Territory, their publication, and distribution," and all other acts and parts of acts heretofore passed by the said legislative assembly of the territory of Utah, which establish, support, maintain, shield, or countenance polygamy, be, and the same hereby are, disapproved and annulled: Provided, That this act shall be so limited and construed as not to affect or interfere with the right of property legally acquired under the ordinance heretofore mentioned, nor

Congress can not pass a law for the government [of] the Territories which shall prohibit the free exercise of religion. The first amendment to the Constitution expressly forbids such legislation. Religious freedom is guaranteed everywhere throughout the dominion of the United States, so far as congressional interference is concerned. The question to be determined is, whether the law now under consideration comes within this prohibition. The word "religion" is not defined in the Constitution. We must go elsewhere therefore to ascertain its meaning; and nowhere more appropriately, we think, than to the history of the times in the midst of which the provision was adopted. The precise point of inquiry is, What is the religious freedom that has been guaranteed? In the preamble of the Act introduced in the Virginia House of Delegates by Jefferson in 1775, religious freedom is defined, and after reciting "that to suffer the civil magistrate to intrude his power into the field of opinion, and to restrain the profession or propagation of principles on the supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty." It is declared "that it is time enough for the rightful purposes of civil government for its officers to interfere when the principles break out into overt acts against peace and good order." In these two sentences is found the true distinction of what properly belongs to the church and what to the state. In a little more than a year after the passage of this statute the convention met which prepared the Constitution of the United States. Five of the States, while adopting the Constitution, proposed amendments. Three—New Hampshire, New York, and Virginia—included, in one form or another, a declaration of religious freedom in changes they desired to have made, as did also North Carolina, where the convention at first declined to ratify the Constitution until the proposed amendments were acted upon. Accordingly, at the first session of the First Congress an amendment was under consideration. It was proposed, with others, by Mr. Madison. It met the views of the advocates of religious freedom and was adopted. Jefferson afterward, in reply to an address to him by a committee of the Danbury Baptist Association, took occasion to say: "Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for the faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their Legis-

with the right "to worship God according to the dictates of conscience," but only to annul all acts and laws which establish, maintain, protect, or countenance the practice of polygamy, evasively called spiritual marriage, however disguised by legal or ecclesiastical solemnities, sacraments, ceremonies, consecrations, or other contrivances.

Section 3. And be it further enacted, That it shall not be lawful for any corporation or association for religious or charitable purposes to acquire or hold real estate in any territory of the United States during the existence of the territorial government of a greater value than $50,000; and all real estate acquired or held by any such corporation or association contrary to the provisions of this act shall be forfeited and escheat to the United States: Provided, That existing vested rights in real estate shall not be impaired by the provisions of this section. Approved July 1, 1862.—The Saints' Herald, vol. 26, p. 35.

lature should make no law respecting the establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between church and state. Adhering to the expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights in opposition to his social duties." Coming as this does from an acknowledged leader of the advocates of the measure, it may be accepted almost as an authoritative declaration of the scope and effect of the amendment thus secured. Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order. From that day to this we think it may safely be said, there never has been a time, in any state of the Union, when polygamy has not been an offense against society, cognizable by the civil courts and punishable with more or less severity. In the face of all this evidence it is impossible to believe that the constitutional guarantee of religious freedom was intended to prohibit legislation in respect to this most important element in social life—marriage: while from its very nature the sacred obligation is, nevertheless, in most civilized nations, a civil contract, and usually regulated by law. Upon it society may be said to be built, and out of its fruits spring the social relations and social obligations and duties with which the Government is required to deal. In fact, according as monogamous or polygamous marriages are allowed do we find the principles on which the government of a people to a greater or less extent rests. An exceptional colony of polygamists, under exceptional leaders, may sometimes exist for a time without appearing to disturb the social condition of the people who surround it; but there can not be a doubt that, unless restricted by some form of constitution, it is within the legitimate scope of the power of every civil government to determine whether polygamy or monogamy shall be the law of social life under its dominion. In our opinion the statute immediately under consideration is within the legislative power of Congress. It is constitutional and valid as prescribing the rule of action for all those residing in the Territories and in places over which the United States have exclusive control. This being so, the only question which remains is, whether those who make polygamy a part of their religion are excepted from the operation of the statute. If they are, then those who do not make polygamy a part of their religious belief may be found guilty and punished, while those who do, must be acquitted and go free. This would be introducing a new element into our criminal law. Laws are made for the government of actions, and while they can not interfere with mere religious belief and opinions, they may with practices. Suppose one religiously believed that human sacrifices were a necessary part of religious worship, would it be seriously contended that the civil government under which he lived could not interfere to prevent the sacrifice? Or, if a wife religiously believed it was her duty to burn herself upon the funeral pile of her dead husband, would it be beyond the

power of the civil government to prevent her carrying her belief into practice? So, here, society under the exclusive dominion of the United States prescribes as the law of its organization that plural marriages shall not be allowed. Can a man excuse his practices to the contrary because of his religious belief? To permit this would be to make doctrines of religious belief superior to the law of the land; and in effect to permit every citizen to become a law unto himself. Government could exist only in name under such circumstances. Criminal intent is a necessary element of crime; but every man is presumed to intend the necessary and legitimate consequences of what he knowingly does. Here the accused knew that he had been once married and that his first wife was living. He also knew that his second marriage was forbidden by law. When, therefore, he married the second time, he is presumed to have intended to break the law, and the breaking of the law is crime. Every act necessary to constitute a crime was knowingly done, and the crime was therefore knowingly committed. Ignorance of a fact may sometimes be taken as evidence of a want of criminal intent, but not ignorance of law. The only defense of the accused in this case, is his belief that the law ought not to have been enacted. It matters not that his belief was a part of his religion; it was still a belief, and belief only. Upon a careful consideration of the whole case, we are satisfied that no error was committed by the court below, and judgment is consequently affirmed.

Nelson returns.

Elder William Nelson, who had been in the Society Islands for a time in 1878, returned to America because he was not permitted to remain only a specified time without a permit, and he had failed to obtain one. Sometime in January he wrote from Oakland, California, that he intended to again return to the Islands.

Mills resigns.

On January 20, Elder D. S. Mills wrote his resignation as president of the Pacific Slope Mission. It was published in *Herald* for March 1, but no action taken until the ensuing General Conference in April.

Case of healing.

A notice was published in the *Herald* for February 1, of a Sr. Delano, of Indian River, Maine, being healed of quick consumption, under the administration of Elders J. C. and E. C. Foss, after the doctor had given her up to die. Such cases were frequently reported, and well attested, but we have not space to mention all.

The following from the pen of Elder A. H. Smith is interesting in connection with well known history:

I left home February 1, and met Bro. J. T. Kinneman at the depot in Stewartsville, on his way to conference of Far West District. I accompanied him and near the place of my nativity I met the Saints, among whom I found Uncle William. It was with peculiar feelings that I joined in the business of the conference; and these feelings were intensified when I was called upon to speak, and subsequently to baptize in the immediate neighborhood of my birthplace, whence forty years ago, my father and mother were driven by mob violence. I could not help thinking that God in his own time and way was preparing for the return from exile those who are faithful, to their land of promise, and my heart was soft, my trust strengthened in the work.—*The Saints' Herald*, vol. 26, p. 89. A. H. Smith's statement.

March 19, the Bluff Creek Branch was organized in Jackson County, Mississippi, by Elder Heman C. Smith and Priest James Falk. This was a new place, the faith of the church having first been presented in the place by these ministers five weeks previous to the organization. The branch was composed of twelve members; R. M. King presiding priest, Simeon Cochrane teacher. Bluff Creek Branch.

On March 30, 1879, a mass meeting was held on the Temple Lot at Far West, Missouri. The meeting was addressed by Elder William B. Smith, and some preambles and resolutions adopted.[2] Far West mass meeting.

[2] Whereas, The Church of Jesus Christ of Latter Day Saints was expelled from the state of Missouri in 1838–39, by executive authority under mob rule; and, Whereas, The church of the Saints having entered many thousand acres of land for which they paid their money in silver and gold, in this county of Caldwell; and, Whereas, The Saints after having expended hundreds of thousands of dollars in the purchase of lands, making improvements, building houses, and devoting much labor in opening new farms among strangers, and in a strange land; and, Whereas, According to the sacred order of our church government, we, the Church of Jesus Christ of Latter Day Saints, assembled here to-day en masse, do most sincerely regret our losses, and the great sacrifice of life and property, that fell to the lot of the church that we are here to-day to represent; and, Whereas, We, the Church of Jesus Christ of Latter Day Saints, esteem this spot of earth sacred; this Temple Lot where lies this corner-stone, that was laid with honors due to the sacredness of those church rights and ordinances, wherein the worship and name of God are revered; not only in temples built with human hands, but honored and revered in the hearts of all men who are true believers in the gospel of Jesus Christ; and, Whereas, This corner-stone was laid here on this Temple Lot, over forty years ago, and consecrated to God by solemn prayer; and at a time when the blood of the Saints was made to drench this Missouri soil, in a land of boasted freedom, and yet by mob rule the Church of Christ was driven to seek an asylum in a more congenial clime; and, Whereas, The principal causes that led to this expulsion of the Saints from this county of Caldwell and state of Missouri, have ceased to exist, since the emancipation of slaves, from the State; and, Whereas, A more civilized spirit has taken possession of the masses of the people of the state of Missouri; therefore,

Resolved, That this meeting of the citizens of Caldwell County and Church of Jesus

Annual conference.

The annual General Conference for 1879 convened at Plano, Illinois, April 6; Presidents Joseph Smith and W. W. Blair presided; Elder H. A. Stebbins, secretary; John Scott, assistant.

On the second day of the conference the First Presidency presented the following:

To the Reorganized Church, in Conference Assembled, at Plano, Illinois, April 6, 1879, Greeting:

The Presidency, in pursuance of duty, respectfully submit the following:

1. THE AUSTRALIAN MISSION. We are advised that Bro. Glaud Rodger has already left Sydney for his home. It is, therefore, of the utmost importance that he be succeeded by one or more efficient elders.

2. THE SOCIETY ISLANDS. Bro. William Nelson, who was last year authorized to go to these Islands, did go. He also placed in the Bishop's hands, two hundred dollars, to be used for this mission. In the course of the few months past, Bro. Nelson returned to California, he having remained on the Island of Tahiti as long as he could safely without an official permit, which he could not obtain as an officer of the church. After his return to Oakland, California, he requested a return of the two hundred dollars, he then being out of work and without means. This was done, and not long since we were informed that he had again started to the Islands, all of which has been at his own expense, unless the withdrawal of the two hundred dollars may be otherwise accounted.

During his stay of three months upon Tahiti, he was at Tiona for the greater part of the time, and when he left there he had added some thirty to the church, which now numbers eighty-one, and had succeeded in imparting valuable instruction upon church government to the branch there. From a letter directed to Bro. T. W. Smith, we learn that the one

Christ, invite our brethren in the East and elsewhere, to emigrate to this land and secure their inheritances in Zion, by purchase; and, further,

Resolved, That we, the Church of Jesus Christ of Latter Day Saints, are a separate and distinct class of worshipers from that body of Mormons located in Utah, known as the polygamic Mormons; and, further,

Resolved, That we, as the true Church of Jesus Christ of Latter Day Saints, deem it proper that we embody in these resolutions, for the benefit of our neighbors, and the world of mankind generally, the fact, that we, as a church, have no fellowship whatever for that class of people, as we regard them as apostates from the faith; and therefore not worthy the confidence of any people. And, further,

Resolved, That these resolutions and the minutes of this meeting be sent to the "Herald" Office, at Plano, Illinois, with the request that they be published in the "Herald" for the benefit of the Saints abroad; as there is now a good time for those who wish to locate near the temple ground, on easy and cheap terms for obtaining farms. There are also splendid locations near the city of Far West that are now for sale, that have not been moved by the plow for many years. And for timber there is plenty of it; and water. Come, then, ye Saints of latter days, and possess the goodly land by purchase, and none to molest or make you afraid.

who had been left there by Brn. Wandell and Rodger, who spoke English, had gone away from the Island, and that the presiding elder left in charge had been deposed and severed for sufficient reasons.

There are a number of islands adjacent to Tahiti, upon which Bro. Nelson reports numbers of believers, and deems it of importance to try to obtain a hearing upon them. He intends making the effort.

3. THE ENGLISH MISSION. From reports received we deem it essential that a change be made in the presidency of the Welsh Mission, and suggest the name of John R. Gibbs. We also think it important that, if the church is now prepared to meet the expense, there should be an active elder sent, who can stay for two years at the least.

4. THE DANISH MISSION. Bro. Peter N. Brix is trying to do a good work, and it is necessary that some one be sent to aid him, or to take up the work where he may leave it.

The Presidency attempted to supply one to this mission, but failed, for obvious reasons.

5. THE CALIFORNIA MISSION. Bro. D. S. Mills has resigned the presidency of this mission, and we recommend that Bro. Joseph F. Burton be appointed in his stead. Bro. Mills has been very faithful in his service, and his resignation was advised by President Joseph Smith, for causes of a local character, affecting the progress of the work in some localities, but not affecting the character of Bro. Mills. In this connection we regret to state that the health of Bro. Mills has failed him, and, as informed by Bro. H. P. Brown, it is feared that he will soon pass beyond the river. He is an estimable man and full of sympathy and noble resolution. It is fair to state that many of the branches are opposed to his resignation.

6. THE CASE OF BRO. J. W. BRIGGS. The resolution of the semiannual conference, authorizing the Presidency to call a proper council, before which the question at issue might be placed, seemed to point out the necessity of some other body than any that had been named in connection with it. In pursuance of this view, correspondence was had with Elder Briggs, in regard to the number and composition of said council, and it was soon apparent that the only course left to the Presidency, was to issue a general call to the class of officers from which such council could be chosen, to assemble at the present session, with the intention then to perform the duty imposed by said resolution. Subsequently to this call we learned that in all probability Elder Briggs would not be able to attend. Later still, we have received an article from Elder Briggs, which will be laid before you for action. Your action in the premises will dispose of our duty. Other explanation will be made if found necessary. . . .

8. THE UTAH MISSION. It appears that under all the circumstances now surrounding this mission, it should be vigorously prosecuted. The position hitherto assumed by the Reorganization is coming into prominent notice, and the time for a strong effort is at the doors. We deem it wise that the chapel in Salt Lake City should be finished at an early date.

The prospects in the general field are good, so far as open doors and opportunities for the preaching of the word are concerned. In some districts there has been a marked increase in membership, and a corresponding increase in spiritual growth. In other districts a series of continued disputes have weakened the influence of the working elders, and injured the spiritual growth of all. These disputes have grown out of several disturbing causes, chief among which is the absolute failure of differing brethren to submit to the decisions of the councils to which they have appealed, some invariably charging injustice and corruption either in the composition of the council, or in the processes of conducting inquiries by the officers of the church, in case they are found in fault. In some others, offenses are seriously aggravated by constant bickering over causes that have been adjudicated, but which are revived at successive periods of time, settlement not being followed by forgiveness from the offended. These difficulties reflect discredit upon the parties to them, and many have employed the best wisdom of the church, to little avail; and it is with great regret that we see them occur again and again in the same branches and districts, and are compelled to hear over and over again the tales of injury which inquiry upon our part has failed to confirm in many cases. We are of the opinion that the attention of officers and people in the church should be more constantly and actively engaged in the acquirement of personal gospel graces than in bringing real or supposed offenders against the law to judgment. We believe there has been quite too much factious "cutting off" of members where kindly forbearance and ministerial counsel would have saved them; we therefore advise as of the utmost importance that the ministry do not lend their influence to this spirit of disintegration any longer, we protest against it as beneath the dignity of their calling.

We cheerfully commend the brethren of the organized districts to the conference for their indorsement and support, and trust that the reports will bear out our statement of fair increase both in numbers and spirituality. Respectfully submitted,

JOSEPH SMITH.

PLANO, Illinois, April 6, 1879. W. W. BLAIR.

The following document was presented by the President by request of Elder Jason W. Briggs:

To the Elders and Church in General Conference Assembled; Brethren: At the session of the late semiannual conference, it was voted to "Request the First Presidency to appoint a court to try the case of J. W. Briggs, on the charges made against him at this session of conference." Said charges being a revision of what purports to be reasons for not sustaining at the preceding semiannual conference, which "reasons" were by committee presented to J. W. Briggs, and his answer furnished them, which, with their own report, were submitted to the late annual conference, when the whole case was referred to another committee, composed of the Quorum of the Twelve, and by them reported upon, after which,

the conference, in compliance with the recommendation of this last committee, voted as follows: "That it is the sense of this conference that he (J. W. Briggs) be relieved from the odium attached to his name as an officer of the church, that he may labor in his exalted calling."

Now, therefore, I respectfully demur to the act of the late semiannual conference, aforesaid, on the following grounds:

First. That it is unjust, and subversive of the elements of all just government, to put in jeopardy twice for the same cause, or alleged offense.

Second. That it ignores, or violates a rule and usage of the church, in respect to quorums, that their members ought to first, in case of grievance or accusation, be heard by their respective quorums.

Third. That the First Presidency are not authorized to appoint a court to try the said case, the church being governed by law, and not by the *viva voce* order of a conference.

Fourth. That the aforesaid charges, based upon published articles (except the last), in which the several questions embraced were discussed, from a Bible, Book of Mormon, and book of Doctrine and Covenants standpoint, are in antagonism to the declared liberality of the church, before the world, and tends to repress investigation, and thus block the way of progress in the discovery of new truth.

Fifth. That the added charge to the revised list before mentioned, of denying "the law of tithing," is based upon remarks upon a resolution on that subject in open conference, and violates parliamentary rules, forbidding the calling in question elsewhere, words (or sentiments) spoken in debate.

Without multiplying further objections to the act of the semiannual conference in my case, I respectfully request at your hands, the consideration due the subject involved, and to myself the simplest justice. I ask first, that the act of the semiannual conference, before mentioned, be by you rescinded, and an affirming the act of the late annual conference, before mentioned; or, second, so far modify said act of the semiannual conference as to refer the whole subject to the Quorum of the Twelve, in their capacity of a presiding high council. To this high council I appeal, and from church usage, might and do demand, as a right, to be heard before that council.

While I do this, I am sensible that the action of the quorum in this case is not final, necessarily, I feel it to be the first legitimate step toward such a finality, a consummation equally desirable to me and the church.

It is not inconsistent with the foregoing to further represent to you upon the whole matter, that for twenty-six years I have watched the germinating and progress of the Reorganization with an interest exceeding that of any other subject, and have sustained a relation to it, in some respects unshared by any, and during this whole period up to the present, I have sought to promote its best interest, by a thorough canvass of all subjects relating to it, and especially in respect to the published articles

complained of, my intent and whole design was to discriminate, and stimulate others to do the same, between truth and error, between the rational and the fanciful, or the fanatical. And still further, I call attention to an obvious fact, if the same course is pursued toward all others who differ from somebody else, it will result in generating hypocrisy, as a defense against accusation, or divide every branch and every quorum in the church. To God, the heart searcher, I commend his truth and his work, and invoke his blessing and divine inspiration upon your sittings.

I remain in hope,

J. W. BRIGGS.

—*The Saints' Herald*, vol. 26, p. 130.

The paper of Elder Briggs was subsequently taken up and referred to the Quorum of Twelve. After consideration they reported as follows:

Whereas, We deem it impracticable (because illegal) in the absence of the accused, he not having been notified to appear, to prosecute the trial of J. W. Briggs, at the present session of conference; therefore,

Resolved, That said trial be deferred to the semiannual conference of 1879, and that all parties concerned be notified to appear then and there before this council.

A. H. SMITH, President pro tem.

J. CAFFALL, Secretary pro tem.

This was adopted.

Missionary labor was reported by Josiah Ells, J. H. Lake, J. R. Lambert, T. W. Smith, James Caffall, W. H. Kelley, Charles Derry, W. B. Smith, R. C. Elvin, M. H. Forscutt, Jackson Goodale, C. G. Lanphear, J. C. Foss, B. V. Springer, J. H. Hansen, Robert Davis, J. T. Davies, J. S. Patterson, J. F. McDowell, Duncan Campbell, James McKiernan, Heman C. Smith, E. C. Brand, E. M. Wildermuth, Magnus Fyrando, J. C. Clapp, R. J. Anthony, M. T. Short, C. N. Brown, D. H. Bays, A. J. Cato, J. W. Bryan, Ralph Jenkins, W. T. Bozarth, G. T. Griffiths, Columbus Scott, R. M. Elvin, Joseph Luff, G. S. Yerrington, J. T. Phillips, J. L. Adams, J. M. Wait, and J. J. Cornish.

The reports of these ministers represented labor done in Pennsylvania, Illinois, Iowa, Missouri, Massachusetts, Nebraska, Indiana, Ohio, Maine, New Hampshire, Rhode Island, Vermont, Tennessee, Georgia, Alabama, Michigan, Canada, Kansas, Kentucky, Mississippi, Florida, Utah, Idaho, California, New York, and Texas.

The following missions reported: English, Utah, and Australian.

Reports were presented from districts as follows: London, Canada; Florida; Kewanee, Illinois; Northern Illinois; Pittsfield, Illinois; Southeastern Illinois; Decatur, Iowa; Des Moines, Iowa; Gallands Grove, Iowa; Little Sioux, Iowa; Pottawattamie, Iowa; String Prairie, Iowa; Central Kansas; Spring River, Kansas; Eastern Maine; Massachusetts; Michigan; Central Missouri; Far West, Missouri; Independence, Missouri; Nodaway, Missouri; St. Louis, Missouri; Central Nebraska; Northern Nebraska; Southern Nebraska; Pittsburg, Pennsylvania; Wyoming Valley, Pennsylvania; West Wisconsin. Reports showed general activity and progress.

Church Recorder's report showed a net increase of eleven hundred sixteen, with several missions and districts not heard from.

The Bishop reported receipts, including balance in hand at last report, $4,921.01; expended, $3,657.88; leaving balance in his hand of $1,263.13. He also reported a net balance in hands of agents of $257.42.

Elder Z. H. Gurley, of the Twelve, presented the following:

To the Reorganized Church of Jesus Christ of Latter Day Saints in Conference Assembled, Holden at Plano, Illinois, April 6, 1879; Greeting: Whereas, At your last semiannual conference, the church adopted and affirmed the "Book of Doctrine and Covenants" as a "standard" of faith to the church; and believing that all who represent her should now accept all the revelations contained therein, and that the church so enjoins and expects them so to teach; and, Whereas, Before God I can not consistently subscribe to that position, or feature of faith, I hereby offer you my resignation as an officer in the church, and pray you to accept the same and grant me an honorable release. In 1870, I think, I fasted and prayed for two days in relation to this same matter; and though I was blessed with spiritual food, I received no evidence in relation to that book. After a severe mental struggle for one, two, or three years, I felt to tolerate until time should make all right, but I have waited in vain.

Some five or six weeks since, my mind was led to reconsider the matter, and since that date it has continued with me both night and day—and with prayer and supplication to God I arrived at the following conclusions, *before* I heard or knew what the action of your last conference was upon this subject; and this, too, without any influence whatever from any one. Entirely alone I wrestled early and late.

I despise duplicity in religion, and I propose being honest with God,

the church, and myself; and when I read the action of the conference referred to, I felt constrained to "come to the front" and take a position, so I submit the following reasons why I should be released:

First. I have reasons for believing that section 26 in the original was but the first paragraph and nearly three lines in our present edition, the rest being added after the publication of the first edition; which I object to.

Second. I reject the inspiration of paragraph 6, section 64; paragraph 5, section 100; paragraph 1, section 101; paragraphs 5 and 8, section 102; and seriously doubt the entire sections.

Third. I reject the "Order of Enoch," as not being applicable to us, and all the various fictitious names in section 101, and elsewhere.

Fourth. I reject the *local* Zion, or gathering in the Doctrine and Covenants, but confess the general gathering as taught in the Bible, Book of Mormon, and also in parts of Doctrine and Covenants.

Fifth. As I know of no law of God either permitting or commanding the establishing of "stakes," and "high councils" in said stakes, I reject the same as no part of the organization of the Church of Christ. And for the same reasons I reject the "school of the prophets," believing them to be *addendas* to the gospel and church of our blessed Lord, and their tendency a return to Judaism; and also the office of patriarch.

Sixth. As I reject a local gathering, or Zion, the revelation on tithing is of none effect to me as a law; but the principle of "free-will offering" involved in it, however, I heartily indorse.

Seventh. I do not believe in baptisms for the dead; hence I reject that doctrine, as also some other features of the revelation of 1841.

I believe that all offices and doctrines which did not obtain under the administration of Christ as shown by the New Testament and Book of Mormon, should be expunged from our faith instead of adopting the same as a "standard."

Eighth. The expression about Joseph Smith in paragraph 3, section 113, I believe to be false, an outrage on good common sense, and unbecoming the church of Christ.

I offer the foregoing reasons why I should be released, without comment; and here let me assure you, that it is the result of mature reflection and calm consideration. However weak my efforts as a minister may have been, I have not one fear to meet the record I have made; and lest I be misunderstood, permit me to assure you that I do confess, and hope I ever shall, the gospel of our blessed Lord as published in the epitome of our faith, but nothing more.

Ever praying that truth may prevail, I am yours for truth,

SALT LAKE CITY, Utah, October 15, 1878. Z. H. GURLEY.

This was referred to the Quorum of Twelve. After deliberation the quorum reported as follows:

Resolved, That we believe that the reasons presented by Z. H. Gurley for his resignation as an officer of the church are sufficient ground for the

acceptance of said resignation, therefore we recommend that he receive an honorable release from his official standing in the church.

Signed, A. H. SMITH, President, pro tem.
JAMES CAFFALL, Clerk, pro tem.

This was adopted after striking out the word "honorable."

The committee on tune book asked for an extension of time, which was granted.

The Utah chapel building committee presented a financial report to the effect that they had collected eight hundred twenty-two dollars and forty-one cents, which was expended with the exception of forty-three dollars and four cents now in hand.

A letter accompanied this report which was referred to the Bishopric, who subsequently reported as follows:

The financial report of the Utah chapel building committee having been referred to the Bishopric, together with a statement from the chairman of said building committee, that probably fourteen hundred dollars will be needed to finish the building, of which amount he thinks that they in Utah can raise four hundred dollars, if the Saints in the East will supply one thousand dollars, we hereby report that we have considered the matter; and, while we believe it would be for the good of the work to have a house of worship in Salt Lake City, could the money required be readily spared from the funds of the church, or from the contributions of the Saints, over and above other demands upon them, yet we do not feel that we are authorized or at liberty to make such a call as the one contemplated in the letter requesting aid; neither do we believe that it is practicable at present to make a successful call of the kind, in addition to supplying the other needs of the church. Israel L. Rogers, H. A. Stebbins, David Dancer.

This report was adopted.

The following resolution was adopted by unanimous vote: "Resolved, That it is the opinion of this conference that when a member has been legally excommunicated from the church, he can be received back into the fold only through the door, baptism."

The following letter from the Chicago Historical Society was read:

CHICAGO, April 7, 1879.

JOSEPH SMITH, Esq.;

Dear Sir: I write you in behalf of and for the Chicago Historical Society, to thank you for *The Saints' Herald*, which is sent regularly to

the Society and carefully preserved by us. We hope you will continue to keep this society upon your free list.

I also write to ask if you will do the favor to supply this society with some autograph letters of the principal leaders of your denomination. We would like especially to get some of your father's and his associates during the early history of the church. We want them for preservation, and should you comply with our request, we shall have the letters bound into a volume, and in that way they will be preserved.

Possibly you may be able to secure for us some letters touching the outrageous treatment your people received in Illinois and Missouri, written at the time or thereabout by some victim of that relentless and disgraceful persecution. If you furnish us with anything relative to that outrage, it shall be preserved.

I would be glad to have you call and see our library.

Send by express at our expense.

Yours truly,

ALBERT D. HAGER, Librarian.

The Board of Publication was authorized to forward to the society a copy each of Holy Scriptures, Book of Mormon, Doctrine and Covenants, and Saints' Harp.

The Quorum of Seventy reported the death of two members of the quorum; namely, Jeremiah Jeremiah and Otis Shumway; and that they had dropped from the quorum D. T. Bronson.

The High Priests' Quorum reported that they had enrolled the names of Justus Morse and William B. Smith on account of former ordinations; and upon recommendation of the quorum Crowell G. Lanphear, Henry A. Stebbins, and David Dancer were ordained high priests; and the ordination of Daniel S. Mills was provided for by requesting Elder H. P. Brown to ordain him. Edward W. Tullidge was ordained an elder and Elder G. S. Yerrington was received into the First Quorum of Elders.

The following was moved by Brn. Kelley and Caffall: "Whereas, Upon examination, it is made to appear that a change in the Board of Publication is necessary, and would be productive of good, therefore, be it Resolved, That the present members of the board be respectfully requested to resign." The movers were by vote ordered to present their objections to the board in writing, which they subsequently did as follows:

1. Object to three men of one quorum occupying such an important position as the Board of Publication, and the whole of the Bishopric are members of the board.

2. The board should be composed of men of the best literary talent, as well as financial ability. The church literature is to be passed upon by the board, such as books, pamphlets, etc.

3. One of the members of the board is already burthened with a multiplicity of offices that imposes too great labor upon one, is not according to the genius of the work, and a bad precedent.

4. The President of the church, by reason of his literary ability, talents, and position, should be a member of that board.

5. Amount of errors that have occurred with the secretary in his books, both in the debit and credit, amounted to about one thousand dollars, but after investigation it has been reduced to about two hundred dollars, loss to the church. We do not know what further investigation may show, as the investigation has not been completed. That since retiring from the house, some ninety-six dollars have been discovered in favor of the secretary, which leaves a balance of about two hundred dollars due the church.

6. Upon reliable authority from men of good business capacity and who have a chance to know, we are informed that the office should be run so as to save at least one thousand dollars per annum from the net proceeds, and that this can be done in justice and right.

7. The selling price of the books and pamphlets is by far greater than should be, as may be seen by comparing the cost price of books with the advertised selling price. . . .

This shows a lack in financial management.

8. The board has had doubts of the competency of one of the employees since 1877, but he is yet retained.

9. Appointed committee of the board some time ago to audit the books, but failed to do so on account of not being convenient. Left work undone that should have been done. . . .

These objections were referred to a committee composed of M. H. Forscutt, J. S. Patterson, and J. W. Gillen, which reported as follows:

President and Brethren: Your committee to whom was referred report of brethren moving the resignation of the present Board of Publication, and their reasons therefor, beg to submit the following:

Objection 1. That three men of one quorum, the Bishopric, are members of that board, we hold to be an invalid one, if no specific ground be alleged.

No. 2. We hold to be no objection, as the opposite has never been urged with respect to the board against whom it seems to be urged as an objection.

No. 3. We know of but one member of the board holding a multiplicity of offices, and as he has not complained of the onerous duties thereof, nor

has it been alleged that he in any sense has failed in the performance; and furthermore, he has this day been released from two of those offices, we also hold this objection to be invalid.

No. 4. Your committee agree with, but as the Board of Publication is by the articles of incorporation to be nominated by the Bishop of the church, this should be referred to him.

No. 5. Places both credit and debit as one thousand dollars; this should be divided and credit and debit separately shown; it also claims two hundred dollars loss to the church which we understand the secretary himself is responsible for. The investigation being incomplete, we think the action for reporting such loss till clearly ascertained, a serious error against the brother involved. Still further, the church would in no case suffer loss, as the treasurer, Bro. Dancer, is held responsible.

No. 6. As to the possibility of saving one thousand dollars from the net proceeds, your committee is not prepared to say, as the figures on which to base necessary conclusions are not before us; if there be a reduction of wages, and a corresponding reduction in prices of books, we, however, fail to see how there can be any increase of net gains.

No. 7. The complaint of the vast difference between the cost and selling price of the books, as showing a like lack of financial management, we beg to report that the brethren have given as the cost of some of these works a sum too small, including neither cost of plates nor postage in most instances, nor any of the percentage deductible as an allowance to agents. . . . We think the objection of very doubtful propriety, as presented.

No. 8. The board not being present, and not having heard from them, as a board, we are not prepared to say whether the objection be valid or not.

No. 9. We must leave as we have done No. 8, having no information authoritatively. . . .

Your committee, therefore, is unanimously of the opinion that the demand for the resignation of the board is unwarranted, as far as the facts before us could justify such a demand.

This report was adopted after some opposition, and upon separate motion the board was sustained. The following preamble and resolution was adopted:

Whereas, Some fault has been found with the present salaries paid to persons in the *Herald* Office, therefore be it

Resolved, That the Board of Publication be requested to take the matter under advisement and, if practicable, reduce the wages of employees therein.

Jackson Smith, Mary Smith, and Wells Chase were received into membership upon their former baptism.

The following missions were appointed: Josiah Ells, Ohio,

Pennsylvania, and Virginia. John H. Lake, Central and Southern Illinois and Southeastern Iowa. Joseph R. Lambert, Northern Iowa and Minnesota. T. W. Smith, Eastern States. J. Caffall, Kansas, Nebraska, and Colorado. W. H. Kelley, Ohio, Indiana, Canada, and Michigan. A. H. Smith, Missouri and Southwestern Iowa. Charles Derry, Nebraska, Iowa, and Minnesota. M. H. Forscutt, wherever opportunity offers as circumstances may permit. Hugh Lytle, S. W. Condit, D. M. Gamet, J. C. Crabb, J. M. Harvey, P. Cadwell, W. Baldwin, T. Carrico, J. A. McIntosh, J. W. Chatburn, S. S. Wilcox, G. Sweet, and C. G. McIntosh to labor as circumstances may permit in Western Iowa. H. J. Hudson, G. Derry, in Nebraska as circumstances may permit. R. C. B. Elvin, in present field of labor. John Landers, in Kansas. G. A. Blakeslee, in Berrien County, Michigan, as circumstances may permit. W. H. Hazzeldine and J. Whitehead, in St. Louis District. W. D. Morton and O. P. Dunham, as circumstances permit, in Eastern Iowa. H. P. Brown, in the Pacific Slope Mission. Joseph Parsons and J. Price, in Pittsburg District, in connection with local authorities. T. P. Green, in Southern Illinois District, in connection with local authorities. A. M. Wilsey, in Illinois, in connection with local authorities. William B. Smith, Illinois, Iowa, and Missouri. E. C. Brand, Utah, Idaho, and Montana. Duncan Campbell, Southern Iowa and Northern Missouri. B. V. Springer, Southern Indiana, Southern Ohio, and Kentucky, under direction of W. H. Kelley. J. H. Hansen, Southern States Mission. Robert Davis, Michigan. J. T. Davies and M. T. Short, Southwestern Missouri and Southeastern Kansas. J. S. Patterson, Northern Illinois. James McKiernan, in former field, as circumstances may permit. J. T. Phillips, Missouri. J. C. Foss, Maine, with liberty to extend to Rhode Island. J. W. Gillen, to take charge of the Australian Mission. I. N. Roberts, Northern Kansas. J. M. Wait, Northeastern Wisconsin. Joseph Lakeman, Maine and Canada. Heman C. Smith, Southeastern States. Magnus Fyrando, to remain in Utah if health permits. J. C. Clapp, in charge of Oregon and Washington Territory. R. J. Anthony, Iowa, Nebraska, and Kansas. C. N. Brown, New

York and Rhode Island. D. H. Bays, Texas Mission. A. J. Cato, released from Texas Mission. J. W. Bryan, Texas Mission. Ralph Jenkins, released from Texas and appointed to Northwestern Iowa. W. T. Bozarth, Missouri, with privilege to extend to Texas. Gomer Griffiths, Missouri. Columbus Scott, Michigan, Indiana, and Ohio. R. M. Elvin, Southwestern Iowa, Northeastern Kansas, Southeastern Nebraska, and Northwestern Missouri. Joseph Luff, Indiana, Michigan, and Canada. John J. Cornish, Michigan and Canada. G. S. Yerrington, Massachusetts, Rhode Island, and Connecticut. James Brown, Western Virginia and Ohio. Thomas Taylor, President of the European Mission. P. N. Brix, Danish Mission. F. C. Warnky, Colorado. J. L. Adams, present field. E. M. Wildermuth, T. E. Jenkins, and George Hatt, as circumstances permit. C. H. Jones, under direction of A. H. Smith. J. L. Buckingham, to labor in Oregon under direction of J. C. Clapp.

A petition was presented to continue Bro. D. S. Mills in charge of the Pacific Slope Mission. A telegram from there was read, saying that Bro. Mills had been unanimously sustained in that presidency by the conference of that mission held April 6. This choice was ratified.

Bro. William Nelson was sustained in his mission to the Society Islands, and the return of the two hundred dollars to him by Bishop Rogers was sanctioned.

J. F. McDowell was relieved from his appointment.

Bro. Robert Evans was released from the presidency of the Welsh Mission and Bro. J. R. Gibbs was appointed in his place.

All other ministers in good standing were requested to labor as they may find opportunity.

Pacific Slope conference.

A conference for the Pacific Slope Mission was held at San Francisco, California, April 6, 7, 8; Elders H. P. Brown and J. F. Burton presiding; Peter Canavan and J. R. Cook secretaries. The minutes as published in the *Herald* indicate that there was much difficulty and ill feeling manifested. The chairman, Elder Brown, and sixteen others, published over their signatures a protest against the publica-

tion of the minutes on the grounds that they were incorrect in several particulars.

On April 22, Elder Joseph Dewsnup wrote from Manchester, England, where the late revolt from Brighamite rule took place, as follows: News from England.

> We held our district conference here in Manchester on the 13th of April, and we had a glorious time together, the Spirit's power was much felt, and the Saints were strengthened for present as well as future warfare.

On April 30, 1879, at Nauvoo, Illinois, Mrs. Emma Smith Bidamon died. She was one of the most remarkable characters connected with the history of the latter-day work. It is not too much to say that her influence upon husband and sons had much to do with shaping the destiny of the church both during her husband's administration, and in the Reorganization, and as it was said of one of old time she "being dead yet speaketh." That she was highly respected is evident from testimonies left on record. (See volume 1, pages 120 to 122.) She was also loved and honored by the Reorganization; but, as might have been supposed, those against whose acts she ever protested sought to throw discredit upon her reputation. Death of Emma Smith.

Soon after the death of her husband a report was circulated that she had renounced the faith her husband taught, and had expressed lack of confidence in his claims. *The New York Sun* for December 9, 1845, contained a letter over her signature giving expression to these doubts. She promptly wrote the following reply and forwarded it to the *Sun:*

> NAUVOO, December 30, 1845.
>
> *To the Editor of the New York Sun; Sir:* I wish to inform you, and the public through your paper, that the letter published Tuesday morning, December 9, is a forgery, the whole of it, and I hope that this notice will put a stop to all such communications. EMMA SMITH.

Whether this was published in the *Sun* or not we do not know; but it was published in *Times and Seasons* for January 15, 1846. (See volume 6, page 1096.)

That she was loved and trusted by her neighbors who had known her long, and amid the most trying scenes of her

life, is attested by the following obituary from the *Nauvoo Independent:*

Mrs. Emma Bidamon, whose departure from this life on April 30, we noticed in our last issue, was the daughter of Isaac and Elizabeth Hale, and born in the town of Harmony, Susquehanna County, Pennsylvania, July 10, 1804. She remained an inmate of her father's house until January 19, 1827, when she married Joseph Smith, the founder of the Mormon Church, as it is usually termed. It is stated that Joseph Smith stole her away from her father's house and married her against the advice and wishes of her friends; but whether this is true or not, it appears that after her marriage, her father relented, as fathers usually do, and the runaways returned to her father's farm, where they remained for some two or three years. From there Mrs. Smith removed with her husband to Palmyra, New York, and from there to Kirtland, Ohio, where she was a constant participant in the busy scenes of the church's prosperity and exodus from there. During her stay at Kirtland, her two sons, Joseph and Frederick G. W., were born, of whom Frederick died in Nauvoo, in 1862. From Kirtland, Mrs. Smith went with others to Missouri, living with her husband, first in one county and then in another, till the mobbing in 1838; when, her husband having been taken prisoner and lodged in Liberty Jail, in Ray County, she, with the great mass of the Mormons, was obliged to leave Caldwell County and the state of Missouri. She arrived at Quincy, Illinois, where she and other refugees from violence were kindly received. Here, some six months after his capture, Mrs. Smith was joined by her husband, he having escaped from the custody of his guards, in going from Liberty to another county ostensibly for trial, and not long afterwards, they settled on the Hugh White farm below Commerce, in the building now standing opposite the Riverside Mansion, on the west.

During the five years from their first settling here, Mrs. Smith bore her part in the toils, deprivations, and sickness incident to the settling of a new country. Her son Alexander, was born in her stay in Missouri, and one other, Don Carlos, was born to her in Nauvoo, but died in his infancy. Her husband, Mr. Smith, was killed at Carthage, June 27, 1844, and Mrs. Smith remained at Nauvoo during all the troubles attending the expulsion of the Mormons from the state of Illinois, except the time between September, 1846, and February, 1847, when she, with two or three families that went with her, sojourned at Fulton City, in Whiteside County, in this State. Her youngest son, David Hyrum, was born November 17, 1844, a few months after Mr. Smith's death.

Mrs. Smith was keeping the Nauvoo Mansion, so long the principal hotel of the place, during the year 1847, and here became acquainted with Major Lewis C. Bidamon, one of the new citizens, as they were called, and on December 27, 1847, she was married to him, the Reverend William Hana, brother to the celebrated Reverend Dick Hana, of the M. E. Church, officiating in the marriage ceremony.

Mrs. Bidamon raised her four boys and an adopted daughter, now Mrs. Julia Middleton, to woman and manhood, all of whom, except Frederick before named, now mourn her demise. She was the companion of her first husband for eighteen years, and shared his fortune during the fourteen years of his active ministry; passing through scenes of sorrow and trouble that tested her character to the extreme; and won the esteem of all. She was the wife of Major Bidamon from 1847 to 1879, nearly thirty-two years, and proved herself to be a worthy companion. She was mistress of the Nauvoo Mansion, with the exception of two or three short intervals, from its erection in 1843 till about 1871, when the building fell into the hands of her sons Alexander and David, when she and her husband removed to the Riverside Mansion in a part of what was known as the Nauvoo House, on the river-bank at the foot of Main Street. She was loved and respected by all her neighbors, for her charitable and kind disposition. She was a good and faithful wife, a kind and loving mother, as the expressions of her children and associates will verify. If such a record as she has left does not render a person worthy of a better life beyond, it is difficult to conceive how it can be done.

The body of Mrs. Bidamon was laid in the parlor of the Mansion, where she resided, in the morning after her demise, and in the evening of the same day, was placed in the burial case, where it was constantly watched by Mrs. Middleton, the inmates of the Major's house and a few intimate friends, until the afternoon of Friday, May 2. At twelve m., the friends and relatives of the deceased began to arrive, and at two p. m., the hour set for the services, the rooms were filled, and a large number in attendance who could not find entrance, but stood gathered near the open doors to listen.

The funeral services were in charge of Elder John H. Lake, of Keokuk, Iowa; the sermon was delivered by Elder Joseph A. Crawford, of Burnside, this county; the singing was in charge of Elder Richard Lambert, of Rock Creek Township. There were six bearers, five of whom were nephews of Mrs. Bidamon, sons of sisters of Joseph Smith, her first husband, four of them brothers, named respectively, Solomon J., Alvin, Don C., and Frederick Salisbury, the other nephew Don C. Milikin; the other bearer was Elder D. D. Babcock, of Montrose, Iowa.

After the services were over, the large company filed through the room past the coffin, viewing the face of the deceased as they passed. It was a touching sight to see those citizens so long acquainted with the silent sleeper, while she was living, pausing beside her to take a last look at her peaceful face, so calm amid the grief of the assembly. Now and then one to whom she had been dearer than to others, would caress the extended hand, or gently stooping lay the hand upon the cold face or forehead, some even kissing the pale cheek in an impulse of love and regret. But scenes of grief must pass—the family at length took leave of her whom they had so long known and loved. The coffin lid was put in place, the six bearers raised their burden reverently, and with the mourning train,

passed to the place of interment, upon the premises of her oldest son, near by, where with solemn hymn and fervent prayer the remains were left to their long repose.

The assembly was large; almost every one knew Mrs. Bidamon, some intimately and for many years; some but for a few months, but it is safe to say that the respect, esteem, and love with which she was regarded by all, is but a just tribute to the sterling virtues of the woman, wife, and mother, whom the community so soberly, so sadly, and so tenderly laid away to rest, on that beautiful May day, by the side of the Father of Waters, the mighty Mississippi.

Mrs. Bidamon was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and her funeral services were conducted by elders and members of that body of believers, and the sermon was indicative of their hopes in the millennium yet to come.

At the close of the sermon, Elder Lake paid a touching tribute of love and respect to Mrs. Bidamon, in a few words expressive of her faith and hope, stated to him a few days before her death. Taken as a whole the funeral was remarkably impressive and tenderly sad.—*Nauvoo Independent.*

The following indicates the character of the opposition against her life and attitude, together with the defense made by her eldest son, President Joseph Smith:

The Utah *Deseret News*, for May 21, 1879, in noticing the death of the wife of the Martyr, as announced in the Carthage *Republican*, of Hancock County, Illinois, adds to the notice as follows:

"To the old members of this church the deceased was well known, as a lady of more than ordinary intelligence and force of character. Her opposition to the doctrine of plural marriage, which, however, she at first embraced, led to her departure from the faith of the gospel as revealed through her martyred husband. She chose to remain at Nauvoo when the Saints left for the West, and in consequence lost the honor and glory that might have crowned her brow as the 'elect lady.'

"She was the mother of four children, all the sons of the Prophet Joseph, viz.: Joseph, now leader of the sect that commonly bears his name, Frederick (deceased), Alexander, and David. It was mainly through her influence that they were led into the by-path wherein they have gone astray. She has now gone behind the vail to await the great day of accounts. There is no feeling of bitterness in the hearts of the Saints toward Sister Emma, but only of pity and sorrow for the course she pursued. May her remains rest in peace."

Mrs. Emma Smith Bidamon, "Sister Emma," has been a singular rock of offense to Brigham Young and to his followers. Her straightforward opposition from which she never swerved, was at its beginning perilous, and afterwards, was evidently more provocative of anger than of pity in those whom she opposed. So far as Sister Emma's having first embraced

the doctrine of plural marriage, from which she afterwards revolted, is concerned, she directly and positively denied having anything to do with it, and, as published elsewhere, placed her testimony on record, that she neither saw nor handled the so-called revelation on celestial marriage; and this she did notwithstanding the statement of President Brigham Young, that she burned the original.[3] The fact that this woman maintained her character for truth and integrity to the close of her life, and won a name for good, with the respect of even the enemies of Mormonism, together with the fact that she openly avowed and always stoutly defended her faith in "the faith of the gospel as revealed through her martyred husband," is a sufficient denial of the statement made by the *News* that she "departed" from that faith. She did what she could to stay the tide of evil that was creeping over the church, and maintained by her testimony and life what she as president; Elizabeth Ann Whitney, Sarah M. Cleveland, counsellors; Eliza R. Snow, secretary; and Mary C. Miller, Lois Cutler, Thirza Cahoon, Ann Hunter, Jane Law, Sophia R. Marks, Polly Z. Johnson, Abigail Works, Catherine Petty, Sarah Higbee, Phebe Woodruff, Leonora Taylor, Sarah Hillman, Rosannah Marks, and Angeline Robinson, members of the "Ladies' Relief Society," of Nauvoo, testified to in a certificate published in the *Times and Seasons*, in October of the year 1842, at the close of an article on marriage, in which the existence of any other system of marriage than the one published in the book of Doctrine and Covenants is denied. (*Times and Seasons*, volume 3, page 940.) The relief society there named is supposed to have been the original one, of which the "Ladies' Relief Society," of Salt Lake City, is the successor. One distinguishing difference between Sister Emma and some of the others who signed that certificate is, that she maintained her testimony by her subsequent life, while they did not.[4] She was then "the elect lady," and if so because of what she then was, she did right to remain in her then convictions, which she did.

So far as her being the responsible agent of leading her son Joseph, "the leader of the sect which commonly bears his name," astray, is concerned, we have this to state: We were of full age (and we believe of sound mind), when we made the choice that we did. Sister Emma did not use her influence to direct us into the way we chose. That she did approve of it, and gave it her hearty sanction, we admit, and revere her for it; while for the love of honorable deeds, pure life, and hatred of bigotry and oppression, either of dogma or person, that we may have inherited from her, we shall ever feel profoundly grateful. She has indeed "gone behind the vail," to answer to her account when called, and there those who now have "only pity and sorrow for the course she pursued," may find to their shame that "the elect lady" has not lost "honor and glory;" but that the dauntless and deathless spirit that burned within her when, widowed and bereaved, she dared to raise her voice against

[3] See volume 3, pages 352, 355.
[4] See volume 2, page 598.

what she believed to be corrupting and destructive of purity and virtue in woman, will be crowned in celestial life and immortal peace.

We trust, so far as her oldest son is personally concerned, that those against whose principles we are at war, will cease casting the fault of our error and crime (if it be such), in choosing our fate in Mormonism upon her; so far as we can possibly do so, we absolve her from any and all responsibility in the matter, and desire that upon us alone may be visited the punishment due.—*The Saints' Herald*, vol. 26, p. 200.

On June 15, 1879, Elder M. H. Forscutt delivered a commemorative discourse on the death of "Sister Emma," at Plano, Illinois.

Olivery Cowdery's statement.

In order to put Oliver Cowdery, the second elder of the church, whose testimony is so interwoven with the early history of the church, correctly on record regarding issues that have divided latter-day Israel, we here record a letter from him to his brother-in-law and sister, Mr. and Mrs. Daniel Jackson, as published in *Saints' Advocate*, May, 1879, in answer to a letter from his sister relating to the existence of polygamy at Nauvoo:

TIFFIN, Seneca County, Ohio, July 24, 1846.

Brother Daniel and Sister Phœbe: Phœbe's letter mailed at Montrose on the 2d of this month was received in due time, and would have been replied to immediately, but it came in the midst of toil and the business of court, which has just closed, and I take the earliest moment to answer. It is needless to say that we had long looked for and long expected a letter from you or Sr. Lucy. Now, brother Daniel and sister Phœbe, what will you do? Has sister Phœbe written us the truth? and if so, will you venture with your little ones into the toils and fatigues of a long journey and that for the sake of finding a resting-place, when you know of miseries of such magnitude as have, as will, and as must rend asunder the tenderest and holiest ties of domestic life? I can hardly think it possible that you have written us the truth, that though there may be individuals who are guilty of the iniquities spoken of—yet no such practice can be preached or adhered to as a public doctrine. Such may do for the followers of Mahomet; it may have been done some thousands of years ago; but no people professing to be governed by the pure and holy principles of the Lord Jesus, can hold up their heads before the world at this distance of time and be guilty of such folly, such wrong, such abomination. It will blast, like a mill-dew, their fairest prospects, and lay the ax at the root of their future happiness.

You would like to know whether we are calculating to come on and emigrate to California. On this subject everything depends upon circumstances not necessary for me to here speak of. We do not feel

to say or do anything to discourage you from going if you think it best to do so. We know, in part, how you are situated. Out of the church you have few or no friends, and very little or no society—in it you have both.

So far as going West is concerned I have thought it a wise move—indeed I could see no other, and though the journey is long and attended with toil, yet a bright future has been seen in the distance if right counsels are given and a departure in no way from the original faith, in no instance, countenanced. Of what that doctrine and faith are and were I ought to know, and further it does not become me now to speak.

May 7, Elder William Nelson wrote from Papeete, Tahiti, Society Islands, giving the information that he had returned to the islands, and that he found the Saints doing as well as could be expected; that Bro. David Brown was receiving the *Herald* regularly, which Bro. Nelson read to them in their own language. Nelson returns to islands.

Some time in May Elder Glaud Rodger arrived at San Francisco, returning from his long mission to Australia. On May 21 he wrote from San Francisco that he had visited Oakland, San Francisco, San Jose, and Watsonville. On the 22d he started for Decatur County, Iowa, his family having removed to that point from California during his absence. On June 6 he wrote to the *Herald* Office from Decatur County, Iowa, mentioning his arrival and that J. W. Gillen had left the same place on June 4 for Australia. He stated: "I have left the colonies clear of any incumbrance; no debt for my successor to meet; a good little library, and many friends both in and out of the church." Rodger returns.

On May 25, 1879, Elder D. S. Mills was ordained a high priest at Oakland, California, by H. P. Brown, according to direction of General Conference.

CHAPTER 16.

1879.

NEWS FROM SWITZERLAND—DEBATES—ORDER OF ENOCH—NEWS FROM ENGLAND—STANDING KILLED—NEWS FROM DENMARK—LAKE CRYSTAL BRANCH—GILLEN SAILS—DEBATE—EAST FLORIDA—B. YOUNG'S WILL—LUCY SMITH'S HISTORY—EVARTS CIRCULAR LETTER—LAMONI—NEWS FROM TAHITI—DAUGHTERS OF ZION—SEMIANNUAL CONFERENCE—WELSH CONFERENCE—UTAH AGITATION—PACIFIC SLOPE—SPENCER SMITH'S DEATH—LONDON NEWS—UTAH MISSIONARIES—OPEN LETTER TO TAYLOR—UTAH MISSION—CLAYTON'S DEATH—CHURCH PROPERTY—HAYES' MESSAGE.

News from Switzerland.

ON July 4, Lewis Van Buren wrote from Berne, Switzerland. He stated that the few Saints at Hedingen had kept the faith, but the spirit was weak, and they were looking anxiously for an elder to visit them.

Debates.

During this summer Elder D. H. Bays, missionary to Texas, met with considerable opposition, resulting in several debates.

Order of Enoch.

The *Herald* for July 15 contained an editorial from the pen of President Joseph Smith, entitled, "An Order of Enoch." From it we present the following practical suggestions:

We have several times reminded the Saints that we believed that inheritances were to be purchased, not conquered, by the Saints. All know by this time that it is not many thousand acres that we could buy as an individual with all our fortune; nor can it be reasonably expected that with the history of past accumulations of wealth by spiritual leaders, and their subsequent abuse, and the extremely jealous care with which present and future attempts of this sort will be watched and frustrated by Latter Day

Saints, a man with so little financial ability as we are noted to be, will get together much of this world's lucre in the time yet remaining; this ought to satisfy any who may be waiting for us to parcel out an inheritance to them, that it is poor, very poor policy to wait longer. Again, and we beg pardon for the personal character of what follows, it is understood to be the province of the one who properly succeeds Joseph Smith, to "teach the revelations" given through him; hence, his work and mission are obviously more to teach than to give revelations. To teach the revelations is, if we comprehend the meaning of the word, to make them practicable, to so render them that the work designated in them, or provided for by them, may be done. This we have tried to do, in regard to the law under consideration, and have been met with so decided rebuke by many older Latter Day Saints than we are, whose wisdom it was meet that we should regard, that we have been timid in insisting that we were right. But as no advancement has been made by hitherto favorite methods, we ask that we be listened to and the methods we propose be taken into consideration and a trial be made of them. More especially do we ask this of men to whom has been given wisdom and success in temporal things; and though the suggestions may be those of a dreamer, if they have seeming practicability in their favor, let them be put to the test. We have not gold or silver, but we have moral strength to stand by men of energy and wisdom, and that is worth something in any cause.

Men of the church, whether holding office or not, may legitimately combine their moneys and goods in organized associations, composed of two or more members, for the purpose of carrying on any industrial enterprise that may offer opportunity for utilizing labor, giving employment to those who may need it, and returning a sufficient profit to pay a reasonable percentage upon the capital invested. We name in this connection the manufacture of woodenware; plows and other articles of husbandry; tiling and brick; jars and earthenware; brooms, which involve the employment of many, raising broom-corn; cheese, which makes sale for milk and stimulates the keeping of dairies; wagons, buggies; boots and shoes, etc. These, together with the purchase and sale of everything raised, produced or manufactured, opens fields of enterprise that should satisfy the most exacting.

Besides these it is within the liberties for any man of means and public spirit, to establish by himself, under his own inspection and management, any or all of these; or, if he prefers to begin and carry out any plan for the aiding of the ministry, the support of the families of the elders in the field, the helping of the deservingly industrious but unfortunate, who may only need help for a time, to be returned to the general fund when success ensues; the establishing of farms and purchase of lands, to be resold to brethren who may be able to pay part down with time for the remainder, and a reinvestment of the proceeds in similar ventures, or any other of the multifarious number of works in which men may engage.

To those who may be hesitating, waiting for the institution of the Order of Enoch, we state, that if the law concerning that order can not be filled by an association of men and money, for the transaction of every business enterprise in which honest men may spend their time and employ their means, legally organized according to the laws of the land, we believe that it can not be done; for this reason, if for none other: no business transaction in which money and goods are involved, and the owners liable to lose what may have been invested by them in such enterprise, can be prosecuted in any of the States, with fair assurance to those investing that they shall not suffer loss by irresponsible swindlers, unless there shall have been first a legal sanction to such business, by proper organization. No matter by what holy name it might be called, the name itself can not be a guarantee for the honesty of its members. If they are honest, legal restraints do them no wrong; if they are dishonest, they need them; and the legislatures have taken care that safeguards shall be provided.

The Order of Enoch is at best, when reduced to everyday practice, but an organized legal body, having church origin and membership. That is, divesting the Order of Enoch of all its legendary mistiness, it can but prove to be a legal method to carry out church designs.

Examine the matter as freely as you will, the fact still remains, that the law is inoperative and the possible good to accrue therefrom is unrealized; not from any spoken design of the lawgiver that it should be so; but from a failure to comprehend, or an unwillingness to carry into effect what is comprehended.

Another reason why there can be no safe organization except in the provisions of the civil law is, there can be no by-law enacted by any number of men associated together for any definite object that can make the subscribers thereto honest. If their gospel covenant has failed to give birth and growth to honest principles, or to cultivate and enrich the native germ, association will, of necessity, fail to accomplish the beneficent work. To secure the honest men from the rogue in grain and to prevent the commission of "crime made venial by the occasion," through the exciting of cupidity by reason of opportunity, safe provisions are made in the laws enacted by those who are "wiser in their generation than the children of the kingdom," and of these provisions wise men should avail themselves, that the good they seek for others as for themselves may not be defeated.

That precedent for this may not be lacking, we cite, the organization and establishment of the church, "agreeably to the laws of our country." Also, "And thus all things shall be made sure according to the laws of the land." Again, "Therefore I, the Lord, justifieth you and your brethren of my church, in befriending that law which is the constitutional law of the land."

In the article on marriage, the church affirms that the association in wedlock, the most sacred and beneficent of all copartnerships for the

business of life that men can enter into, is entered into in deference to the precept of the law of the lands and by an analogy of reasoning we may conclude that in the matter under consideration, an adherence to the rule is pleasing to God.

In conclusion, he who has strong desire to do something laudable and beneficial to the cause, may by himself or with others set immediately at work upon any of the enterprises named, observing, that if he proceeds alone he may not incorporate; if he proceeds with others he may. The way will be found in the statute books of the several States. The object having been ascertained, agree as to rules of association, the amounts to be invested, the by-laws for government, file the articles of agreement in the proper office in the county, and go to work. We are ready to listen to any proposition, and to help any proper movement on to success.

We have wondered heretofore that some of our wise men in temporal things, whom the Lord had blest and was blessing with safe investments and sure returns, did not engage in the land and farm business, aiding men who are willing to work, to secure to themselves homes, and thus people the land with industrious and frugal citizens, whose religion was a safeguard of good conduct. A few thousands of dollars set apart to this special work, might with care be made an efficient means to "lay up treasure in heaven," and to make friends of (by means of) the "mammon of unrighteousness." Whoever undertakes it must use discretion, constant and earnest diligence, that he shall not waste and squander the means so used; and in doing so, will need to insist that his brethren whom he may help, shall deal honestly with him, and shall promptly perform their part of the agreement, that the golden opportunities afforded them may in turn be offered to others, and thus many be reached.—*The Saints' Herald*, vol. 26, pp. 218, 219.

News from England.

Editorial items for July 15 contains the following from England: "Two excellent letters of late date are received from England: one from Bro. Archibald Bradshaw, and the other from Bro. R. Kendrick. These indicate that there is a new era about to dawn for the work there. The brethren write in splendid spirits."

Standing killed.

On July 21, Elder Joseph Standing, of Utah, was shot and killed by a mob, near Varnell's Station, Whitfield County, Georgia. Upon this the editor of *The Saints' Herald* commented as follows:

We are not in possession of all the facts connected with the killing of Elder Standing, an elder of the Utah church, in Georgia, lately; but we have enough to believe that while he and his colaboring elders were attempting to propagate their religious views in that State, they were ordered off by a mob; that Elder Standing resented, possibly resisted this attempt, and was shot by some hasty, hot-headed man, who was there engaged in an

unlawful business. It was a cruel and wicked act of violence, which deserves the condemnation of all free men, all law-abiding people. It smacks of bigotry and oppression, and the very fact that the party doing the killing were there for an unlawful purpose, gives Elder Standing a place among those who have died for their opinion's sake. Those who have suffered from mob violence need only to know that others are victims to lift their voices against the act.

We are opposed to the principle of plurality of wives, which it is said Elder Standing was propagating; and think that the proselyting of sinners to that system of faith, is but to change their manner of sinning; but we are likewise opposed to the shotgun, revolver, and rifle argument to prevent it. Mob violence, the killing of heretics, by fire or impalement, are arguments fit for an unenlightened past, but are sadly out of place to-day.

News from Denmark.

On July 22 Elder Peter N. Brix, missionary to Denmark, wrote from Aalborg, reporting the baptism of three and earnestly pleading for some one to be sent to his assistance.

Lake Crystal Branch.

On July 25 Elder J. R. Lambert wrote that he had organized a branch at Lake Crystal, Minnesota; Eli Stedman, president, D. F. Crane, clerk.

Gillen sails.

August 2, Elder J. W. Gillen wrote that he had just returned to Oakland, California, from a tour in the southern part of the State. On the 4th he sailed for Australia on the steamship "City of Australia." On September 10 he wrote from Sydney, Australia, that he arrived safely, after a pleasant voyage of twenty-seven days. Of his predecessor, he said: "Bro. Rodger has left an excellent name here, and is beloved by all who know him."

Debate.

Commencing August 9, a debate was held at Norway, Lasalle County, Illinois, between Elder W. W. Blair and a Seventh-day Advent elder by the name of A. A. John. This debate was reported in synopsis by Elder Joseph Luff and published in the *Herald*.

Eastern Florida.

In August, 1879, the work was first opened in Eastern Florida through the instrumentality of Elder Heman C. Smith and Priest David Donaldson. They went from Western Florida, where the work had previously been established, most of the way on foot. They made a beginning by hiring a hall for one night in Gainesville, that being financially all they were able to do. Then

two prominent citizens, Judge Dawkins and Mr. Grissom, who before were unknown to the missionaries, stepped forward, paid for the night already occupied and engaged the hall for a week, inviting the missionaries to occupy. The result was that the Gainesville Branch was organized August 28, with eight members, Moses O. Howard, presiding priest,—seven of these new converts. Soon after the missionaries returned to Western Florida, and the following April Elder Smith was released from the Southern field, since which no especial effort has been made to prosecute the work in Eastern Florida.

B. Young's will.

About this time the church in Utah was having some trouble over property bequeathed by President Brigham Young in his will. This resulted in some litigation, in the course of which the executors of the will, George Q. Cannon, Albert Carrington, and Brigham Young, Jr., were confined in the penitentiary of Utah on the order of Judge Boreman, for contempt of court. The supreme court of Utah reversed this order and the prisoners were released after being confined from August 4 till the 28th, 1879. The contention seemed to be brought about by the executors turning over certain properties to the church which by the will was bequeathed to the heirs. Some of the heirs sued the executors and President John Taylor as trustee-in-trust for the church for possession of the property. The court sustained the contention of the heirs and ordered the property conveyed to them, which the defendants did not do, and for which they were adjudged guilty of contempt. John Taylor gave bonds and the executors went to prison, as before related. On October 4, the case was compromised and settled by the church paying the heirs seventy-five thousand dollars and retaining the property in question.

Lucy Smith's history.

In the summer or autumn of 1879 the church republished the historical work known as "Joseph Smith the Prophet and his Progenitors," written by Lucy Smith, the mother of the Martyrs. It was first published in 1852 in Liverpool, England, by S. W. Richards and Company, under supervision of Orson Pratt. It was

subsequently condemned by the authorities in Utah, and as many as could be procured destroyed. In 1878 the church decided to republish it, and a committee was appointed to prepare it, which they did by inserting a few explanatory foot-notes, leaving the text just as it is in the original book.

Evarts circular letter.

On August 9 a circular letter of instruction was issued by William M. Evarts, secretary of state, to the diplomatic officers of the United States in various countries, calculated to prevent the emigration of polygamists.[1] This was met in Utah by some hostile demonstrations.

1 WASHINGTON, District of Columbia, August 9, 1879.

Sir: The annual statistics of emigration into the United States show that large numbers of emigrants come to our shores every year from the various countries of Europe for the avowed purpose of joining the Mormon community at Salt Lake, in the territory of Utah, under the auspices and guidance of the emissaries and agents of that community in foreign parts. This representation of the interests of Mormonism abroad, which has been carried on for years, is understood to have developed unusual activity of late, especially in ——, among other countries where it has unfortunately obtained a greater or less foothold. The system of polygamy which is prevalent in the community of Utah is largely based upon and promoted by these accessions from Europe, drawn mainly from the ignorant classes, who are easily influenced by the double appeal to their passions and their poverty, held out in the flattering picture of a home in the fertile and prosperous regions where Mormonism has established its material seat. Inasmuch as the practice of polygamy is based on a form of marriage by which additional wives are "sealed" to men of that community, these so-called "marriages" are pronounced by the laws of the United States to be crimes against statutes of the country, and punishable as such.

On the 1st of July, 1862, the Congress of the United States passed an act expressly designed, as appears from its title, "To punish and prevent the practice of polygamy in the Territories of the United States and other places," etc. That act remains the law of the land as to its continuing provisions, which, in the revision of the statutes of the United States made in 1874, read as follows:

"Section No. 5352.—Every person having a husband or wife living who marries another, whether married or single, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of bigamy, and shall be punished by a fine of not more than five hundred dollars, and by imprisonment for a term not exceeding more than three years. But this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage is absent for five successive years and is not known to such person to be living, nor to any person by reason of any former marriage which has been dissolved by decree of a competent court, nor to any person by reason of any former marriage which has been pronounced void by decree of a competent court on the ground of nullity of the marriage contract."

Whatever doubt, if any, has heretofore existed as to the efficiency of the law above cited, and the intent of the general Government to enforce it, has now been terminated by the recent decision of the Supreme Court, the highest judicial tribunal of the land, sustaining the constitutionality of the legislation and affirming the conviction and punishment of offenders against that law.

Under whatever specious guise the subject may be presented by those engaged in investigating the European movement to swell the numbers of the law-defying Mormons of Utah, the bands and organizations which are got together in foreign lands as recruits, can not be regarded as otherwise than a deliberate and systematic attempt to bring per-

On August 18, Elder David Dancer wrote of the then new town of Lamoni, Iowa, now headquarters of the church, as follows:

I think there ought to be something said, through the *Herald*, in regard to our new town. If things could be got into working order this fall, our town would command quite a large trade this winter, and in fact till the southwestern road is built, and I think they will not undertake that very soon. . . . As long as the road remains as it is, our town will draw the trade of Eagleville, Loraine, and a distance of twenty miles or more from the south and southwest. It will command a strip of country ten by twenty-five miles, if buildings and men suitable to do the business can be got this fall. If not the trade must go to some other place. We need a hotel,—I hardly know how we can get along without it this winter,—a brick-yard, lumber-yard, stock scales, stores, mechanics; and now is the time to start. It is expected that the cars will be running to our place by September 20. Lamoni.

sons to the United States with the intent of violating their laws and committing crimes expressly punishable under the statutes as penitentiary offenses.

No friendly power will, of course, knowingly lend its aid even indirectly, to attempts made within its borders against the laws and government of a country wherewith it is at peace, with established terms of amity and reciprocal relations of treaty between them; while, even were there no question involved of open and penal infraction of the laws of the land every consideration of comity should prevail to prevent the territory of a friendly State from becoming a resort or refuge for the crowds of misguided men and women whose offense against morality and decency would be intolerable in the land from whence they come.

It is not doubted, therefore, that when the subject is brought to its attention, the Government of —— will take such steps as may be compatible with the laws and usages to check the organization of these criminal enterprises by agents who are thus operating beyond the reach of the law of the United States, and to prevent the departure of those proposing to come hither as violators of the law, by engaging in such criminal enterprises, by whomsoever instigated.

You are instructed, therefore, to present the matter to the Government of ——, through the minister of foreign affairs, and to urge earnest attention to it, in the interest not merely of a faithful execution of the law of the United States, but of the peace, good order, and morality which are cultivated and sought to be promoted by all civilized countries. You will fortify your representations on the subject by the citation of any facts which may come to your notice concerning emigration of this character from ——, and to this end the consular officers in your jurisdiction have been instructed to communicate to you what information with regard thereto may come to their knowledge. Your timely protest in cases where the probable departure of Mormon emigrants is reported or known to you would probably prove a weighty auxiliary to the general representations you are now instructed to make. You are also authorized in your discretion to call attention to this subject, and the determined purpose of this Government to enforce this law and eradicate this institution, through the public press of the principal cities or parts of the country, as you may find it useful toward the end in view. I desire to be informed of the steps taken by you under these instructions, and of the disposition shown in reference to the same by the Government to which you are accredited.

I am, sir, your obedient servant,

WILLIAM M. EVARTS.

—The Saints' Herald, vol. 27, pp. 9, 10.

In the *Herald* for September 15 the following information was published from Papeete, Tahiti; written by Elder David Brown:

News from Tahiti.

Our new church is about finished, or will be in two or three days; Bro. Nelson says it is a fine building. It cost about three hundred dollars for the material, and the brethren built it themselves, as several of them are carpenters. Several of the brethren are here now, visiting Tiona and Bro. Nelson. Bro. Nelson wrote you some time ago that he could have his "permit," or was told so by the commissary of police to go and get it, but when he went he was told he could not have it. But since then the authorities gave it to him, as an *Orematua* or missionary, of which when we heard it we were very glad, and ever since then blessings seem to surround us, and especially Bro. Nelson. My *Heralds* come regularly, with very few exceptions. Reading matter is very scarce here, and the *Herald* is very welcome; we wish it came oftener. Bro. Nelson is learning fast to talk the language. There are many calls for him to the other islands, but he has not gone yet.

Daughters of Zion.

About this time the sisters of Providence, Rhode Island, organized a society called the "Daughters of Zion," with Eliza Hawks, president; Abbie M. Barnes, vice-president, and Ida Sprague, secretary and treasurer. The purpose of this organization was "for the mutual good of each other, and to aid in the advancement of the latter-day work." This was a local organization preceding the general organization, bearing the same name, over thirteen years.

Semiannual conference.

The semiannual conference for 1879 convened at Gallands Grove Iowa, September 24; President Joseph Smith and W. W. Blair presiding; R. M. Elvin, E. W. Tullidge, and E. T. Dobson, secretaries. The usual reports from missionaries, missions, and districts were made, which upon the whole were quite encouraging.

The committee on location reported as follows:

The locating board respectfully beg leave to submit and report, that the route of the railway having been determined through Decatur County, Iowa, in such direction as to render the land heretofore purchased by the board unavailable for the purposes of location, it has been deemed wisdom to offer the same for sale, that the money may be otherwise invested as may be necessary to do. Joseph Smith, John Scott, Israel L. Rogers, W. W. Blair, David Dancer, H. A. Stebbins, locating committee.

The music committee made a lengthy report, closing with

several recommendations, which after amendments, read as follows:

In conclusion, your committee ask, (1), That their labors be accepted, and they discharged. (2), That some one well qualified for the task be appointed musical editor for the church. (3), That the committee be authorized to turn over to him all the music prepared by them, instead of to the Board of Publication. (4), That measures be at once taken to prepare the manuscript for publication by said musical editor, and the book be at once published, or as soon as circumstances will justify. (5), That the name of the music book be "The Saints' Harmony."

M. H. Forscutt was appointed musical editor, and the committee was discharged.

The Board of Publication made a lengthy report of work done, and of receipts and expenditures, leaving a balance in hand of $66.12. They also offered their resignations. By subsequent action these resignations were accepted. Thus releasing I. L. Rogers, H. A. Stebbins, John Scott, W. W. Blair, and David Dancer.

The board reported that during the year a building had been purchased and fitted for Herald Publishing House at a cost of $1,264.34, and that on this account there had been paid out of current receipts of the office $1,064.34, leaving the church for the first time in a publishing house of its own with only $200 indebtedness. The conference passed a resolution requesting Bishop Rogers to act as a member of the board. The Bishop consented to act, and upon his nomination the following were elected his associates: David Dancer, G. A. Blakeslee, W. W. Blair, and Joseph Smith.

A committee, consisting of W. H. Kelley, G. A. Blakeslee, and Phineas Cadwell was appointed to investigate the books and reports of the retiring board during the entire time of its incumbency and report to the annual conference of 1880.

A Danish hymn book was submitted to the conference for examination, by Elder Peter N. Brix, missionary to Denmark, and it was submitted to a committee consisting of Ingvert Hansen and H. N. Hansen, who reported favorably, recommending the book for use in the Danish Mission, and that the conference approve of the work.

A resolution from Decatur District was presented to the conference asking that the church define more clearly its

position on the book of Doctrine and Covenants. This was referred to the First Presidency, who subsequently reported as follows:

To the Elders and Saints in Conference Assembled; Greeting: In the matter of preamble and resolution from the Decatur District, referred to us on a previous day of the session, we beg leave and submit:

It is our opinion that the free rendering and meaning of the resolution passed at the semiannual session of 1878, and referred to in said resolution from Decatur District, is that:

Whereas, Certain rumors had obtained currency that the church had not at any time so attested the book of Doctrine and Covenants, and the later revelations given to the church, by vote and affirmation, that they should form with the Bible and Book of Mormon, a standard of reference in case of controversy and difference of opinion upon questions of doctrine and practice in the church; therefore, to remedy this defect, if it existed, the resolution referred to was introduced and passed.

We are further of the opinion, that it is not the intent and meaning of the said resolution to make a belief in the revelations in the book of Covenants, or the abstract doctrines possibly contained in it, a test of reception and fellowship in the church; but that the things therein contained relating to the doctrine, rules of procedure, and practice in the church, should govern the ministry and elders as representatives of the church.

We are further of the opinion, that, while it is not intended, or indeed practicable to bind, or proscribe the liberty of conscience, whereby violence is done to the honesty and integrity of the people by prescribing dogmas and tenets other than the plain provisions of the gospel, as affirmed in the New Testament, Book of Mormon, and Doctrine and Covenants, and set forth in the epitome of faith and doctrine; it is clear to us that it is destructive to the faith of the church, and inconsistent with the calling and dignity of the ministry, to decry, disclaim, preach or teach contrary to the revelations in said book of Covenants, or to arraign them in such a way that the faith of the people of the church is weakened and they thereby distressed.

We are further of the opinion, that the elders should confine their teaching to such doctrines and tenets, church articles and practices, a knowledge of which is necessary to obedience and salvation; and that in all questions upon which there is much controversy, and upon which the church has not clearly declared, and which are not unmistakably essential to salvation, the elders should refrain from teaching; or if called upon, in defense of the church, or when wisdom should dictate, they should so clearly discriminate in their teaching between their own views and opinions, and the affirmations and defined declarations of the church that they shall not be found antagonizing their own and others' views as a conflict in teaching upon the part of the church.

We are further of the opinion, that the advancing of speculative theories upon abstruse questions, a belief, or disbelief in which can not affect the salvation of the hearers, is a reprehensible practice; and should not be indulged in by the elders; especially should this not be done in those branches where personal antagonisms must inevitably arise, to the hindering of the work of grace; and should be reserved for the schools of inquiry among the elders themselves.

We are further of the opinion, that until such time as vexed questions now pending are definitely settled by the competent quorums of the church, the discussion of them should be avoided in all places where the elders labor, in the world and in the branches, and should only be had in solemn conclave when necessary to examine them for settlement, under proper rules of restraint.

J. SMITH,
W. W. BLAIR, } Presidency.

GALLANDS GROVE, September 29, 1879.

—*The Saints' Herald*, vol. 26, pp. 329, 330.

The report was adopted. Elder Z. H. Gurley, who had previously been released, reported through President Smith that he stood with the church on this definition, and that the conference in adopting the above report of the First Presidency had removed the objection upon which his resignation was based. After much discussion he was reinstated by a vote of sixty-seven to five. Upon vote of the conference he was reordained an apostle of the Quorum of Twelve.

The Twelve reported on the case of Jason W. Briggs as follows:

To the Presidents of the Conference, Elders and Brethren, Greeting:

By the appointment of the last annual conference, the Quorum of the Twelve have met, and investigated the case of Bro. Jason W. Briggs.

Brn. J. M. Harvey, Jonas W. Chatburn, and Phineas Cadwell appeared as prosecutors of the case.

The accused presented before the council a demurrer to the action of the semiannual conference of 1878; and, after considerable discussion the following resolution was adopted by the council:

Resolved, That while we believe the demurrer is quite well taken, yet we also believe that the nature of the case is such, that it is for the best interests of all concerned, that we proceed to a hearing of the case.

The prosecution then entered upon a full, and free presentation of their side of the case; after which the accused entered upon a defense of his position, having accorded to him all the time and opportunity that he required.

After due examination of the evidence before us, we, as a quorum, have come to the following conclusions on the charges preferred.

In regard to charge No. 1, that, "He has denied the pre-existence of man, and in doing so, has denied the pre-existence of Christ as a personal entity;"

We find that the accused holds the following positions: First, That he questions man's pre-existence as a conscious, personal agent, or entity; but he holds a sort of pre-existence of man. Second, he claims that Christ, as being more than man, existed as the "*Logos*" or "word" of God, which dwelt in the "bosom of God." But to him it is a "mystery," as he claims it was to Paul, who said, "Great is the mystery of godliness, God manifest in the flesh," etc. We find him guilty; not of denying, but of *questioning* the pre-existence of man, as an intelligent, conscious entity, possessing agency, and also the pre-existence of Christ, as a personal being, or entity.

In regard to charge No. 2; we present the following:

Resolved, That the second charge is not sustained; because evidence shows no intention to assail the utterances of the Holy Spirit, but to discriminate between true and false inspiration; and also, shows the wide channel inspiration takes. The article referred to was not finished, hence the readers could not fully judge the matter on its merits. The comparison made by the brother between Mother Shipton's prophecy and that of Ezekiel, was unwise.

As pertains to the third charge, That he has denied the gathering, and the law of tithing, as taught in the books, we present that:

We find that the brother does not believe there is any place of gathering as pertains to this church, and holds that there is no command now in force, requiring a gathering, either into what is called the "regions round about," or a "local Zion," or to a "stake." He refers to the revelation of 1841, page 306, paragraph 15, as defining his position.

As to the law of tithing the prosecution did not urge an accusation on that subject. Therefore, be it Resolved, That the charge as pertains to a gathering, is sustained.

Signed by the following brethren of the Twelve:

A. H. Smith, President pro tem.	James Caffall.
T. W. Smith, Secretary.	John H. Lake.
Josiah Ells.	Wm. H. Kelley.
E. C. Briggs.	J. R. Lambert.

—*The Saints' Herald*, vol. 26, pp. 332, 333.

The report was adopted. The following resolution was adopted concerning Elder Briggs:

Whereas, Bro. J. W. Briggs has been found guilty by the Quorum of the Twelve, of teaching that which is not accepted by the church, therefore, be it

Resolved, That he stand rejected from the Quorum of the Twelve, and that he be forbidden to act in any of the offices of the church.

And that he be so suspended until he make restitution to the church.

The following resolution was adopted:

Resolved, That President J. Smith, and those whom he may call to his aid, shall be a committee to prepare and present to the publishers of the Encyclopedia Brittanica, Johnson's, and other encyclopedias, an article setting forth the leading facts touching the rise and progress of the Church of Jesus Christ of Latter Day Saints, embracing its distinctive doctrines and principles.

The several quorums made their usual reports, and upon their recommendation the following changes were ordered: I. N. Roberts, J. F. Mintun, G. T. Griffiths, George Montague, G. S. Hyde, and W. T. Bozarth were ordained to the office of seventy. R. M. Elvin was ordained president of First Quorum of Elders to fill vacancy occasioned by resignation of Elijah Banta; J. R. Badham was ordained his second counselor, and the ordination of F. G. Pitt as his first counselor was provided for. J. T. Kinneman was ordained president of Third Quorum of Elders, and the ordination of T. W. Chatburn as first, and J. M. Terry as second, counselor provided for. G. F. Waterman was ordained president of Fourth Quorum of Elders, and H. H. Robinson his first counselor. The First Quorum of Elders released H. C. Bronson and David Powell, silenced A. G. Weeks, and enrolled S. F. Walker, Charles Sheen, Robert Lyle, Joseph Boswell, E. W. Tullidge, J. A. Crawford, James Perkins, and and Hans Hansen.

The Second Quorum of Elders dropped James X. Allen, and enrolled J. J. Conyers and Robert Holt.

The Third Quorum enrolled B. L. Billingsly, W. W. Whiting, Senterlow Butler, and George Hawley.

The Fourth Quorum of Elders was organized and their names published:[3]

[3] D. D. Babcock, William J. Booker, Martin R. Brown, Nelson Brown, James W. Bryan, A. W. Bullard, J. L. Buckingham, Orrin Butts, Alexander J. Cato, Abram N. Caudle, George T. Chute, O. E. Cleveland, John Conyers, William Coleshaw, John A. Currie, James W. Calkins, Benjamin F. Dykes, James Ervin, W. H. Davenport, J. D Flanders, Joseph Flory, Rial D. Evans, Griffith George, John H. Givens, James Foxall, John W. Grierson, Richard Groom, Henry Green, Ingvert Hansen, H. N. Hansen, Joel Hall, Temme Hinderks, William Hopkins, J. C. Hardman, James B. Jarvis, Alexander Kennedy, Alfred Jackson, Benjamin F. Kerr, Walter Kinney, James K. Kent, Joseph P. Knox, A. Kuykendall, Edward W. Knapp, Elias Land, Branson L. Lewis, A. B. Kuykendall, David Lewis, Milton Lynch, Dorman Lewis, Isaac A. Morris, Jesse W. Nichols, J. F. Mintun, Marion Outhouse, James B. Prettyman, James Ogard, C. W. Prettyman, David E.

The following missions agreed to by First Presidency and Twelve were indorsed in part; the others were referred to those quorums and agreed to after adjournment:

Z. H. Gurley, as circumstances and wisdom direct; Josiah Ells, Pennsylvania, Ohio, West Virginia, and Virginia; J. R. Lambert, Northern Iowa and Minnesota; J. H. Lake, J. L. Adams, B. V. Springer, Heman C. Smith, continued in last appointment; T. W. Smith, Eastern States; James Caffall, Kansas, Colorado, and Nebraska; A. H. Smith, Missouri and Southwestern Iowa; W. H. Kelley, Ohio, Indiana, Michigan and Canada; E. C. Briggs, Western States; W. W. Blair, Charles Derry, S. S. Wilcox, R. J. Anthony, Joseph Luff, G. E. Deuel, Utah Mission; M. H. Forscutt, Northern Illinois; E. C. Brand, Wyoming, Montana, and Idaho; J. F. McDowell, Northern Illinois and Wisconsin; Charles Wickes, Northern Illinois and Southern Wisconsin; C. G. Lanphear, Hugh Lytle, S. W. Condit, D. M. Gamet, J. C. Crabb, J. M. Harvey, P. Cadwell, W. Baldwin, T. Carrico, J. A. McIntosh, J. W. Chatburn, George Sweet, C. G. McIntosh, R. C. Elvin, H. J. Hudson, G. A. Blakeslee, W. H. Hazzeldine, James Whitehead, W. D. Morton, Sr., O. P. Dunham, H. P. Brown, Joseph Parsons, T. P. Green, A. M. Wilsey, George Derry, John Landers, W. B. Smith, J. H. Hansen, James McKiernan, J. M. Wait, E. M. Wildermuth, T. E. Jenkins, J. L. Buckingham, Glaud Rodger, as circumstances permit; J. A. Crawford, Missouri and Southern Iowa; David Lewis, Welsh Mission; G. S. Yerrington, referred to local authority; John Thomas, Arkansas and Northeast Texas; George Hyde, Central Nebraska and Little Sioux District; James Perkins, under James Caffall and J. R. Lambert; Duncan Campbell, Southern Iowa and Northern Missouri; Robert Davis, Michigan and Canada; J. S. Patterson, Northern Illinois; J. T.

Powell, Joshua Prettyman, P. H. Reinsimar, James L. Richey, John M. Range, Andrew J. Seeley, H. P. Sherrard, G. R. Scogin, William Smith, Henry Stephens, George C. Smith, Lucius N. Streeter, Nicholas Taylor, P. L. Stephenson, H. L. Thompson, James Thompson, J. F. Thomas, John G. Vickery, Henry Walker, Franklin Vickery, Elias N. Webster, Leonard F. West, Henry E. Webb, Levi Wilson, Hyrum Robinson, D. J. Wetherbee, Lyman Campbell, Henry Hershey, G. F. Waterman, John Gallup, A. F. Rudd, D. R. Buttrick, Adam Mortimer, Robert Ross, Jacob Snyder, J. T. Williamson, Robert Thrutchley, A. J. Fields, Martin R. Brown.

Davies and M. T. Short, Southeastern Kansas and Southwestern Missouri; J. T. Phillips, Missouri; J. C. Foss, Maine and Rhode Island; J. W. Gillen, Australia; I. N. Roberts, Kansas; Joseph Lakeman, Maine and New Brunswick; F. C. Warnky, Magnus Fyrando, released; D. H. Bays, released subject to inquiry by First Presidency; A. J. Cato, released subject to inquiry by his quorum; J. C. Clapp, Oregon and Washington; C. N. Brown, New York and Massachusetts; J. W. Bryan, Texas; W. T. Bozarth and G. T. Griffiths, Missouri and Southern Iowa; Columbus Scott, Michigan, Indiana, and Ohio; R. M. Elvin, Southwestern Iowa, Southeastern Nebraska, Northwestern Missouri, and Northeastern Kansas; James Brown, West Virginia, and Ohio; Thomas Taylor, president of European Mission; P. N. Brix, Danish Mission.

October 13, the Mount Pisgah Branch was organized in Perry County, Indiana, by Elder B. V. Springer. The Welsh Mission held a conference at Aberaman October 26. The business was of local character.

In the *Herald* for October 15 the editor gave an account of his visit to Decatur County, Iowa, which will be of interest in showing progress to that time, and by comparison show subsequent progress to the present. He wrote, among other things, the following: Decatur County.

Though only two years had passed since the editor was there, the country had assumed a more matured look. Thrift and more careful management were visible in every direction. The farm houses seemed whiter and cleaner; the yards seemed less littered up, and it was with some misgivings that the editor asked himself the question, Is this the same country that I visited two years ago? Many of the faces of landscape and people had changed, and that for the better. Some of the latter, looking quite familiar, were pleasant and cheerful, compared with themselves as seen the two years before. . . . Sheds had been repaired, fences seemed to have been fixed up; wells were putting off the half sunken condition in which too many were seen before. Some attempt at ornamentation had been made here and there; and altogether the first notes were encouraging.

The Leon and Mount Ayr Railway is at present writing within a mile or two of completion to Mount Ayr, by the way of Davis City and the Colony. A town has been laid out in Fayette Township, and an assurance received from the railway people that it shall be called Lamoni. A

petition largely signed is on its way to Washington, asking for a change of the name of the post-office from Sedgwick to Lamoni. The location of the new one will be about one and a half miles north and west of the present one,[4] and Bro. Samuel H. Gurley will most probably be the postmaster. Bro. Volentine White, carpenter and builder, formerly of Sandwich, Illinois, has the honor of erecting the first house in the new town, though others are expecting to follow him at once.

About this time the people in Utah became greatly agitated over the publication of the last testimony of Emma Smith. (See volume 3, pages 353–8.)

Utah agitation.

Joseph F. Smith, son of Hyrum Smith, seems to have been put forward to collect testimony to rebut the testimony of the prophet's wife. He appeared in the *Deseret Evening News* of October 18 with quite an array of statements and affidavits from different parties all given with a view to implicate Joseph Smith with polygamy, or spiritual wifery. Some of them if true certainly ought to have been published long before.

President Joseph Smith replied at some length to this effort of his cousin in the *Herald* for November 15, 1879.

In *Herald* for November 15 the following notice was published regarding the presidency of the Pacific Slope Mission:

Pacific Slope.

The semiannual General Conference accepted the resignation of Bro. D. S. Mills, as president of the Pacific Slope Mission, leaving the matter in the hands of the Presidency. Until further action is had by the Presidency, or the General Conference, the work in California will be left in the charge of the local district presidents; with the instruction that those districts send their presidents, or others chosen by them as delegates, to the next April conference to be held for the mission to confer together as to what should be done for the best interests of the work.

Our reason for this action is, there is no one in the East at our disposal who is suitable to send in the present emergency. Added to this, so much has been expended by the California Saints for eastern interference that we deem it prudent to avoid further draft upon them.

Should there be a necessity for further continuation of mission organization in California, a president, or presiding elder may be chosen at the spring session with a full concurrence of all the branches, ascertained by vote at their respective district conferences to be held prior to the said

[4] The old office of Sedgwick was near the present residence of Elder John Hatcher.

April session. In the meantime we counsel forbearance and Christian treatment of one another.

JOSEPH SMITH,
W. W. BLAIR.

November 17, Elder Spencer Smith, one of the first missionaries of the Reorganization to Texas, died at his home near Oakdale, Nebraska.

London news.

On November 19 Elder R. Kendrick, of London, England, wrote of three successive debates held in that city between himself and an Elder Russell Dick, of the Christian Church. He was well pleased with results, and spoke hopefully of prospects. He also gave notice of the organization of Lyme Grove Branch.

Utah missionaries.

November 20, President W. W. Blair wrote from Columbus, Nebraska, that Elders Charles Derry, Joseph Luff, R. J. Anthony, G. E. Deuel, and himself were on their way to Utah. On the 24th he wrote again from Salt Lake City, Utah, that they had arrived there and had arranged for Elder Derry to labor at Ogden, Elder Deuel at Beaver, Elder Luff at Provo, Elder Anthony at Logan, Utah, and Malad, Idaho, and himself at Salt Lake City.

Open letter to Taylor.

On November 27, President Blair wrote an open letter to John Taylor, then president of the church in Utah, setting forth the purpose of the missionaries, and and what they expected to teach.[5]

[5] Having been appointed by the Reorganized Church of Jesus Christ of Latter Day Saints, in connection with six other missionaries, to labor as ministers for Christ in Utah and the adjoining States and Territories, I have deemed it proper to inform you, the president of the Utah Mormon church, that our coming and labors are with the design and purpose of promoting the glory of our God and his Christ in the salvation of souls, to inculcate the love of man for his race, and for the peace, the good order, and the integrity of society as provided for under the Constitution, the laws, and the accredited authorities of our nation.

We have come to teach the principles of life and salvation just as they are taught in the New Testament, the Book of Mormon, and in the Nauvoo edition of the Doctrine and Covenants.

It is our purpose to advocate and maintain "Mormonism" as it is found in those books, and to earnestly protest against all doctrines, principles, and practices that are contrary to them, or not clearly provided for by them; and as a consequence we shall teach that all that is essential to full salvation and glory in Christ is plainly and faithfully set forth in these books by which all who have them are to be finally judged at the bar of God.

We shall teach that polygamy is not only no part of Christ's gospel, but that it is utterly subversive of it; and this we hope to do, not in bitterness, nor with ridicule, neither with railing accusation, but in the spirit of truth and love.

We shall teach that "the blood of Jesus Christ cleanseth us from all sin," and that

December 2, he wrote that he and his colaborers had organized the Utah mission with W. W. Blair, presiding; Robert Warnock, financial agent, and Joseph Foreman, secretary.

Utah mission.

"blood-atonement," or human sacrifice for sin, is idolatrous murder—a relic of barbarism—and should be treated as such.

We shall teach that the Adam-god doctrine is a blasphemous and hurtful heresy, being contrary to the Holy Scriptures, and repugnant to all that is worthy the name of religion.

We shall teach that tithing the poor is anti-Christian, is squarely against the letter and spirit of the gospel of Christ, is contrary to the dictates of right, reason, and the common instincts of humanity, and is in direct violation of the laws and provisions for tithing as taught by Joseph the Seer, by the Doctrine and Covenants and the Book of Mormon.

We shall teach that "vengeance" belongeth alone to God, and that none but God and civil rulers are, or can be justified in executing wrath and judgment upon offenders, either in respect to person or property.

We shall teach that all men, whether religious or otherwise, should heartily honor, and faithfully support the laws and accredited authorities of those nations and countries where they reside.

We shall teach that the true "endowment" under the gospel of Christ, is that of the Holy Spirit in all spiritual grace and gifts; in all spiritual peace, and comfort, and love; and in all spiritual power, and knowledge, and wisdom; and that it is, and is to be effected, not by robings, scenic display, grips, covenants, and oaths, nor in secrecy; but that it is wrought solely, and only, by the Spirit of God upon the heart and in the soul of those who come into right relations with God, as in the case of Moses and the seventy elders at Sinai; of the apostles and saints on Pentecost, at Jerusalem; of the Nephites on this continent (Nephi, chapter 9); and that of Joseph the Seer and Saints at Kirtland, Ohio, in the winter of 1836, described in the "Messenger and Advocate" and in the 15th volume "Millennial Star."

We shall teach that the sufferings of the Saints by persecution and otherwise is not solely the result of their righteousness, but that it has been, and is, largely because of the bad counsels of unwise leaders, and because of their disobedience towards the laws of God and the laws of the land.

We shall teach that when God's people serve him aright, he will "make their enemies to be at peace with them," and will "soften the hearts" of the people toward them, and give them "favor and grace in their eyes" that they "may rest in peace and safety" as prophesied by Joseph the Seer. (Doctrine and Covenants 102: 7.)

We shall teach that the Reorganized Church under the presidency of Joseph, the eldest son of the Seer, has enjoyed such "favor and grace," such "peace and safety," for the last near twenty years, notwithstanding the odium that has been brought upon the sacred name of the church by polygamy, disloyalty, and kindred evils, so that at Independence and throughout Missouri, at Nauvoo and throughout Illinois, in Iowa, Nebraska, and elsewhere, the best classes of citizens, in large numbers, are asking our people to settle among them, which is being done in many places with most gratifying results.

We shall teach that Joseph Smith, eldest son of Joseph the Seer, is the divinely called and appointed successor of his father in the presidency of the Church of Jesus Christ of Latter Day Saints, as provided for in the laws, the prophetic promises, and the traditions of the church.

Finally, we shall teach that all who profess to be Saints should emulate the love, the gentleness, the quiet submission, the sinless purity, and the enlightening, ennobling spirituality of Christ our Savior, and that none should follow any minister only as such do truly follow Christ in his moral precepts and in his doctrinal requirements.

Trusting in the kind providences of our heavenly Father, in the saving light and power of his Son Jesus Christ, and in the comfort and guidance of the Holy Spirit, we shall

December 4, Elder William Clayton, of the church in Utah, once quite prominent in the church, and whose name was associated with the introduction of polygamy (see volume 3, page 348), died at Salt Lake City. Clayton's death.

On December 20 the Bishop issued a notice concerning church property and reports, which was published in the *Herald*.[6]

President Hayes, in his message to the Forty-sixth Congress, had the following to say on the subject of polygamy in Utah:

enter upon our labor of love, humbly asking such aid and encouragement as all lovers of truth and right can give.

If agreeable to you, we would be pleased to have an interview with you at your earliest convenience, that we may have a free and full interchange of views and sentiments in respect to all matters of difference, or otherwise, relating to the Church of Jesus Christ of Latter Day Saints.

In conclusion, dear sir, accept my unfeigned well wishes and earnest prayers for the welfare of yourself and the people over whom you preside. Very truly,

W. W. BLAIR.

[6] Those concerned will please take notice that the General Conference of April, 1878, adopted a recommendation of its committee, whereby it is required that all those "having charge of church property" should "value the same and forward to the Bishop the report of such valuation, and that all property not yet deeded to the church . . . be alike valued and proper deeds made, as provided in the church articles."

No such reports were made to me prior to the April conference of 1879, consequently I could not present them when called upon there, nor have I received any since. Therefore, I now urge upon the attention of the brethren concerned, the necessity and importance of complying with the above requirement of the General Conference, and I request them to send in their reports by the 1st of March, 1880, without fail.

TO BISHOP'S AGENTS.

At the April conference of 1878, it was made requisite that Bishop's agent's should render annual itemized accounts to me, for presentation to the General Conference, and yet but a few agents complied with this law. Then, in April, 1879, the General Conference further required that the agents should not only make out itemized reports, but that these reports should be published as are the itemized reports of the Bishop, these to be published annually. The resolution reads as follows: "Resolved, That we require of the Bishop of the church a report through the "Herald," or in a supplement sheet, an itemized report of the means received and paid out by the agents, with the names of the donors and to whom paid, and that this report be made annually."

I therefore call the attention of the agents to this matter, and urge that they pay heed to it, all of them. From the first of March, 1879, to the first of March, 1880, every item of receipt and of expenditure should be given in their reports to me, giving names of persons or branches (if by branch collection) giving, and the names of those to whom anything has been paid. Where an agent has resigned and another has succeeded him, the books of the former will show the facts, and the report should embrace them the same from the date named. Be prompt and accurate, brethren, and send in your reports immediately after March 1, 1880, so that they can be arranged, copied, and prepared for presentation to the conference, and for publication.

ISRAEL L. ROGERS, Presiding Bishop.

SANDWICH, Illinois, December 20, 1879.

Hayes' message.

The continued deliberate violation by a large number of the prominent and influential citizens of the territory of Utah of the laws of the United States for the prosecution and punishment of polygamy demands the attention of every department of the Government. This Territory has a population sufficient to entitle it to admission as a State. The general interests of the nation, as well as the welfare of the citizens of the Territory, require its advance from the territorial form of government to the responsibilities and privileges of a State. This important change will not, however, be approved by the country while the citizens of Utah, in very considerable number, uphold a practice which is condemned as a crime by the laws of all civilized communities throughout the world. The law for the suppression of this offense was enacted with great unanimity by Congress more than seventeen years ago but has remained until recently a dead letter in the territory of Utah because of the peculiar difficulties attending its enforcement. The opinion widely prevailed among the citizens of Utah that the law was in contravention of the constitutional guarantee of religious freedom.

This objection is now removed. The supreme court of the United States has decided the law to be within the legislative power of Congress, and binding, as a rule of action, for all who resided within the Territories. There is no longer any reason for delay or hesitation in its enforcement. It should be firmly and effectively executed. If not sufficiently stringent in its provisions, it should be amended, and in aid of the purpose in view, I recommend that more comprehensive and more searching methods for preventing as well as punishing this crime be provided.

If necessary to secure obedience to the law, the enjoyment and exercise of the rights and privileges of citizenship in the Territories of the United States may be withheld or withdrawn from those who violate or oppose the enforcement of the law on this subject.—*The Saints' Herald*, vol. 27, pp. 6, 7.

December 22, a debate was held at Limerick, Ohio, between Reverend Doctor Redfern of the Christian Union Order and Elder L. R. Devore, followed by good results. The same day Reese Creek Branch, Montana, was reorganized by E. C. Brand and on the 30th Willow Creek Branch was organized by same person.

CHAPTER 17.

1880.

THE SITUATION—PERSECUTION—SECRETARY BELL'S DECISION—PRESIDENT SMITH IN CARTHAGE—SPRINGER'S TESTIMONY—REYNOLDS' DEATH—DENVER OPENED—KIRTLAND TEMPLE DECISION—DEBATES—FINANCIAL—UTAH CHANGES—DEBATE—ANNUAL CONFERENCE—PACIFIC SLOPE MISSION—GURLEY'S DEATH—CHICAGO WORK—TEXAS MOB—DEBATES—CRAWFORD'S DISAFFECTION—LAMONI'S FIRST SERMON—MANITOBA—FROM DENMARK—DEBATE—SCARCLIFF IN HIS MISSION.

THE situation at the opening of the year 1880 was quite well expressed in an editorial in *Saints' Herald* for January 1, reading as follows:

In beginning the present volume of the *Herald*, we do so with a degree of pleasure that we do not often experience.

The long pressure of doubt and uncertainty respecting the business interests of the country which necessarily affected the Saints, the *Herald*, and the general work, has been gradually, but surely removing. The upward turn of the wave has begun; and unless something unforeseen occurs to destroy the fair hopes of the sanguine, the period of prosperity will for a time continue. . . . The situation.

The spiritual condition of the church has been improving. It should have been no wonder that in the outset of the Reorganization, and for some years after, if the effort was to continue so long, there should be a reign of unsettled spirituality; that men, and women too, should unite with the church who would not endure unto the end; who would be "lovers of pleasure," and would in the service of self drift into unregenerate habits again from which they had once been made free. Many such have been eliminated, and now the spiritual atmosphere is growing clearer. The fresh, invigorating impulses of the Spirit are at work—not in isolated places, as at the first, but generally, in all the places where

the gospel has been taken and where there have been converts made. Further than all this, there were many of the old-time Saints, that in the "dark and cloudy day" had gathered unto themselves some idiosyncrasies of character and doctrine, which seemed to them to be regular and proper according to the word as delivered to them, but which after years of wear and tear proved fallacious, or unimportant; and these have had to be assimilated, or absorbed with the whole lump of the law; or the Saints freed from them. This was a work of time. But time has been lending a plastic hand to the effort, and an increased activity and a greater degree of strength have been developed—we have been growing, and from the appearance all round the religious horizon just in time to be ready for the higher position before us as a people.

Pleasant news from London, England, brings the assurance that there, also, the work has assumed proportions of greater stability. The unwavering fidelity of those upon whom the burden has been resting for the past few years; the unflinching persistence with which the elders have maintained the standard truths of Mormonism proper, have at length begun to tell upon the world. The natural result has followed, the men stand more firmly than ever; the principles of the faith are made more honorable, and dearer to them and more bearable and attractive to others.

The church in Utah, now the only opposing element of the church (Mormon) militant that the Reorganization has to contend with, and before which we have stood in warlike attitude for years, must soon face the issues we have raised against her, whether she will or will not. Those issues are being plainly set forth by the elders whom we have sent to Utah, and are receiving the notice of those within and without. It will soon come that we can not be safely ignored; that passive, "masterly inactivity," sometimes good strategy will not avail against the truths we are pushing forward, they must and will be heard.

The work in the Canadas is likely to revive under the administration of Bro. W. H. Kelley and his coworkers; while in the United States at large it is doing well. In every State where the elders have been laboring there is manifest a great desire to hear. In the south and southeast Brn. H. C. Smith, J. H. Hansen, J. W. Bryan, and D. H. Bays have set the foundations of the work, in the old and in many new places, and the spirit of inquiry there is also ripe.

There is a far better understanding between the different corps of workers than heretofore existed, and much that was vexing has been solved, or so near an approximation reached that the intermediate barriers do not separate. But we can not yet say, "All is well in Zion." . . .

The turmoil of the elements, the rapid changes in public sentiment, the unrest and disquiet in political circles, the strange and universal shaking of thrones and powers are all of them striking tokens indicating that the times of trouble before the end are at hand; and besides this, that the era when events rapidly succeeding each other everywhere indicating the

universality with which the light and truth of freedom are spreading, is also upon us—not at the doors—but actually upon us. These enable us to see, that the divine purpose of God as announced in the closing sentences of the "Revelation to Moses," found in the opening of the Inspired Translation, to "bring to pass the immortality and eternal life of man," has not been forgotten; and that in every nation "he that feareth him and worketh righteousness, is accepted with him." How grandly then looms up the work of God—not a narrow and sectarian work—but a widely reaching work of redemption worthy of God and godlike men. In this spirit do we salute the Saints. . . .

The next issue of the *Herald* contained an editorial on persecution from which we quote for the sake of the opinions it contains regarding issues of the past and present:

Persecution.

Why does not the Reorganization suffer persecution?

This is a question just now troubling our Utah friends. A writer in a *Salt Lake Herald*, states with quite an air of triumphant assertion that these Josephite elders can dress well, sleep well, and be cared for well, and go here and there preaching at will, and without persecution. In this writer's mind the absence of persecution renders the Reorganization untrue. Others have expressed a similar thought. . . .

We, of the Reorganization, are seeking the blessing promised right there, "If by purchase, *then* are ye blessed." Not in our courts resounds the tread of armed men; not upon our sacred roll of spiritual authorities is found the titles of the sword; not upon our patriarchs, priests, and elders do we confer the badges and insignia of military distinction and renown; not in our council meetings do the ring of the scabbard, and the dull thud of the carbine and the rifle mark the men who are holding aloft the ensign of Peace; not in the hearts, nor on the faces of the elders, does the war spirit kindle ablaze at the sound of the trumpet and the drum; for unto them does the solemn march of time signify the coming of the Monarch of the earth; who, in the habiliments of Peace, will, by his Spirit, subdue the evil and the wrong.

If it may be truthfully said of the Reorganization that they are permitted to abide in peace, while they are trying to build up Zion and establish the pure in heart, it is significant; and its significance is found in the fact that it is teaching the principles of Mormonism as they were taught in the days when the church was prospered; in addition to which, they have adopted the principle of purchase, with its concurrent accessories, in place of the redemption-by-blood theory. In this they have been blessed indeed; and therefore, we are not disturbed that we are not persecuted. For those who were to do the final work for the gathering of the honest in heart, were to find favor in the eyes of the people; and the Lord was to give them this grace and favor. What, therefore, the Lord giveth, as grateful recipients we shall lift our eyes to heaven and say,

Glory, honor, and dominion be to him who ruleth on high, for ever, and for ever. . . .

But, in some localities, many of them, these same Josephite elders, are in danger of their lives being taken; their reputations are blackened, their liberty of speech denied to them; threats are made and overt acts of violence offered,—the alleged reason for which is, that they are of the same faith and practices as are the Brighamites, by reason of which the "way of truth is evil spoken of." Let these Brighamite elders throw down their weapons of rebellion, cease to teach and to practice that which the Josephites war against as improper and evil in the children of Zion, return to the religion and holy practice of the church in its early prosperity; and they too may go "here and there" preaching where they will, making friends for themselves and the Master's cause everywhere they go. Let them do this, and like doves to their windows, shall the weary and worn "come to Zion with songs of rejoicing upon their heads;" and in their hearts the peace that passeth understanding.

The places where the Latter Day Saints of the Reorganization dwell, as a rule, accord to them the meed of fearless, unflinching steadfastness in the declaration of their views and doctrines. Their religious cotemporaries give place to them only as they win their right to recognition and consideration. Many of the clergymen of the popular denominations regard them as heretics, of a bad type, whose influence and teaching are destructive of the interests of the Christian church, so called; and so only tolerate them with a sneer, or a frown. But the people, the thinking and investigating, liberty loving people, the "common people" give place and a hearing to them; and in spite of ostracism, in spite of the opprobrium wrong-doers and unfaithful shepherds have brought upon the flock of God, these ("Josephite elders") elders of the Reorganization, ministers for Christ are pushing the cross victoriously forward. They will continue to do so, we trust, in honor; for, while they shall do so, the bulwarks of truth are round about them, and they shall continue to prosper; but, if they shall be lured from the standard and ensign of Peace, by the spirit of war, "that which maketh desolate," the enticements of the flesh, or the love of self-aggrandizement, the history of the past warns them that they, too, shall be driven from the land where they now hope to receive their inheritances, and be "scourged from city to city and from synagogue to synagogue."

Brethren, Saints of the Reorganization, stand firmly in this peaceful spirit of purchase and redemption; and the sweet songs of Zion's messengers with her redeemed children, shall soon resound from the "rivers" that traverse the centers of "Joseph's land," unto the "ends of the earth." And he who carries in his hands the "law" that is to "go forth from Zion," shall find that to be a talisman before whose touch the walls of spiritual Babylon shall crumble to dust; and they who will not flee from out those crumbling ruins shall be overwhelmed in the fall thereof. We stand in striking contrast to our contemporaries in the salt land; for

while the sectarians denounce and oppose us as seditious heretics, ignorant, unlearned, and presumptuous, they gladly see and help to push us into the breach to defend Christian truth against error and infidelity, as they class unbelief; though they denounce us as allied to those of the salt land by reason of a supposed common origin; these salt land Saints scout us as heretics, apostates, recreant and sectarian, by reason of our persistent warfare against what we believe to have been improperly and unlawfully added to the faith of the Church of Christ by them. Refusing to hold converse, or discussion with us, because they so hold us apostate, they still are glad to class us with the sectarians and as those who are not "persecuted." That is a strange position in which men may be placed wherein there is no compensating, or alleviating conditions; hence in this labyrinth of dilemmas in which it may be supposed by these who say we are not persecuted, that they have placed us, and where they would fain believe that we are, there is this alleviating circumstance: the Lord said that he would bless a people who should do as we are striving to do; and the very blessing that he declared he would bless them with, these men accuse us of having; therefore, we must be the people he referred to.

Secretary Bell's report.

About this time Acting Secretary Bell, of the department of the interior, rendered a decision which had an important effect on the polygamists of Utah. They had been taking advantage of the fact that plural wives were not recognized under the law as wives and each woman thus related who desired had been entering government land in her own name, thus giving the husband control of as many homesteads as he had wives. The decision of the department was to the effect that this would not be permitted.

President Smith in Carthage.

In January, 1880, President Joseph Smith preached four times in Carthage, Illinois. As this is the place where his father and uncle met their death at the hands of a desperate and law-defying element of society a little more than thirty-five years before, it will be interesting to read how he was received. We therefore insert comments from the local press. The *Republican*, published by J. M. Davidson, in the issue for January 21, 1880, contains the following:

Elder Joseph Smith, son and successor of the founder of the Mormon church, delivered a series of discourses at the court-house in this city, commencing on Friday evening and closing on Sunday evening. He had good audiences throughout, that gave him a respectful hearing. His discourses were chiefly directed to an explanation and defense of the tenets of the Reorganized Mormon Church. His Sunday night's dis-

course was directed to a defense of the Mormon Bible against sundry charges made as concerning its authenticity and the character of its teachings. Mr. Smith is a man of unaffected manners and quite pleasing address. He has evidently greatly improved as a public speaker since leaving Hancock County. While here he received the courteous treatment characteristic of our citizens and expressed his thanks therefor in fitting terms.

The *Gazette* of the same date, Thomas C. Sharp, editor and publisher, contained the following:

The lectures of Elder Joseph Smith, of the Reorganized Mormon Church, at the court-house, on Friday and Saturday evenings, and on Sunday morning and evening, were attended by crowded audiences. We were not present at any of the lectures, but learn from those who were, that there was nothing said, at which any person could take offense. He simply argued religious questions from a Mormon standpoint, but repudiated polygamy. Mr. Smith has the reputation of being a gentleman and a good citizen, and received from our people the courteous treatment which every such man, irrespective of his religious views, is entitled to.

It will, perhaps, be remembered that Thomas C. Sharp was the editor of the *Warsaw Signal* during the perilous times of the church in Nauvoo. This paper was one of the chief agitators, and contributed largely to the peril of the situation. He was also supposed to be one of the active participants in the assassination and was indicted and tried with others for the crime.

On January 20 Elder B. V. Springer wrote an interesting letter from Moorfield, Indiana, closing with the following strong testimony:

Springer's testimony.

In conclusion, I have this to say to all interested, that I am now on the downhill side of life, all the best years of manhood have been given to preaching this glorious gospel of truth. My earthly substance has melted away; meantime, I have no foot of earth to call my own, discarded by relatives, scoffed at by the self-righteous meteors; have drank the cup of sorrow to its very dregs, yet I feel "Nearer my God to thee." Thou hast not, nor will not forsake me. And while I have powers of body and mind, while reason retains her throne, I will by God's help continue to ring into the ears of this generation my testimony of the truth of the gospel as restored in this dispensation; that the divinity of the calling of Joseph Smith and the Book of Mormon are inseparably connected with the restoration of the gospel, and indispensably necessary to its completeness in the fulfillment of the Scriptures. Therefore, with the pure testimony in the Spirit of the

Master, and backed by the faith and prayers of the dear Saints who know me best, I go satchel in hand, again to face the world, the flesh and the devil, singing as I go, "Babylon trembles for fear of her loss," and

When death gives intimation
That my last hour is nigh,
With placid resignation,
I'll lay me down to die;
Fond hope my bosom cheering,
That on fair Zion's shore
I'll meet with all earth's loved ones,
Where parting is no more.

—*The Saints' Herald*, vol. 27, p. 69.

Reynolds' death.

On January 21, 1880, Elder Frank Reynolds, secretary of the Quorum of Seventy, died at his residence, 189 Campbell Avenue, Chicago, Illinois.

Denver opened.

On January 22, 1880, Elder James Caffall wrote from Hutchison, Colorado, that a hall had been permanently rented in Denver, Colorado, and the work opened there the Sunday previous.

Debates.

On January 26 and 27 a discussion was held in Poweshiek County, Iowa, between Reverend S. H. Hendrix, of the Christian Church, and Elder I. N. White. The results were said to have been gratifying to the Saints. Commencing January 27 a debate was held at Maple Valley, Iowa, between Elder J. Bartlett, of the Seventh-day Adventists, and Elder D. H. Bays.

Branch organization.

January 29, a branch of the church, to be known as the Butte Branch, was organized at Butte City, Montana, by Elder E. C. Brand. Edward Bowen president, and chosen to act as clerk pro tem.

February 15, Elder R. M. Elvin organized the Clear Creek Branch at Clear Creek, Nebraska.

Debates.

Commencing February 17, a debate was held at Rock Creek, Illinois, between the Reverend Joshua Dunham, United Brethren, and Elder J. A. Crawford. A debate was held somewhere in Michigan on February 21, 1880, between a Mr. James Mohan, of the Catholic Church, and Elder J. J. Cornish. The Douay translation of the Bible was agreed upon as the standard of evidence.

Kirtland Temple decision.

On February 23, 1880, it was decided in the Court of Common Pleas, Lake County, Ohio, L. S. Sherman, judge, that the title of the Kirtland Temple was in the Reorganized Church of Jesus Christ of Latter Day Saints. The following is a copy of the findings:

In Court of Common Pleas, Lake County, Ohio, February 23, 1880. Present: Honorable L. S. Sherman, judge; F. Paine, Jr., clerk; and C. F. Morley, sheriff.

Journal Entry, February Term, 1880.

The Reorganized Church of Jesus Christ of Latter Day Saints: Plaintiff. Against

Lucien Williams, Joseph Smith, Sarah F. Videon, Mark H. Forscutt, the church in Utah of which John Taylor is president and commonly known as the Mormon Church, and John Taylor, president of said Utah church: Defendants.

Now at this term of the court came the plaintiff by its attorneys, E. L. Kelley, and Burrows and Bosworth, and the defendants came not, but made default; and thereupon with the assent of the Court, and on motion and by the consent of the plaintiff a trial by jury is waived and this cause is submitted to the Court for trial, and the cause came on for trial to the Court upon the pleadings and evidence, and was argued by counsel; on consideration whereof, the Court do find as matters of fact:

(1st). That notice was given to the defendants in this action by publication of notice as required by the statutes of the state of Ohio; except as to the defendant, Sarah F. Videon, who was personally served with process.

(2d). That there was organized on the 6th day of April, 1830, at Palmyra, in the state of New York, by Joseph Smith, a religious society, under the name of "The Church of Jesus Christ of Latter Day Saints," which in the same year removed in a body and located in Kirtland, Lake County, Ohio; which said church held and believed, and was founded upon certain well defined doctrines, which were set forth in the Bible, Book of Mormon, and book of Doctrine and Covenants.

(3d). That on the 11th day of February, A. D. 1841, one William Marks and his wife, Rosannah, by warranty deed, of that date, conveyed to said Joseph Smith as sole trustee-in-trust for the Church of Jesus Christ of Latter Day Saints, being the same church organized as aforesaid, the lands and tenements described in the petition, and which are described as follows:

[The description of the land is omitted.—EDS.]

And upon said lands said church had erected a church edifice known as the Temple, and were then in the possession and occupancy thereof for religious purposes, and so continued until the disorganization of said church, which occurred about 1844. That the main body of said religious society had removed from Kirtland aforesaid, and were located at Nauvoo,

Illinois, in 1844, when said Joseph Smith died, and said church was disorganized and the membership (then being estimated at about 100,000) scattered in smaller fragments, each claiming to be the original and true church before named, and located in different States and places.

That one of said fragments, estimated at ten thousand, removed to the territory of Utah under the leadership of Brigham Young, and located there, and with accessions since, now constitute the church in Utah, under the leadership and presidency of John Taylor, and is named as one of the defendants in this action.

That after the departure of said fragment of said church for Utah, a large number of the officials and membership of the original church which was disorganized at Nauvoo, reorganized under the name of the Reorganized Church of Jesus Christ of Latter Day Saints, and on the 5th day of February, 1873, became incorporated under the laws of the state of Illinois, and since that time all other fragments of said original church (except the one in Utah) have dissolved, and the membership has largely become incorporated with said Reorganized Church which is the plaintiff in this action.

That the said plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original church, and has branches located in Illinois, Ohio, and other States.

That the church in Utah, the defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

And the Court do further find that the plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

And the Court do further find that said defendants, Joseph Smith, Sarah F. Videon, and Mark H. Forscutt, are in possession of said property under a pretended title, derived from a pretended sale thereof, made by order of the probate court of Lake County, on the petition of Henry Holcomb, as the administrator of said Joseph Smith, as the individual property of said Smith; and the Court finds that said Smith had no title to said property, except as the trustee of said church, and that no title thereto passed to the purchasers at said sale, and that said parties in possession have no legal title to said property.

And the Court further finds that the legal title to said property is

vested in the heirs of said Joseph Smith, in trust for the legal successor of said original church, and that the plaintiffs are not in possession thereof.

Joseph Smith and Mark Forscutt, leading ministers of the church, were named as defendants, because some years before Mr. Russell Huntley, who had acquired some kind of title, had held possession for a time and made extensive repairs, deeded the property to them, and it was thought best to get judgment against every one having shadow of title. They of course made no attempt to defend their title.

This decision and the subsequent occupation and repairing of the Temple gave the church considerable prestige in that country and elsewhere.

Debates.

March 1 to 3, 1880, there was a debate held in Clay County, Kansas, between Reverend Cyrus Johnson, Congregationalist, and Elder J. D. Bennett. The proposition was so peculiar that we record it as a polemic curiosity. It read as follows: "Resolved, That Joseph Smith, the founder of the Latter Day Saint sect, was not a true Prophet and Saint, but an imposter, polygamist, and thief, and that his immediate followers were no better than himself."

A three-day debate, commencing March 10, was held at Rock Creek, Illinois, between Professor F. Palmer, infidel, and Elder J. A. Crawford.

Financial.

The Bishop's financial report for the three months ending March 31, 1880, showed receipts, including balance on hand at last report, $2,235.84; expenditures, $1,003.10; leaving balance due the church, $1,232.74.

The following statement regarding favorable changes in Utah was published in the *Saints' Advocate* for April:

Utah changes.

A decided change for the better has taken place in Utah during the last ten years, and notably so under the administration of President J. Taylor, in respect to the moral and doctrinal tone and matter of the sermons preached by the ministry of the Utah Mormons, and still there is great room for improvement.

We also note with pleasure, a striking change for the better in all the social and business relations of the Utah Mormons towards others. Their actions seem to say they think "apostates" and Gentiles have some rights which they are bound to respect. Let this good work go on, and let every "root of bitterness be plucked up."

Commencing April 6, a debate was held at Clear Creek, Nebraska, between Reverend D. R. Dungan, of the Christian Church, and Elder R. M. Elvin. Debate.

The annual General Conference of the church for 1880 convened at Plano, Illinois, on April 6, and continued in session nine days; Presidents Joseph Smith and W. W. Blair, presiding; H. A. Stebbins, secretary, and John Scott, assistant. The following business of a general character was transacted: Annual conference.

The following ministers present at the conference reported labor in the following territory: W. W. Blair, Utah, Nevada, and Idaho; J. R. Lambert, Northern Iowa; J. H. Lake, Iowa and Minnesota; W. H. Kelley, Michigan, Indiana, Canada, and Ohio; M. H. Forscutt, Chicago and Northern Illinois; C. G. Lanphear, Iowa and Illinois; J. S. Patterson, Northern Illinois; R. C. Elvin, Nebraska; F. C. Warnky, Colorado and Missouri; E. C. Brand, Iowa, Nebraska, Wyoming, Utah, Idaho, and Montana; J. F. McDowell, Northern Illinois and Southwestern Ohio; W. T. Bozarth, Missouri; G. T. Griffiths, Missouri; Heman C. Smith, Southeastern States; M. T. Short, Kansas and Missouri; B. V. Springer, Indiana, Ohio, and Kentucky; A. J. Cato and H. L. Thompson, Texas; J. A. Crawford, Illinois and Missouri; G. S. Yerrington, Pennsylvania, New York, Connecticut, Rhode Island, and Massachusetts; Columbus Scott, Michigan and Canada; Jobe Brown, Iowa and Illinois; C. A. Wickes, Michigan and Illinois; G. F. Weston, Indiana and Illinois; Rudolph Etzenhouser, Missouri.

The following ministers not present reported labor done in places, as follows: Z. H. Gurley, Iowa, Nebraska, and Missouri; T. W. Smith, Eastern States; James Caffall, Nebraska and Colorado; A. H. Smith, Iowa and Missouri; Charles Derry, Utah; S. S. Wilcox, Iowa; R. J. Anthony, Utah and Idaho; T. J. Phillips, Missouri; T. E. Jenkins, Thomas Taylor, British Isles; J. R. Gibbs, Wales; Peter N. Brix, Denmark; James W. Gillen, Australia; Robert Davis, Michigan; John H. Hansen, Southeastern States; John C. Foss, Maine; Isaac N. Roberts, Kansas; J. Frank

Mintun, Western Iowa; C. N. Brown, Rhode Island, Massachusetts, and New York; J. W. Bryan, Texas; Joseph Luff, Missouri, Kansas, and Utah; G. E. Deuel, Utah; R. M. Elvin, Iowa and Nebraska; J. J. Cornish, Michigan; John Eames, Wyoming; James Kemp, Colorado; O. E. Cleaveland, Virginia; J. Lamoreaux, Ohio; and Robert Fuller, Ohio.

The church recorder reported a net gain in membership of six hundred fifty-one. The librarian reported four hundred three volumes in library.

Elder M. H. Forscutt, "musical editor," reported his readiness to furnish music for "The Harmony" when called for.

Board of Publication reported total receipts, $6,113.64; total expenditure, $5,755.41; leaving balance on hand of $358.23.

On the 8th a telegram was received from the Pacific Slope Mission conference, that the conference had divided the mission into four parts, as follows: Oregon, Nevada, Northern California, and Southern California. This action was indorsed by the General Conference and a message returned to that effect.

The following document was received from Elder J. W. Briggs and read:

Again, and I trust for the last time, I am impelled to ask at your hand redress for wrong inflicted upon me by the late semiannual conference of September, 1879.

The facts connected with the said act complained of I will briefly recite:

At the semiannual conference of September, 1878, certain charges were made against me of teaching contrary to the belief of the church, and an order made by said conference that the First Presidency appoint a court to adjudicate the case. To this I demurred, and gave my reasons to the annual conference of April 6, 1879, and demanded, as a right, to be heard before the Quorum of the Twelve in their capacity of a presiding high council. This was ordered by said annual conference, fixing the time for such investigation during the sitting of the next semiannual conference of September, 1879, at which time the quorum met, and the case was called, though the quorum declined to organize as such high council, or to be governed by the rules applicable to a high council. This was in contravention of my request, and the order of the said annual conference; and was so far, I think, a grave error, which entitled their findings to the character of a report only, and not a decision.

To that report and to the action of the said semiannual conference I now call your attention. The quorum report upon all the charges investigated, save one, either "not sustained" or find something not charged, which is equivalent, hence I regard these disposed of.

The remaining one on the gathering, they report as follows: "We find that the brother does not believe there is any place of gathering as pertains to this church, and holds that there is no command, now in force, requiring a gathering either into what is called the regions round about or to a local Zion or to a stake. He refers to the revelation of 1841, paragraph 15, as defining his position."

This finding is correct; but whether so holding is antagonistic to the view generally held by the church (as affirmed) we will now inquire:

At the first conference of the Reorganized Church, held in the town of Beloit, Wisconsin, June 12 to 13, 1852, the following was resolved: "That, in the opinion of this conference, there is no stake to which the Saints on this continent are commanded to gather at the *present time.*"—Word of Consolation, page 2. As the author of this resolution I declare the intention to mean by the phrase "no stake," no place, and it was so understood; and at the annual conference of 1863 this same resolution was affirmed, and again at the annual conference of 1876. Here are three several declarations of general conferences that there is no place to which the Saints are commanded to gather.

Further, in the report of the Quorum of the Twelve in April, 1878, upon the charge they say: "And it (the church) particularly declared in 1876 at the annual conference that there is now no place to which we are commanded to gather, and we consider the position of Bro. Briggs in apparent harmony with these positions," etc.

Further, It is taught in *Herald* by a member of the First Presidency, (see *Herald* of September 1, 1876), that there is not only now no law requiring a gathering, but that it is not "permitted." In the same article the same construction is put upon paragraph 15 of the revelation of 1831; viz., that the church was exonerated from that work.

In the face of these facts and utterances on the part of the church and its chief quorums, the Twelve report that the charge on "gathering is sustained," which implies that there is a place of gathering and a command now in force requiring it; thus contradicting themselves and all the utterances of the church on that point.

Then follows the act of the late semiannual conference upon that strangely contradictory report, "that he (J. W. Briggs) stand rejected from the Quorum of the Twelve, and that he be forbidden to act, etc., until he make restitution to the church."

This act is inconsistent with the several acts cited, inconsistent with its own act restoring Bro. Z. H. Gurley, who occupied identical ground with myself upon this question, which was well known to the church. In his reasons for resignation he says: "I reject the local Zion or gathering in the Doctrine and Covenants."

It is inconsistent with its own act in adopting the report on the Decatur resolutions which report says: "We are further of the opinion, that it is not the intent and meaning of the said resolutions to make a belief in the revelations in the Book of Covenants a test of reception and fellowship in the church."

The single issue now remaining is, I trust, so clearly pointed out and defined, that your perception of truth in the matter, of consistency, of impartiality, and of justice, will enable you to correct the errors and wrongs complained of. The question is not, Has there been a time for gathering, or will there be such a time in the future, but is there now a law in force requiring a gathering to a particular place?

I therefore ask the conference to pass upon this specific question, and justify me on this point, or justify my accusers. While I am not willing to anticipate God upon this, or upon any other subject, I hope to be willing to live in humble obedience to whatever may be his revealed will. And here I rest; in hope for the realization of that spirituality in religion of which Zion is and ever has been the lively symbol. All of which is respectfully and prayerfully submitted. J. W. BRIGGS.

WHELLERS GROVE, Pottawattamie Co., Iowa, April 3, 1880.

This document was subsequently taken up and disposed of by the adoption of the following:

Whereas, In his letter to this conference, appealing from the decision of last semiannual conference, a decision based upon the findings of the Quorum of the Twelve in his case, Bro. Jason W. Briggs concedes the position assumed by the Reorganized Church on the subject of "The Gathering;" and, Whereas, In so doing, he virtually recedes from the position charged against him on this question, be it hereby

Resolved, That he be exonerated from the disability attaching to him now, so far as such disability results from the findings of the Quorum of the Twelve in his case, and the action of the semiannual conference thereon, in which he was declared guilty of teaching contrary to the revelations of God and the faith of the Reorganized Church on the subject of the gathering.

Provided, That he shall in express terms, recede from the position the Quorum of the Twelve found him guilty of occupying, in antagonism to the church.

The propriety of continuing the Chicago Mission coming up, on petition to have Elder M. H. Forscutt assigned there, it was disposed of after much discussion by the adoption of the following:

Resolved, That, in the matter of prosecuting the Chicago Mission, we refer the entire matter to a committee of three, composed of Brn. I. L. Rogers, G. A. Blakeslee, and Joseph Smith, for them to take such action in the matter as they shall deem proper and practicable.

The following resolutions were adopted:

Resolved, That in the opinion of this conference the ministry who neglect or refuse to be members of branches or districts, are disqualified for serving on missions.

Resolved, That the Board of Publication is hereby requested to have the "Concordance and Reference Guide" revised and printed in or bound with the Book of Covenants, omitting from said Concordance, etc., only such revelations as were ordered by the last fall conference to be hereafter added to the Book of Covenants.

The committee on examination of the report and books of the Board of Publication made a lengthy report containing some severe criticisms on the accounts and books of the board. It was signed by William H. Kelley, G. A. Blakeslee, and Phineas Cadwell, the committee. This was presented to the conference and considerable discussion had thereon. The board was given an opportunity to explain, and after taking some time to prepare they presented a lengthy explanation signed by all the members of the board, viz., Joseph Smith, W. W. Blair, John Scott, H. A. Stebbins, I. L. Rogers. These two statements were placed on record, and both published in the minutes of the conference.

The First Quorum of Priests was organized at this conference, consisting of Rudolph Etzenhouser, Frank Steffe, William Rumel, C. A. Wickes, D. D. Williams, William Crick, D. G. McPherson, S. N. Adams, G. F. Weston, Lawrence Conover, Henry Roberts, and E. L. Kelley. Provision was made for the enrollment of others as soon as their consent was obtained. Bishop I. L. Rogers presided over the organization meeting, and E. L. Kelley acted as secretary; but the minutes do not show any provision for permanent officers.

The Quorum of Seventy reported and asked for the ordination of Columbus Scott and J. L. Bear as members of that quorum and the ordination of Glaud Rodger as senior president to succeed C. G. Lanphear, who had been ordained a high priest. The ordinations asked for were ordered, and took place. These were all ordained on the 14th, when Clarence Saint Clair was also ordained to the office of elder.

The following resolution on the death of Frank Reynolds,

secretary of the Quorum of Seventy, was adopted by the quorum:

Whereas, In the providence of God, our beloved brother, Frank Reynolds, has been removed from us by death, by which we have lost an efficient secretary, and, in common with the church, a worthy member; and,

Whereas, Our loss has been and is in direct sense a still more serious loss to his family to whom his virtues most fondly endeared him, be it

Resolved, That we do hereby tender to his bereaved wife and family our sympathy and condolence, praying for them, that He who has promised to be a "husband to the widow" and a "father to the fatherless" may be their sufficient helper, defender, and guide.

Joseph F. McDowell was elected secretary. The High Priest Quorum reported the condition of quorum and asked that Donald Maule and Eli Clother be ordained high priests. These recommendations were laid on the table because they were thought to be out of harmony with a resolution requiring the consent of parties before enrolling names in quorums.

Preambles and resolutions were presented, looking to a system of delegate representation in General Conferences. The matter was deferred until the semiannual conference, and it was provided that a committee of five, of which the president of the church should be one, be appointed to prepare a system of representation. The President named as the four members of the committee not provided for, H. A. Stebbins, E. L. Kelley, M. H. Forscutt, and J. R. Lambert.

The First Quorum of Elders reported that it had received into the quorum the following elders: H. N. Snively, Jobe Brown, and I. M. Smith.

The following missions were assigned as recommended by the First Presidency and Twelve:

Thomas Taylor, continued in charge of the European Mission. John R. Gibbs, in charge of the Welsh Mission. Peter N. Brix, in charge of the Danish Mission. Odin Jacobs and R. Peterson, to Norway and Sweden. John L. Bear, in charge of the mission to Germany and Switzerland. James W. Gillen, in charge of the Australian Mission. William W. Blair, in charge of the Rocky Mountain Mission, which mission was created by vote of this conference, embracing Wyoming, Utah, Idaho, Montana, and Eastern Nevada. Josiah Ells, Ohio, Pennsylvania, Virginia, and West Vir-

ginia. Edmund C. Briggs, as circumstances permit. John H. Lake, Central and Southern Illinois and Southern Iowa. Joseph R. Lambert, Minnesota and Northern Iowa. James Caffall, Nebraska, Kansas, and Colorado. Zenas H. Gurley, as circumstances and wisdom may direct. Thomas W. Smith, Eastern and New England States. William H. Kelley, Michigan, Indiana, Ohio, and Canada. Alexander H. Smith, Missouri and Southwestern Iowa. Charles Derry, the Rocky Mountain Mission. Mark H. Forscutt, Northern Illinois. Robert C. Elvin, Nebraska, Glaud Rodger, California. Bradford V. Springer, W. H. Kelley's field. Edmund C. Brand, Rocky Mountain Mission. Robert Davis, W. H. Kelley's field. Joseph C. Clapp, Oregon and Washington Territory. John H. Hansen, Scandinavian Mission, if practicable. John C. Foss, Eastern States. John T. Davies, Southwestern Missouri and Southeastern Kansas. John S. Patterson, Northern Illinois and Eastern Iowa. Joseph F. McDowell, Northern Illinois and Eastern Iowa. Heman C. Smith, W. H. Kelley's field. R. J. Anthony, Rocky Mountain Mission. Charles N. Brown, New York and the Massachusetts District. Davis H. Bays, as his circumstances permit. Morris T. Short, W. H. Kelley's field. I. N. Roberts, Kansas. Gomer T. Griffiths, W. H. Kelley's field. George S. Hyde, Western Iowa and Central Nebraska. William T. Bozarth, in charge Southwestern Mission, embracing Western Louisiana, Texas, Arkansas, and Indian Territory. Columbus Scott, W. H. Kelley's field. Gordon E. Deuel, Rocky Mountain Mission. Robert M. Elvin, Nebraska, Kansas, Iowa, and Missouri. James W. Bryan, Texas. James Brown, Pennsylvania, Virginia, and Ohio. Alexander J. Cato, Missouri, Kansas, and Indian Territory. Joseph A. Crawford in charge of Southeastern States, embracing Kentucky, Tennessee, Eastern Louisiana, Mississippi, Alabama, Florida, and Georgia. James Perkins, Western Kansas. George S. Yerrington, Massachusetts District. Frank P. Scarcliff, Southeastern States. J. Lamoreaux, Ohio. Hiram L. Thompson, Texas. George H. Graves, Southeastern States. Hiram Robinson, Penn-

sylvania. John Eames, referred to president of Rocky Mountain Mission. E. W. Tullidge, under direction of W. W. Blair. Daniel S. Crawley, Kansas and Missouri. Jobe Brown, Iowa, Minnesota, and Southern Wisconsin. Clarence Saint Clair, with M. H. Forscutt in Chicago. Daniel McPherson, with J. R. Lambert in Minnesota and Iowa. Rudolph Etzenhouser, with I. N. White in Iowa. Charles Wickes, Texas and Western Louisana. George F. Weston, W. H. Kelley's field.

President Smith made statements that investigation had fully exonerated Elders D. H. Bays and A. J. Cato from disabilities attaching at last conference.

Pacific Slope Mission.

Conference for the Pacific Slope Mission convened on April 6, at San Bernardino, California, J. F. Burton presiding, H. L. Holt secretary. A resolution was adopted dividing the mission, which was indorsed by General Conference as before noted.

Gurley's death.

May 8, 1880, Elder Samuel H. Gurley died at Lamoni, Iowa, and the body was taken to Sandwich, Illinois, where it was laid beside the remains of his first wife, his father, brother, and two sisters. Elder Gurley will be remembered by readers of the history as the one who with Elder E. C. Briggs visited Joseph Smith in 1856. (See volume 3, pages 260, 728, 748.)

Chicago work.

About this time the work was given a new impetus in Chicago. A hall was rented and dedicated at 619 West Lake Street, Elder M. H. Forscutt being engaged there as missionary.

Texas mob.

On the night of May 26 an armed mob waited upon C. A. Wickes, missionary to Texas, and J. O. Stewart, a local elder, near Manchester, in Red River County, Texas, and at the point of pistols exacted a promise from the missionary to leave within three days. An effort was made to prosecute the disturbers of the peace, but the authorities did not manifest a desire to bring them to justice. A compromise was finally effected between the Saints and the mob. The Saints agreed to drop the case and send the missionary

away; while the mob agreed not to molest the persons or properties of the Saints.

About this time a debate was held at Allegan, Michigan, between an Elder Kenyon, of the Seventh-day Advents, and Elder Columbus Scott. About the first of June Elder James Caffall held a public discussion with a skeptic by the name of Howell, at Coal Creek, Colorado. Debates.

About this time Elder J. A. Crawford, who at the last General Conference was assigned a mission to the Southern States, had some difficulty which resulted in his renouncing the church.[1] Soon after this he became identified with the order known as the Christian Church. Crawford's disaffection.

Though the Saints at Lamoni had been previously holding meetings in a building they had erected some distance from the town and holding prayer-meetings in private houses in town, there had not been a sermon preached in the town until the early part of June, when Elder John H. Lake, then on a visit to the place, preached in the house of Peter Harris. Lamoni's first sermon.

On June 10 A. J. Hinkle, son of George H. Hinkle, wrote from Gravel Ridge, Manitoba, as follows:

I have been advocating your organization to this people. Some are not favorable to it, though others are. For my part, I want to work while the Lord is working. There are twelve members here belonging to Sidney's [Sidney Rigdon.—ED.] organization; and there are outsiders favorable to the gospel. We looked for them to come in; but since Bro. Post [Stephen.—ED.] died, they stand back. If it could be that an elder could be sent here, the chances are favorable to build up a branch here.—*The Saints' Herald*, vol. 27, p. 222. Manitoba.

The following letter from Aalborg, Denmark, June 14, will indicate conditions in Scandinavia:

Bro. Odin Jacobs arrived here May 28, and he stayed here till June 8. He then started for Norway, and in good spirits. June 6, I baptized the heads of a family. Bro. Jacobs assisted in confirming them and we were blessed by the Holy Spirit. One of their sons, about fifteen years of age, gave in his name yesterday for baptism. From Denmark.

[1] In a letter to President Smith, Elder Crawford assigned as his reason, bad treatment by the membership of his vicinity to himself and wife.

Elmwood Branch.

About this time the Elmwood Branch, in Bell County, Texas, was organized by Elder W. T. Bozarth. This was at the home of Elder H. L. Thompson, baptized by Elder D. H. Bays at the time of the marvelous manifestations related by Elder Bays. (See page 230.)

Debate.

During the last days of June there was a debate held at Scio, Oregon, between Elder Sherrill, of the Church of God, and Elder J. C. Clapp.

Scarcliff arrives in his mission.

On June 29 Elder F. P. Scarcliff, missionary to Southeastern Mission, arrived at Garland, Alabama. He there met Priest George H. Graves, colored missionary lately from Canada. Elder Scarcliff had previously been laboring at Moss Point, Mississippi.

CHAPTER 18.

1880.

BEAR IN SWITZERLAND—CHURCH GOVERNMENT—"GOSPEL MONITOR"—GRAVES IN THE SOUTH—ENGLISH PERIODICALS—SEMI-ANNUAL CONFERENCE—UTAH PRESIDENCY—LAMONI—NEWS FROM SWITZERLAND—STEBBINS LEAVES "HERALD"—BRANCH ORGANIZATION—HAYES' MESSAGE—UTAH ELECTION.

Bear in Switzerland.

On July 3, 1880, Elder J. L. Bear wrote from Zürich, Switzerland, giving an account of a smooth passage across the Atlantic; also of a pleasant journey across the continent until he reached his native land. He met much opposition and persecution after his arrival. He says: "Since my arrival I have preached every Sabbath in a private house not belonging to any of the Saints, with good attention of those who listened, and I have to say not to my honor, but to the honor and glory of God, that I felt every time the power, influence, and assistance of the Holy Spirit, as I never felt it before; I am also again master of the language, which I first thought would hinder me considerably in preaching."

The following extract from his letter will give an idea of the conditions obtaining, and of the hardships endured:

Times are very hard here. The farmers are complaining greatly. The outlook for this year is not flattering either; breadstuff is very high, and wages are low; hard, hard for the poor.

I have worked in good weather for farmers but have not received one cent yet, and then the work is generally hard, they take out all the strength of a man and then afterwards complain that a person has not worked enough to entitle him to his wages, so it happened to me I worked for a man two days in the potatoes and two days in haying, and had to

work like a tiger, now he blackens me of not performing enough and wants to give me twelve cents a day. . . .

I got the epitome of faith printed here, one thousand copies for sixteen francs (three dollars and twenty cents), in larger letters than in our own printing, which I distribute among the people. I can get the Plan of Salvation printed, one thousand copies for fourteen to fifteen dollars, in a small printing-office, where I got the above printed, but they have no plates; so I went to Zürich in a larger establishment; there they asked me twenty dollars for the printing and about fourteen dollars for the plates. Tracts I must have, there is no question, and be therefore kind enough to send me means to get some tracts printed, and I believe the Plan of Salvation is one of the best we have, I have the translation yet. It was preserved here so please make no delay about it, if the work has to be prosecuted, and send me the means at once. I can exchange greenbacks very well here, better than gold.

The *Herald*, the welcome messenger, comes regularly; O, if only the Saints here could read the same, it would encourage them greatly, but everything has its time.—*The Saints' Herald*, vol. 27, p. 256.

Church government.

An editorial in the *Herald* for July 15, contains some excellent suggestions regarding church government and the safeguards thrown around the church in the law. For the sake of these things we insert it. It is as follows:

The Saints can have no positive assurance that any man in their association may not and will not fall into personal transgression, or become the prey of personal vanity and ambition, through which he may make the attempt to lead disciples after him. But that the church will suffer any serious loss by the Saints being led away after him, depends whether the laws by which the liberties and safety of the body are secured are correctly known, and there be found men of courage to see them rightly administered; as there is ample assurance given to the church that they may not be led away after false doctrines, by which their liberties shall be lost.

Before any new and false doctrine, though advanced by the presiding elder of the church, could be accepted to any great extent, to the subversion of the faith of the many, thus endangering the leading away the church, it is subject to challenge from any one who may deem it important, and then must pass the ordeal provided in the church articles.

There are three bodies of judges who may pass upon the matter: the Presidency, the Twelve, and the Seventy; and while these quorums are filled with reasonably fearless and independent thinkers, there is little danger of any serious schism, by reason of ambitious leaders.

But under the supposition that the dangerous element lies lurking in the body first named, the Presidency, there remains the other two bodies, consisting of a larger number of men, where, as a matter of course, there

is less probability of collusion and wrong-doing as a body, from either of which a check may come, and before the one supposed to be seeking to subvert could make a successful beginning, either one or the other of these larger bodies must agree, thus forming a majority of two-thirds of three holding concurrent deciding authority.

If these bodies, the Twelve and Seventy, understand the law, and comprehend the value of the guarantee given by this three-fold concurrence of deciding power, they would need to be weak as men, if any serious falling away, because of ambition to command by new laws and doctrines, could occur.

But are these quorums composed of weak men, in the sense implied—that of submission to dogmatic assumption, the domination of authority? Those who know the men composing the leading quorum of spiritual authorities in the church, know full well that a body of men more unlikely to yield in tame submission to what they deemed radically wrong, it would be difficult to find. Ten more fearless, independent thinkers, are not found grouped together in one body than the apostolic quorum. While, perhaps, not loud nor boisterous, each one in methods of thought and power of decision, stands alone, rules of law and right their guides, and acknowledging but one Master—the Christ. In dealing with their fellows, revering worth, integrity, merit; but worshiping none—fearing none. From our knowledge of these men, and fortunately for the church we know all of them, we can not conceive it possible that they could be made tools for some ambitious, aspiring man; or dupes to a gross deception; or even silent, passive, stolid lookers-on when vaulting, craving minds might essay to mislead. All of them know how to speak, and that effectively, when it is necessary to speak. They are impervious to bribery where place and power are likely to be offered; not sufficiently covetous to be open to the allurements of wealth; not fearful enough to be afraid of man's wrath, and not weak enough to be cajoled and flattered; and from these considerations we can see no likelihood that the Twelve can be made a party to the enslaving the Saints, should such a thing be attempted. . . .

What we have said of this body of spiritual laborers and advisers, is true of the second—the Seventy; though not to the same marked degree, except in individual instances. Therefore, before such a doctrine as polygamy could become rooted and grounded as a dogma of the church, or any other equally at variance with the good sense of the church, and the law already given to govern it, there would need to be collusion between two of these three bodies, in which the entire number would have to acquiesce; and not till then would there be grounds to apprehend danger. Such a contingency is so remote a possibility, that we deem the liberties of the Saints tolerably safe. The reasoning is equally good if it be supposed that the questionable and dangerous philosophy of doctrine or practice originate in either one of the three bodies referred to.

It is said that in the lifetime of Joseph and Hyrum, an additional

council of fifty was instituted, and the men appointed thereto; to which council all revelations were to be submitted to be tested; and if they passed the test it could be proclaimed as the word of the Lord; if it did not, there was a necessity for an inquiry. We know of no law permitting the reorganization of this council of fifty; and hence, conclude that until a privilege or command authorizes it, the church may safely rely on the rule of law governing and the integrity of the men whose prerogative it is to determine.

"Gospel Monitor."

About this time a periodical called the *Gospel Monitor* was started at Hannibal, Missouri, J. J. Cranmer publisher. It opposed the work of the Reorganization and advocated the right of David Whitmer to lead the church. Whether the *Monitor* received the indorsement of Elder Whitmer or not we do not know.

August 2, G. H. Graves, the colored missionary to the South, wrote as follows from Butler County, Alabama:

Graves in the South.

I began preaching the next evening after I arrived, and I have traveled two hundred ten miles on foot and fifty miles by wagon, and have baptized one person at Garland and five at Butler Springs. The prospects look good here. I have had much trouble, but the Lord has given me power to overcome.

Subsequently he wrote of the baptism of five more and the organization of a branch of ten members. Later he wrote as follows:

I have had much opposition since I last wrote you, but in the midst of it the Lord has blessed me. I have also baptized two more, making six with those I baptized the 4th. I organized a branch consisting of these and five received by letter from the Lone Star Branch, eleven in all. We named it the St. Joseph Branch, at Kempville, Monroe County, Alabama. . . .

There is a great call here for preachers, both white and colored ones. I have been preaching every night for three weeks in this place. I debated with a Methodist minister the 16th and the people decided in my favor, as having the best of the argument. One woman gave her name for baptism.

English periodical.

About this time a circular was published in England signed by Joseph Dewsnup, C. D. Norton, C. H. Hassall, George Greenwood, Thomas Bradshaw, J. H. Newstead, and H. C. Crum, a committee appointed by the European Mission conference, asking for financial aid to publish a paper to be known as the *Saints' Guardian* in the

interest of the Saints in Britain. This movement did not materialize.

Semiannual conference.

The semiannual conference convened near Council Bluffs, Iowa, September 12, 1880; Joseph Smith, president; H. A. Stebbins, secretary; E. T. Dobson, assistant secretary. The following ministers (present) reported: A. H. Smith, James Caffall, J. R. Lambert, J. H. Lake, Z. H. Gurley, E. C. Briggs, Charles Derry, M. H. Forscutt, Glaud Rodger, E. C. Brand, J. C. Foss, Heman C. Smith, Columbus Scott, M. T. Short, D. H. Bays, J. F. McDowell, W. T. Bozarth, G. S. Hyde, J. F. Mintun, Joseph Luff, R. M. Elvin, A. J. Cato, and Rudolph Etzenhouser. The following reported by letter: P. N. Brix, W. W. Blair, T. W. Smith, W. H. Kelley, R. J. Anthony, J. S. Patterson, J. T. Davies, J. H. Hansen, I. N. Roberts, G. T. Griffiths, J. M. Wait, G. E. Deuel, F. P. Scarcliff, Hiram Robinson, J. W. Bryan, J. P. Knox, Clarence Saint Clair, G. S. Yerrington, and C. A. Wickes.

Board of Publication reported total resources $17,452.85; total liabilities $6,646.52; net value of assets $10,806.33; cash receipts since last report, including balance on hand, $7,084.45; cash expended, $7,041.47; on hand, $42.98.

I. L. Rogers and David Dancer resigned as members of the board, and W. H. Curwen and Phineas Cadwell were chosen to succeed them. Joseph Smith, W. W. Blair, and G. A. Blakeslee were sustained as members of the board. The following was read and referred to a general assembly:

Whereas, The Church of Jesus Christ of Latter Day Saints, in conference assembled at Gallands Grove, Shelby County, Iowa, in the month of September, 1878, did decide, "That the Holy Scriptures as translated, corrected, and revised by Joseph Smith the Martyr, the Book of Mormon, and the revelations as contained in the book of Doctrine and Covenants be accepted as standard of authority on all points of doctrine in said church," and

Whereas, There was action taken at the semiannual conference held at Gallands Grove, Shelby County, Iowa, in September, 1879, which we believe is not in harmony with the teachings of those books above referred to, therefore, be it

Resolved, By the Little Sioux District of the Church of Jesus Christ of Latter Day Saints, that we respectfully ask the semiannual conference to be held at Parks Mills, Pottawattamie County, Iowa, to clearly define if

any elder can be a true representative of the Church of Jesus Christ of Latter Day Saints, and reject any of the revelations found in the book of Doctrine and Covenants. If so, which and how many; if so, if any elder can not reject all the revelations found in said book, and still be a fit representative of the church?

The following on the foundation of the church was read, and was also referred to a general assembly:

Whereas, There exists a diversity of opinion among the elders respecting the foundation of the church; some maintaining it to be revelation (Matthew 16: 17, 18), others believing it to be apostles and prophets, with Jesus Christ as the chief corner-stone (Ephesians 2: 50), while still another class believe it to be Christ Jesus (1 Corinthians 3: 11). And,

Whereas, It is believed to be of paramount importance that the church should be a unit on questions of such magnitude, therefore, be it

Resolved, That Jesus Christ, in his divine character, is the foundation of the church. D. H. Bays.

The following was also referred to a general assembly:

Whereas, The financial affairs of the church are not in as good condition as we would desire, and thereby the promulgation of the gospel is much hindered; and

Whereas, We have almost entirely departed from the law concerning missionary labor, the ministry almost invariably first making a call on the Bishop for money before they attempt to start out to preach; therefore be it

Resolved, That we recommend the ministry in the future to try and comply with the law, as far as practicable, which says, "Therefore let no man among you [for this commandment is unto all the faithful who are called of God in the church unto his ministry] from this hour take purse or scrip, that goeth forth to proclaim this gospel."

The general assembly has not been called, and hence these questions have not been thus officially settled.

A remarkable agreement between the Quorums of High Priests and Seventy was disclosed by their reports presented to the conference on the same day, though neither had knowledge of the action of the other until read in conference.

The High Priests presented the following:

We, your brethren, members of the High Priests' Quorum, have had two meetings on the conference ground, and considering it important that steps be taken to facilitate missionary labor, have decided upon, and herewith submit for your approval or disapproval, the following preamble and resolutions, as expressing our unanimous opinion on the question on which it treats:

Whereas, First, the revelations accepted by the church make it the

duty of the church to liberate the hands of the Twelve and the Seventy; and

Whereas, Second, the Twelve and the Seventy, as the especial witnesses of the church to the world, should first go as missionaries into all the world, and

Whereas, Third, we believe that the funds of the general church treasury should be first used to supply the families of the Twelve and Seventy, before the families of the high priests, elders, or priests are supplied, or money employed to send high priests, elders, or priests to distant fields of labor, therefore be it hereby

Resolved, First, that no member of this, or of any quorum other than that of the Twelve and Seventy, should be sent out as missionaries under General Conference appointment, until all members of these two quorums shall have been sent, or shall have been excused for cause by proper authority, or shall have positively declined to go.

Second, That the members of the Twelve and the Seventy should be all assigned to missionary labor, in harmony with the law; the funds of the church be used for the prosecution of their missions, and the support of their families.

Third, That if the number of the Twelve and Seventy are insufficient to supply demands for general ministerial labor, and there be funds to sustain other families than those of these quorums, then members of other quorums may be chosen and sent by General Conference, and their families also supplied from the church treasury, impartially, with the families of the Twelve and the Seventy.

The Seventy presented the following:

Whereas, The general church funds have heretofore been used in sending out elders and priests as missionaries, instead of sending those whom the law directs as the proper ones who should have precedence; therefore be it

Resolved, That we recommend to this conference that the funds for missionary purposes be used to release, first, the quorums of the Twelve and Seventy, who should, properly, be the general and leading missionaries of the church to the world as the law directs. And we do hereby pledge ourselves to strive to magnify our calling as auxiliaries to the Quorum of the Twelve, in carrying the gospel to all nations, if the church will stand by and sustain us.

Both these reports were adopted as expressing the views of the conference.

The following resolution was adopted:

Whereas, Action has been had that moneys shall only be paid out of the church treasury to members of the Quorum of the Twelve and of the Seventy; therefore, be it

Resolved, That if there are any elders laboring in distant fields who are not members of the above quorums, they shall receive, if necessary, aid to return home.

First Quorum of Elders reported that they had dropped Joseph A. Crawford from the quorum.

The Third Quorum of Elders reported that they had received into the quorum Josiah Curtis, J. C. McIntyre, and John Chapman, Sr.

The following memorial was presented by Elder J. W. Briggs:

Memorial to the Church of Jesus Christ of Latter Day Saints, in General Conference Assembled; Brethren: At the last annual conference your memorialist submitted a summary of the case prosecuted against him for the last three years, alleging therein that all the issues in the case were, by the report of the Quorum of the Twelve, and the adoption of the same by the conference of September, 1879, disposed of, save one, to wit, that of the gathering, and this allegation was not denied nor controverted by my accusers, but acquiesced in by the action therein being confined to the said remaining question; and upon this question your memorialist did in said summary distinctly accept the finding of the Quorum of the Twelve thereon; as his belief and position on that question, and alleging that this is the position of the church, as shown by our acts in three General Conferences, to wit, that of 1852, 1863, and 1876, and this allegation was not denied by my accusers in their answer, and therefore must be deemed admitted. And further, your memorialist asked relief from the hasty and unjust act of the preceding semiannual conference. Upon which the late annual conference passed the following preamble and resolution—and proviso attached:

"Whereas, In his letter to this conference—appealing from the decision of last semiannual conference, a decision based upon the findings of the Quorum of the Twelve in his case, Bro. Jason W. Briggs concedes the position assumed by the Reorganized Church on the subject of the gathering, and Whereas, In so doing he virtually recedes from the position charged against him on this question, be it hereby

"Resolved, That he be exonerated from the disability attaching to him now, as far as such disability results from the finding of the Quorum of the Twelve in his case and the action of the semiannual conference thereon, in which he was declared guilty of teaching contrary to the revelations of God and the faith of the church on the subject of the gathering. Provided that he shall in express terms recede from the position the Quorum of the Twelve found him guilty of occupying, in antagonism to the church."

Now I object to the statement in this preamble, that in conceding the position of the church I virtually "recede from the position charged" as

found by the Quorum of the Twelve, but instead I declared distinctly in that paper that the finding of the quorum is correct and that the position so attributed to me was the declared position of the church as shown by its records upon this subject. And as I did not in that paper "virtually recede" from that position, I can not "in express terms recede" as required by the said proviso. I asked the annual conference to pass upon the issue and justify me or justify my accusers, and they gave me the foregoing—I asked for justice and was offered an inconsistency—"I asked for bread and was offered a stone." I therefore renew my petition for justice at your hands. To wit, to pass upon the remaining question, which is, Is there now a place to which the Saints are commanded to gather—is there a law now in force requiring a gathering to any State or place? It is fast becoming apparent to all reflecting minds that have followed this case, that the church has been misled by my accusers to the great injury of the faith of Saints and creating an insurmountable stumbling-block to the honest inquirer after truth.

I therefore respectfully ask that you rescind the acts of the late annual and the last semiannual conference complained of, and to reaffirm the act of the annual conference of 1878, upon clause four of the report of the Quorum of the Twelve upon the question of gathering.

Respectfully submitted,

J. W. BRIGGS.

WHEELERS GROVE, Iowa, September 12, 1880.

—*The Saints' Herald*, vol. 27, p. 318.

This was finally disposed of by the adoption of the following:

Whereas, The church affirmed the report of the Presidency on the Decatur District resolution, in the fall of 1879; and

Whereas, Bro. J. W. Briggs has expressed, and still does express his willingness to stand with the church upon said basis; therefore be it

Resolved, That he be now released from all disability placed upon him by acts of former conferences.

Elder Briggs accepted this action and occupied a position on the platform with his quorum. A report from the Quorum of the Twelve on missions was considered, and after being amended, was adopted, as follows:

The Quorum of the Twelve have held six meetings, and have rejoiced in the brightening prospects before the church. They have expressed a willingness and determination to labor as the law directs, as soon as the church is in a proper financial condition to sustain their families.

At their first meeting, Monday, September 13, it was felt and expressed by all, that the Twelve and the Seventy should be the first to be placed and sustained in the field.

The following missions recommended by the President and

members of the Quorum of Twelve were approved: J. W. Gillen, Australian Mission. William Nelson, released from the Tahiti Mission, the Bishop to send him money to return to San Francisco. David Brown, in charge of the Tahiti Mission. T. Taylor, president of the English Mission. J. L. Bear, Switzerland Mission. W. H. Kelley, T. W. Smith, James Caffall, Josiah Ells, J. H. Lake, and J. R. Lambert, in present fields. A. H. Smith, in charge of the state of Missouri, M. T. Short and W. T. Bozarth associated with him. E. C. Briggs, in charge of Southwestern Iowa. Z. H. Gurley, as circumstances permit. J. W. Briggs, as circumstances permit. C. Scott, G. Griffiths, and B. V. Springer, associated with W. H. Kelley. Heman C. Smith, in charge of the Southwestern Mission. J. F. McDowell, in present field. G. S. Hyde, Southwestern Iowa and Nebraska. D. H. Bays, Western Iowa and parts of Nebraska and Kansas. J. C. Foss, in charge of the Southeastern Mission. W. W. Blair, R. J. Anthony, G. E. Deuel, and E. C. Brand, Rocky Mountain Mission. P. N. Brix, Scandinavian Mission. J. H. Hansen was requested to take charge of Scandinavian Mission. Glaud Rodger, in his last appointment. F. P. Scarcliff, present field. John Thomas, Southeastern Mission. C. A. Wickes, Texas and Western Louisiana.

The Twelve also presented the following:

> We recommend that all high priests, elders, priests, teachers, and deacons labor as circumstances permit, under mission, district, and branch authorities, and make themselves actively engaged in the cause of Christ, and by their diligence show a worthiness to be appointed to various fields of labor as soon as the church shall be in a condition to send forth more laborers.

Later the following resolution was adopted: "Resolved, That the Chicago Mission be continued as per order of last conference, and that Bro. M. H. Forscutt labor there in charge."

The Second Quorum of Elders reported having received J. H. Condit, Levi Gamet, and Egbert Bullard.

The Fourth Quorum of Elders reported having received Edward Boulson, W. H. Jordon, E. R. Lanphear, C. D. Stevens, and Edger Sherman. Levi Wilson was chosen

second counselor to the president of the quorum. This choice was approved by the conference and Elder Wilson was accordingly ordained.

The First Quorum of Priests reported as having added the following to its number: J. R. Nicholas, J. F. Clemensen, J. J. Vickery, D. C. White, J. H. Merriam, James Buxton, A. D. Hougas, William Clow, Henry Roberts, Samuel Naiden, F. S. Gilliland, J. C. Tripp, Benjamin Kester, Milton Daugherty, B. M. Green, J. C. Johnson, Elisha McEvers, J. B. Gouldsmith, and Jacob Whitinger.

Several appeal cases were heard by special committees and disposed of. The committee on representation stated through its chairman, Joseph Smith, that it was not ready to report. It was continued. All missionaries hitherto appointed, and not reappointed or sustained at this session were released, and the following was adopted.

Whereas, Injury may result to the cause and perhaps also to individuals, in that the labors of some of the ministry may be lessened through misunderstanding as to the action of this conference in regard to sending only the Twelve and the Seventy into the field (unless sufficient means be in the church treasury to do otherwise), therefore be it

Resolved, That those of the ministry who were under General Conference appointment, but who are not named in the list of missions appointed at this session, neither have been individually released, nor otherwise provided for, are hereby recommended to district and mission authorities and conferences for appointment, either in those fields to which they were formerly assigned by the General Conference, or to other districts and regions where they may profitably work; and we also recommend such authorities or conferences to receive them in the same spirit as though they were sent by the General Conference; and furthermore we recommend that such districts and missions sustain such laborers with the necessary means, so far as is practicable and just, and this in order that the work of God may be prosecuted with no less vigor and success than has been heretofore. And we also recommend that all others who can labor to the benefit of the cause, be also in like manner appointed and sustained, according as the Spirit may direct and means and circumstances may justify or permit.

Utah presidency

October 10, 1880, at a general conference of the Utah faction, the First Presidency of that church, which had been disorganized since the death of Brigham Young, was reorganized by choosing John Taylor president, with G. Q. Cannon and Joseph F. Smith counselors. At the

same time F. M. Lyman, son of Amasa Lyman, and John Henry Smith, son of George A. Smith, were ordained and became members of the Quorum of Twelve.

The following concerning Lamoni, and other items, is from the editorial columns of the *Herald* for October 15:

Lamoni.

On a recent visit to Lamoni, Decatur County, Iowa, we found a very decided improvement in the state of the country. A town of over two hundred inhabitants; with stores and business houses; blacksmith, wagon, and harness shops; with an active grain and stock business, give an appearance of thrift and enterprise quite gratifying to those interested. We found a most excellent feeling prevailing in regard to the settlement of the locality, and active preparations being made for a further increase. Crops this year have been fair, though hurt some by dry weather; the absence of frost up to October 2 greatly aided in overcoming this, however, and corn matured well. There has been considerable sickness the past summer, chiefly bilious and typhoid fevers; but the approach of cooler weather seemed to have a beneficial effect on the people. The air on some days was clear and bracing, seeming to impart snap and vigor to the system.

The Saints, as a whole, were and are anxious to know when the press is to be removed into their midst; but we could not assure them as to the time and event. We believe that a better community would be hard to find; we quite fell in love with the people and the country. We spoke to the Saints at their meeting-house (old quarters), and also spoke at Davis City, in the union church, owned by Mr. John Clark, a pleasant man, past middle age, and so liberal in view as to have erected a house in which all may meet and worship, without regard to denominational name. Bro. Z. H. Gurley fills regular appointments in this church each two weeks, and the interest is good.

Bro. O. B. Thomas held a debate with one Elder Ryan, down in the edge of Missouri, while we were at Lamoni, and acquitted himself well for the cause, so at least says report. Two good rains fell during our stay, and we saw the country wet and dry.

On October 27, 1880, Elder J. L. Bear wrote from Zürich, Switzerland, as follows:

News from Switzerland.

I am still working for the cause of our Master, preaching every Sabbath in private houses; average attendance about twenty; good feeling prevails. Three again have covenanted with God, and rejoice in the gospel; some more are believing. Those who come to hear the word preached are astonished and surprised from where the knowledge and power comes that enables me to teach the gospel. I am thankful to God for the assistance of his Spirit; may he always be with me to lead and guide me in this great and glorious work. Persecutions have ceased to considerable extent; and some of the Saints were

strengthened with dreams, which gave them plainly to understand that I was a servant of God.

What I am greatly in need of is the printed word. Is there no possibility to have some of our tracts here printed in German? I am very thankful to those who remembered me in the far-off land in sending me aid for my temporal support; may God bless them abundantly for the same, and that they may receive a hundredfold instead. I shall never forget them in my prayers. I ask for the prayers of all true and faithful Saints in behalf of my children, in the behalf of this mission, and myself, that I may accomplish the work intrusted to my care for the salvation of many souls to the glory and honor of God.—*The Saints' Herald*, vol. 27, p. 369.

October 30, Elder H. A. Stebbins severed his connection with the *Herald* as assistant editor, and engaged in business in Lamoni, Iowa, with David Dancer and A. S. Cochran. Stebbins leaves Herald.

Sometime in November a branch was organized at Brockton, Massachusetts, by T. W. Smith, of the Twelve.

The following is an extract from the message of President Hayes presented to Congress on December 6, 1880, with comments thereon by the editor of *Herald*, as found in the issue of December 15: Hayes' message.

"It is the recognized duty and purpose of the people of the United States to suppress polygamy where it now exists in our Territories, and to prevent its extension. Faithful and zealous efforts have been made by the United States authorities in Utah to enforce the laws against it. Experience has shown that the legislation upon this subject, to be effective, requires extensive modification and amendment. The longer action is delayed the more difficult it will be to accomplish what is desired. Prompt and decided measures are necessary. The Mormon sectarian organization which upholds polygamy has the whole power of making and executing the local legislation of the Territory. By its control of the grand and petit juries it possesses large influence over the administration of justice. Exercising, as the heads of this sect do, the local political power of the Territory, they are able to make effective their hostility to the law of Congress on the subject of polygamy, and, in fact, do prevent its enforcement. Polygamy will not be abolished if the enforcement of the law depends on those who practice and uphold the crime. It can only be suppressed by taking away the political power of the sect which encourages and sustains it. The power of Congress to enact suitable laws to protect the Territories is ample. It is not a case for half-way measures. The political power of the Mormon sect is increasing; it controls now one of our wealthiest and most populous Territories. It is extending steadily into other territories. Wherever it goes

it establishes polygamy and sectarian political power. The sanctity of marriage and the family relation are the corner-stone of our American society and civilization. Religious liberty and the separation of the church and state are among the elementary ideas of free institutions. To reëstablish the interests and principles which polygamy and Mormonism have imperiled, and to fully reopen to intelligent and virtuous immigrants of all creeds that part of our domain which has been, in a great degree, closed to general immigration by intolerant and immoral institutions, it is recommended that the government of the territory of Utah be reorganized.

"I recommend that Congress provide for the government of Utah by a governor and judges, or commissioners, appointed by the President and confirmed by the Senate,—a government analogous to the provisional government established for the territory northwest of the Ohio by the ordinance of 1787. If, however, it is deemed best to continue the existing form of local government, I recommend that the right to vote, hold office, and sit on juries in the territory of Utah be confined to those who neither practice nor uphold polygamy. If thorough measures are adopted, it is believed that within a few years the evils which now afflict Utah will be eradicated, and that this territory will in good time become one of the most prosperous and attractive of the new States of the Union."

It should be remembered that when, in 1866, we were summoned before the territorial committee, as a witness upon Utah affairs, we did not advise new and oppressive legislative enactments; but did recommend that crime in Utah should be treated as crime in any other section of the country was and ought to be treated; holding that it was not the severity, but the surety of prosecution and punishment that deterred men from the commission of crimes against the law. It was our opinion then, it is our opinion now, that so long as those transgressors escaped punishment from the venality, or weakness of executors of the law, just so long would polygamy survive. We are not now, we never have been in favor of official and legal oppression, or mob violence; but, under the genius of the inspiration that declared, "he that keepeth the law of God hath no need to break the laws of the land," we are in favor of the arrest and just legal punishment of those who willfully and persistently continue to violate law.

Our Utah religionists told their people in 1866, that we went to Washington to incite the Government to hostility to them. We now give them another opportunity to make the same statement because our offense now is precisely what it was then; and we can see that President Hayes seems to be of the same opinion that we then gave, that certain punishment only, will be effectual to the suppression of that crime in Utah. . . .

Whatever Congress may do in the premises under this recommend of President Hayes, we trust that the language of the Book of Cove-

nants may form the central idea of their legislation, wherein the subject with which they deal is clearly defined, "The crime of polygamy."

A peculiar condition grew out of the regular election of November, 1880, in Utah. Elder George Q. Cannon was the candidate for Congress of the Peoples' Party (or church party) the opposition known as the Liberal Party, chose as their standard-bearer Mr. Allen G. Campbell. On the face of the returns Mr. Cannon was elected by an overwhelming majority, receiving eighteen thousand five hundred sixty-eight votes to Mr. Campbell's thirteen hundred fifty-seven votes. Nevertheless, Mr. Campbell entered a protest against Mr. Cannon receiving the certificate of election on the grounds that Mr. Cannon was not a citizen, being foreign born and unnaturalized. Governor Murray sustained the protest, denying the certificate of election to Mr. Cannon and granting it to Mr. Campbell. After much agitation over all the country and a long delay the House committee on elections, to whom the contest had been referred, on February 25, 1882, decided to report Campbell not elected, Cannon not entitled to a seat, and that a vacancy exists in the representation of Utah. Utah election.

At the time that Governor Murray denied the certificate to Mr. Campbell, *The Saints' Herald* expressed itself editorially, being of the opinion that Governor Murray had made a mistake, that it was his duty to have issued the certificate in harmony with the face of the returns; and that Mr. Campbell's redress was in contesting Mr. Cannon's seat before the Congress. The editor further expressed himself, as follows: "We believe that Congress would be justified in evicting Delegate George Q. Cannon, alleging as a reason, what Mr. Cannon can not deny, that he is a polygamist, having more than one wife, and therefore a bigamist, who should be expelled from the legislative halls of the nation."

Congress, however, failed to meet and settle this question in 1881 and 1882, and hence the necessity of it being settled more recently when confronted with the case of Brigham H. Roberts.

CHAPTER 19.

1881.

INDIANA DEBATE—FROM SWITZERLAND—UTAH DEBATE—LARS PETERSON—CASE OF HEALING—KELLEYS VISIT CUMORAH — DISTRICT ORGANIZED — VIRGINIA DEBATE — WHITMER'S PROCLAMATION—NEW BEDFORD BRANCH—ANNUAL CONFERENCE—NEWS FROM AUSTRALIA—MIRACULOUS CONVERSION —LOCATION AT LAMONI—BRANCHES ORGANIZED—AUSTRALIA —DONIPHAN INTERVIEWED—TESTIMONY OF WHITMER.

THE year 1881 was ushered in under about normal conditions. No special encouragement or discouragement visible, but the church work gradually coming into more general notice, and establishing itself on a more permanent basis.

Indiana debate.

A discussion occurred early in January at New Providence, Indiana, between Professor A. M. Bellas, of Indiana, of the Methodist Church, and Elder M. R. Scott.

From Switzerland.

Elder J. L. Bear wrote from Hedingen, Zürich, Switzerland, January 24, that some who had been to Utah and returned, having lost confidence in the institution there, were ready to receive the truth. He had offered to discuss with the Utah representatives on the following propositions:

(1) Is polygamy a true and holy principle, commanded by God? (2) Is Adam our God? (3) Was Brigham Young the legal successor of Joseph the Martyr? (4) Is Utah the gathering place? (5) Is blood-atonement, viz., to take men's life to save their souls, a doctrine of Christ? (6) Is tithing as it is required from the Utah church through their leaders in accordance with the law of God?

At the time of writing his proposition had not been accepted.

January 29 and 30, a discussion was held at Lehi, Utah, between the Utah people and the Reorganization, Messrs. Thurman and Evans representing the former, and Elders Blair and Anthony the latter. Elder Blair, after giving a synopsis of the debate, adds: "The fruits of the discussion for good are already seen, and we look for further good results." Utah debate.

February 12, 1881, Elder David Brown wrote from Tiona, Tahiti, as follows:

Since I last wrote to you, sir, our Bro. William Nelson has gone among the Tuamoutu group of islands, otherwise in the charts called Dangerous Archipelago on account of the fearful coral reefs that surround them, to preach to the natives; the most of them are already Mormons of old standing. I am happy to state that everything around Tahiti and Morea is very quiet, and progressing nicely. I have baptized several since last I wrote to you, sir, but also I've lost a few by death. By first opportunity I shall send *The Saints' Herald* to William Nelson, but I am doubtful whether he will accept his mission. —*The Saints' Herald*, vol. 28, p. 152. Tahiti news.

About this time one Lars Peterson, of Independence, Missouri, signing himself, "The Mission of Baurak Ale," came out in several pamphlets in advocacy of celibacy, and strongly condemning the institution of marriage. He continued his work for several years, but his efforts were of so little importance that we do not follow him in detail. Lars Peterson.

On March 2 Elder J. F. Burton wrote from Los Angeles, California, giving account of some persecution, and adding the following account of a remarkable case of healing: Case of healing.

One thing that made the people angry was this, a Presbyterian on the Conejo, H. W. Mills, had not spoken for over four years only in a whisper; he heard us each time we preached there, read our tracts, investigated, believed, and the last time I was there in the last meeting asked for the administration. I told him after some questioning, I would meet him at his or some one else's house after meeting; so he came with me — we conversed and I instructed until near midnight; he, Mr. and Mrs. Danforth, Mrs. Gries and daughter, not members, and Emma and I being present; we then administered to him, and the next morning he had his voice a little. This was Monday; Tuesday it was stronger, and Wednesday quite strong. He then wrote an open letter for all the people of

Hueneme, telling of this, and sent it to Bro. Livingston. He is known in both of these counties, is connected with some wealthy families, so it has made quite a stir, of course. They say, "O, that is nothing, his voice would have come anyway," etc. As for us, we rejoiced; for it was God confirming the word spoken, and so, this far at least, acknowledging our office and ministry—thank God for this.—*The Saints' Herald*, vol. 28, pp. 124, 125.

This is confirmed by the following letter published in the *Santa Barbara Weekly Press*, for April 30, 1881:

NEWBURY PARK, Ventura County, California, April 21.

Friend Paddock: On the 6th of March last, Reverend Mr. Burton, of Los Angeles County, preached at our schoolhouse, and so impressed me as a man of faith, that I went to the house where he stayed, after service (he stayed at the adobe, a half mile south of my house) and asked him to pray for me, that my voice and health and strength might be restored. You know I have not been able to speak aloud for more than four years. There were a number of persons present. He placed his hands on my head and prayed that God would give to me speech, health and strength. The next day my voice was stronger than it had been for years. On Tuesday I spoke aloud, but with some effort, and could use my voice but little. Each day my voice increased in strength and volume till the following Monday, when it came out full and strong, as all my neighbors and many others know—for I was closely watched, to see if any answer would come to the prayer. All I can say is, I fully believe that my voice was restored by divine power, and in direct answer to prayer.

Yours truly,

H. W. MILLS.

Kelleys visit Cumorah.

On March 5, 1881, Elders William H. and Edmund L. Kelley visited the vicinity where the plates from which the Book of Mormon was translated were found, and while there interviewed some of the old neighbors of the Smith family. Of these events Elder W. H. Kelley wrote a lengthy account which was published in the *Saints' Herald* for June 1, 1881. The following are extracts from this account:

On March 5 last, the opportunity was afforded me to gratify the wish to visit this place, which I improved. At about nine o'clock in the forenoon, in company with my brother, E. L. Kelley, whom I met on his return from Connecticut, where he had been on business, I left Palmyra, a town of about four thousand inhabitants, on the New York Central Railroad and went due south on the old Canandaigua Road, towards the little town of Manchester, six miles distant. We had not gone far, when our attention was directed to a hill in the distance, lying along and to the left of the roadside, which seemed to rise to a height considerably above any of

those surrounding it in any direction. This we selected as the hill Cumorah. A deep snow covered the ground, but the roads being good, with horses and sleigh, we were soon at its base. Inquiring of a German family residing at the foot of the hill to the northwest, we found that our selection was correct; it was indeed the hill Cumorah; or, as they termed it, "Mormon" or "Bible Hill."

In company with two German men and a boy, we ascended the hill on foot, and soon stood upon the highest point. The mind-picture I had formed of it and surrounding country, made from the descriptions written by Joseph Smith and Oliver Cowdery, was almost perfect.

At the north end it rises abruptly, narrowing as it rises until the top is reached, which is extended in length north and south, and is not more than two or three rods wide for some distance towards the south, when a gentle declination sets in, which continues seemingly, to the southern extremity, when it returns to the common level of the valley below; widening all the way, so as to occupy a number of acres of land.

Viewed at a distance, from the north, it has a pyramidal appearance, by reason of the sudden rise from the east and west, and narrow, bald top.

Doubtless the entire hill was once covered with trees and brush, as is shown from the remains of a few stumps, here and there, and two or three trees now lying on the top lately felled. The northern part is entirely bald, save the grass covering; but some distance back, the trees and brush, in places, are still standing.

Surrounding the hill to the north, east, and west, are small valleys, now covered with farms and dotted with houses. Far to the south the same features are presented. Altogether the scene is at once striking, beautiful, and imposing.

We could not determine to a certainty the exact locality from which the records were taken, on account of the snow; and then our guides disagreed as to the identical place.

As I stood and viewed the scene presented, I thought of the "great and tremendous battle" that is recorded as having been fought here between two powerful nations, and the scenes of blood and carnage that ensued—the weaker being utterly exterminated, with but one left to record the event and lament over the fallen.

Whatever may be thought of the truth or falsity of the narrative by men, it is certain that the face of the country sustains the record in a wonderful manner. It would be an excellent place from which to make a defense, in this day of great improvements in war implements, and especially so in an age when the bow and sling, battle-ax and war-club, were used as the instruments of death.

Another reason which led me to visit this place was, it is near where Joseph Smith, Sr., lived, and of the boyhood of Joseph Smith, the Seer, the neighborhood of Martin Harris, Oliver Cowdery, and others, whose names are enshrined in the early history of the church, as defenders of the faith, and intimate associates of the Seer. A thousand rumors have

been set on foot and assiduously circulated about those men, by the enemies of the faith, impugning their motives and character, with a view to destroy their testimony in favor of the latter-day work.

Here is where they lived, and where, the stories say, lived those who knew of their bad character, etc. We were among some of their old neighbors, all unbelievers in the faith they taught, and we remembered some of the names of the parties published by their enemies as knowing facts against them, and determined to "beard the lion in his den," and hear the worst, let it hurt whom it would. So we set about it in good earnest, to interview, if possible, all of those referred to by the enemies of these men, as having a knowledge of them; and with one writing during each interview, we obtained the following as the results:

Having the names of Messrs. Bryant, Booth, and Reed, obtained from a published communication in the *Cadillac News*, of Michigan, about a year ago, by Reverend A. Marsh, of that place, who had received it from a brother reverend, one C. C. Thorn, of Manchester, New York, who claimed to have interviewed the above named gentlemen, and obtained from them wonderful revelations about the Smith family, Cowdery, etc. . . .

Believing then that the whole story was a trumped up thing, I was determined to call on these gentlemen, and ascertain whether the pious reverend told the truth about what they said, or not.

At about ten o'clock in the forenoon we called at the house of Mr. Bryant, and knocked at the door, which was answered by a lady who gave her name as Mary Bryant. She gave us seats in the room where her husband, William Bryant, was sitting. He is now eighty-five years of age, tall, and lean in flesh, and, during our interview, sat in a stooping posture, with open mouth. His wife informed us that for the last few years his mind had been somewhat impaired. She has a good memory, is seventy-five years of age, intelligent, and seemingly a great talker. We announced that the purpose of our visit was to ascertain some facts from the old settlers, with reference to the people known as Mormons, who used to live there, as it is understood to have been the home of the Smith family and others, at the time the Book of Mormon is alleged to have been discovered.

To this Mr. Bryant in a slow voice replied: "Yes; that big hill you saw coming along, is where they say Joe Smith got the plates; you must have seen it coming along. Well, you can't find out much from me; I don't know much about them myself; I have seen Joe Smith once or twice; they lived about five miles from where I did; was not personally acquainted with any of them—never went to any of their meetings, and never heard one preach."

"What do you know about the character of the family? How were they for honesty? Were they industrious or lazy? We want to know their character among their old neighbors."

"Well, I don't know about that. I never saw them work; the people thought young Joe was a great liar."

"What made them think that?"

"They thought he lied when he said he found that gold bible."

"Before this what was thought of him, as to his telling the truth?"

"I never heard anything before this."

"What else did he lie about? And how did he get the name of being such a great liar?"

"The people said he lied about finding the plates; I don't know whether he lied about anything else; they were all a kind of a low, shiftless set."

"What do you mean by that?"

"The people said they were awful poor, and poor managers. Joe was an illiterate fellow. If you come from Palmyra, you could have got Tucker's work there, and it would have told you all about them. I have read a great deal about them."

"Yes; we have seen Tucker's work, but there are too many big stories in that. Thinking people don't believe them; they ridicule them, and demand the facts; we wish to get some facts which we can stand by."

"I don't know anything myself: I wish I did. Have you been to see Mr. Reed? He lives up north of Manchester; he knows."

Mrs. Bryant.—"My husband don't know anything about them; they did not live in the same neighborhood that we did, and he was not acquainted with them; he don't know anything."

"Well, were they drunkards?"

Mr. Bryant.—"Everybody drank whisky in them times."

"Did you ever see Joe Smith drunk, or drinking?"

"No, I can't say that I did; I only saw him once or twice, when he came to the woolen mill where I worked."

"Did you not see Joe drink sometime?"

"N-o-e."

Mrs. Bryant.—"He ought not to say anything, for he knows nothing about them; then it has been a long time ago."

"Have you stated now all you know about them?"

Mr. Bryant.—"Yes: I never knew much about them, anyway."

"Did you know any of their associates—Cowdery, Harris, or others?"

"No, I never knew any of them."

Mrs. Bryant.—"I knew Cowdery; Lyman Cowdery, I believe, was his name. They lived next door to us; they were low shacks,—he was a lawyer,—he was always on the wrong side of every case, they said."

"Did he ever teach school?"

"No, not this one."

"Did you know any other one?"

"No, I only knew this one and his family; I know they borrowed my churn once, and when it came home, I had to scour it all over before I used it. My father owned the largest house there was in the country at that time."

"How were they about being honest, and telling the truth?"

"I don't remember anything about that, now."

"Were they religious people—pious?"

"No; they did not belong to any church; I know they didn't, for there were only two churches there, the Baptist and Methodist,—sometimes the Universalists preached there,—they did not belong to either of those churches."

Mr. Bryant.—"He (Cowdery), was strong against the Masons; he helped to write Morgan's book, they said."

"What do you know, now, about the Smiths, or others; you have lived here about seventy-five years, have you not, Mrs. Bryant?"

"Yes, I have lived here all my life; but I never knew anything about the Smiths myself; you will find it all in Tucker's work. I have read that. Have you been to see Mr. Booth? He lives right up here, on the road running south; he knows all about them, they say."

"Very good; we will call and see him. Thank you for your kindness in allowing us to trouble you."

"Oh, it is no trouble; I wish we knew more to tell you."

We then called upon Mr. David Booth, an intelligent gentleman, hale, hearty, and upwards of seventy years of age—and made known our business.

Mr. Booth promptly stated that he knew nothing of the Smiths, or their character; did not live in their neighborhood, and never saw either of them; did not know anything about them, or their book.

"Did you know the Cowderys?"

"I knew one—the lawyer."

"What kind of a character was he?"

"A low pettifogger."

"What do you mean by that?"

"Why, he was not a regular lawyer, but took small cases and practiced before justices of the peace. We call them pettifoggers here."

"What was his given name?"

"Lyman; he never taught school; guess he was no church member; he was a Mason; that was all there was to him. They called him 'loose Cowdery.'"

"What did they mean by that?"

"Why, he would take small cases; would be on the wrong side, and pettifog before justices, was the reason, I suppose."

"Are you certain his name was Lyman? Wasn't it Oliver?"

"It has been a long time ago. I think maybe his name was Oliver."

"Did he drink?"

"Everybody drank then. I never saw Cowdery drink."

"Mr. Bryant, here in the village, told us that he was a strong anti-Mason, and helped to write Morgan's work."

"Oh, that is all nonsense; they don't know anything about it. Mr. Bryant hasn't been here more than thirty-five years; his wife was raised here—is his second wife. Cowdery was a strong Mason, so they all said; that is all the religion he had."

"Do you know Reverend Thorn, a Presbyterian minister at Manchester?"

"Yes; I know him."

"What kind of a fellow is he?"

"He's a pretty sharp fellow, and will look after his bread and butter, you may depend on that."

"Did he ever interview you on this subject?"

"No sir; he never did."

"Did he not call to see what you knew about the Smiths and Cowderys about a year ago?"

"No, he never did to my recollection."

"Did you know he had a statement of yours published in Michigan in regard to this, last year?"

"No sir; I never heard of it before."

"Did you ever give him one to publish?"

"I never did—did not know he wanted one."

"He will look out for himself, will he?"

"He will that; that is him."

"You have lived here all your life. Tell us of some one who can tell us all about the people we wish to learn about—some of the old settlers."

"Squire Pierce and Mr. Reed live a few miles north from here, in the neighborhood where the Smiths lived; they know all about them, they say. The Smiths never lived in this neighborhood."

"Do you know Thomas H. Taylor, of Manchester?"

"Yes."

"What kind of a fellow is he?"

"He is a pretty smart fellow; can do most anything he undertakes; he is a lawyer, and lectures sometimes."

"Mr. Booth, we were told, is a Free Methodist. His address is Shortsville, Ontario County, New York."

Following the directions of Mr. Booth, we repassed the town of Manchester, and at one o'clock in the afternoon, arrived at the house of Ezra Pierce, a very pleasant and hospitable New York farmer, quite well informed in the political history of the country, especially on the Democratic side. Approaching the subject of the desired interview to him, he quickly answered by saying:

"Well, gentlemen, I must first ask you a question; because I went on to give my statement to some parties once, and as it did not suit them, they got mad and began to abuse and insult me; said that I lied about it. Let me ask: Are you Mormons?"

E. L.—"I am a lawyer, myself; this other gentleman can speak for himself. We don't propose to be anything, especially during this interview; we are here to try to find out some facts, and we don't care who they hit; it is facts that we are after, and you may be sure there will be no abuse, no matter which side they are on."

"All right; that's fair; go ahead."

"Were you acquainted with the [illegible]h family?"

"Oh, yes; I pulled sticks with Joe for a gallon of brandy once at a log-rolling; he was about my age. I was born in 1806. I lived about three miles from the Smiths. Was not very well acquainted with them; but knew them when I saw them. I knew young Joe, who claimed to have found the plates, and old Joe, his father."

"Did young Joe drink?"

"Everybody drank them times."

"Did you ever see young Joe drink?"

"No, I never did; it was customary in those early days for everybody to drink, more or less. They would have it at huskings, and in the harvest-field, and places of gathering; the Smiths did not drink more than others."

"What about Joe's learning?"

"I know that he was ignorant; and he knew no more about hieroglyphics than that stove," pointing to the stove in the room.

"Well; go on and state what kind of a family they were—all about them."

"They were poor, and got along by working by the day; the old man had a farm up there, and a log house upon it. The old man Smith and Hyrum were coopers; I never went to the same school that the boys did—they dug for money sometimes; young Joe, he had a stone that he could look through and see where the money was; there were a good many others who dug with them, and Joe used to play all kinds of tricks upon them."

"Who said they dug for money?"

"Oh, I have heard it lots of times. If my brother was living, he could tell you all about it."

"Others dug besides the Smiths, did they?"

"Yes; there were others who dug; but I always heard that the Smiths dug the most; one of the Chases, a young lady, had a stone which she claimed she could look through and see money buried."

"Did anybody dig for her?"

"Yes; I guess they did. They said so."

"Then young Joe had some opposition in the seeing money business?"

"That is what everybody said."

"Who was this Miss Chase? Where does she live?"

"She is dead now; she was a sister to Abel Chase, who lives upon the Palmyra Road. Have you seen him? He will know all about this. He has been in the cave with the Smiths where the sheep bones were found—people used to think they were making counterfeit money."

"Did you ever see any of it?"

"No."

"Did any of the neighbors?"

"No; I never heard any say they did."

"Did any one ever catch them trying to pass counterfeit money?"

"No; oh! I don't say they made any; it was only talked around."

"Who talked it; their friends or enemies, and when was it talked?"

"Well; they were not their friends, of course; I never heard it while they lived here; after they went to Kirtland, Ohio, people were talking it."

Young lady, a daughter of Mr. Pierce:

"The sheets, the sheets, pa; what was it about the sheets? Ma said old Mr. Smith come here with the sheets—and she told him to leave. How was it?" (looking to other members of the house).

"The sheets; what kind of sheets?" (I began to think of ghosts and hobgoblins.)

"The sheets, or the leaves he was carrying around in an old sack, or something."

Our feelings were relieved somewhat when we learned, on further inquiry, that Mr. Smith had called upon them when the Book of Mormon was first published, with a few unbound volumes for sale, and was ordered out of the house by "ma;" nothing like ghosts being connected with the event.

"Squire, did you really think they were in the counterfeit money business?"

"No; I never thought they did that."

"Tell us about the cave you spoke of?"

"The cave is over there in the hill now—a large cave."

"In what hill? The hill they call 'Mormon Hill?'"

"No; it is about a mile from that; but what are you so particular about it for?"

"We want to go and see it—we want to see the thing itself. Now you have been there; give us the description, while we write it down, so that we can find it."

"No; I never saw it; besides it is all caved in now, so you could not see anything. There is no cave there now, it is all fallen in."

Mr. Pierce having referred us to Mr. Reed, Orlando Saunders, and Abel Chase, we took leave of him and his intelligent family, and called next at the residence of Mr. Orin Reed.

He was at his home, doing some work about the barn. He is a gentleman of about seventy years of age, hard of hearing, and of pleasant and intelligent countenance. Breaking the object of our call to him, he readily informed us that he knew nothing whatever in regard to the character of Joseph Smith, or his family. "Mr. Reed, were you not acquainted with the Smith family, or some of those early connected with them?"

"No, I was not. I lived in the town of Farmington when the Smiths lived here. I knew nothing about any of them; was not personally acquainted with them, and never heard any of them preach, nor never attended any of their meetings. I have seen Hyrum Smith. He bought a piece of land near here, and lived on it some time after the others left; but I don't know anything against him."

"We were given your name by a number of persons, who claimed that you did know all about them, Mr. Reed?"

"Is that so? Well, they are mistaken; I don't know anything about it. I think Mr. Orlando Saunders, living up on the road to Palmyra, will know more about that people than any one around here. He was better acquainted with them; or lived right by them, and had a better opportunity of knowing them."

"Yes, we have his name already; but have not seen him yet. Do you know Mr. Thorn, the Presbyterian minister at Manchester, over here?"

"Yes, I know him slightly."

"Did you not make a statement to him in regard to the character of these men; that they were low persons, and not good associates, or something of the kind?"

"I never did."

"Did he call on you to find out what you knew about it?"

"No, sir, he never did; at least he never let me know anything about it, if he did."

"Did you ever see a statement he sent to Michigan, last year, and had published, purporting to be what you and others knew about the Smiths and Cowderys?

"No, I never did; did not know that one was ever published before."

"You think we can find out about these persons from Mr. Saunders, then, Mr. Reed?"

"Yes; he is more likely to know than any one round here."

Leaving Mr. Reed, we at once drove to the house of Mr. Orlando Saunders, and found that gentleman, with his wife and two sons, at supper. Mr. Saunders is a man seventy-eight years old, in April, 1881; a fair type of the intelligent New York farmer; seemingly well-to-do in this world's goods, and quite active for a man of his years; and withal, has an honest and thoughtful face.

Entering upon conversation with reference to our business, Mr. Saunders at once said:

"Well, you have come to a poor place to find out anything. I don't know anything against these men, myself." (Evidently judging that we wanted to get something against them, only.)

"Were you acquainted with them, Mr. Saunders?"

"Yes, sir; I knew all of the Smith family well; there were six boys; Alvin, Hyrum, Joseph, Harrison, William, and Carlos, and there were two girls; the old man was a cooper; they have all worked for me many a day; they were very good people; Young Joe, (as we called him then,) has worked for me, and he was a good worker; they all were. I did not consider them good managers about business; but they were poor people; the old man had a large family."

"In what respect did they differ from other people, if at all?"

"I never noticed that they were different from other neighbors; they were the best family in the neighborhood in case of sickness; one was at

my house nearly all the time when my father died; I always thought them honest; they were owing me some money when they left here; that is, the old man and Hyrum did, and Martin Harris. One of them came back in about a year and paid me."

"How were they as to habits of drinking and getting drunk?"

"Everybody drank a little in those days, and the Smiths with the rest; they never got drunk to my knowledge."

"What kind of a man was Martin Harris?"

"He was an honorable man. Martin Harris was one of the first men of the town."

"How well did you know young Joseph Smith?"

"Oh! just as well as one could very well; he has worked for me many a time, and been about my place a great deal. He stopped with me many a time, when through here, after they went west to Kirtland; he was always a gentleman when about my place."

"What did you know about his finding that book, or the plates in the hill over here?"

"He always claimed that he saw the angel and received the book; but I don't know anything about it. Have seen it, but never read it as I know of; didn't care anything about it."

"Well; you seem to differ a little from a good many of the stories told about these people."

"I have told you just what I know about them, and you will have to go somewhere else for a different story."

Mr. Saunders giving us the directions to the house of Abel Chase, we next called upon him and ascertained the following:

Mr. Chase.—"I am sixty-seven years old. Knew the Smiths; the old man was a cooper. I was young and don't remember only general character. They were poorly educated, ignorant and superstitious; were kind of shiftless, but would do a good day's work. They used to call Joe, 'Lobby Joe.' He got a singular looking stone, which was dug up out of my father's well; it belonged to my brother Willard, and he could never get it. His mother, old Mrs. Smith, got the stone from mother."

"How do you know Joe ever had it?"

"Oh, I don't know that; but my brother could never get it back."

"Your sister had a stone she could look through and see things, so they have told us; did you ever see that, Mr. Chase?"

"Yes; I have seen it; but that was not the one that old Mrs. Smith got."

"Well; could you see things through that?"

"I could not; it was a dark looking stone; it was a peculiar stone."

"Do you really think your sister could see things by looking through that stone, Mr. Chase?"

"Well, she claimed to; and I must say there was something strange about it."

"Where is your sister now?"

"She is not living now; my brother Willard is dead, also. He would know more than I do about those things."

"How did the stone look, you say Mrs. Smith got?"

"I don't know; I never saw that."

"How do you know she got it?"

"They said she did; I was young, and don't remember myself."

"Did you ever see the Smiths dig for money; or did you ever see the cave where they say they met at?"

"No. I never saw them dig, myself; I never saw the cave."

"Well; you were a young man then, how did it come you lived so near, and never saw them do these things?"

"I was young, and never went where they were. Don't know anything about it but what I have heard. If you will see Mr. Gilbert, at Palmyra, he can tell you more about it than any person else; he knows it all, and had been getting everything he could for years to publish against them; he was in with Tucker in getting out Tucker's work."

"All right, Mr. Chase, we will see him this evening if possible. Good day, sir. Much obliged for the trouble."

"Oh! it is no trouble; I only wish I could tell you more."

Early in the evening we called upon Mr. John H. Gilbert, at his residence, and made known our desire for an interview, etc. He seemed quite free to give us all the information he had upon the subject, and said he had been for the past forty-five or fifty years doing all he could to find out what he could about the Smiths and Book of Mormon. He is a man seventy-nine years of age, and quite active even in this time of life.

"What did you know about the Smiths, Mr. Gilbert?"

"I knew nothing myself; have seen Joseph Smith a few times, but not acquainted with him. Saw Hyrum quite often. I am the party that set the type from the original manuscript for the Book of Mormon. They translated it in a cave. I would know that manuscript to-day if I should see it. The most of it was in Oliver Cowdery's handwriting. Some in Joseph's wife's; a small part though. Hyrum Smith always brought the manuscript to the office; he would have it under his coat, and all buttoned up as carefully as though it was so much gold. He said at the time it was translated from plates by the power of God, and they were very particular about it. We had a great deal of trouble with it. It was not punctuated at all. They did not know anything about punctuation, and we had to do that ourselves."

"Well; did you change any part of it when you were setting the type?"

"No, sir; we never changed it at all."

"Why did you not change it and correct it?"

"Because they would not allow us to; they were very particular about that. We never changed it in the least. Oh, well; there might have been one or two words that I changed the spelling of; I believe I did change the spelling of one, and perhaps two, but no more."

"Did you set all of the type, or did some one help you?"

"I did the whole of it myself, and helped to read the proof, too; there was no one who worked at that but myself. Did you ever see one of the first copies? I have one here that was never bound. Mr. Grandin, the printer, gave it to me. If you ever saw a Book of Mormon you will see that they changed it afterwards."

"They did! Well, let us see your copy; that is a good point. How is it changed now?"

"I will show you," (bringing out his copy). "Here on the title page it says," (reading) "'Joseph Smith, Jr., author and proprietor.' Afterwards, in getting out other editions they left that out, and only claimed that Joseph Smith translated it."

"Well, did they claim anything else than that he was the translator when they brought the manuscript to you?"

"Oh, no; they claimed that he was translating it by means of some instruments he got at the same time he did the plates, and that the Lord helped him."

"Was he educated, do you know?"

"Oh, not at all then; but I understand that afterwards he made great advancement, and was quite a scholar and orator."

"How do you account for the production of the Book of Mormon, Mr. Gilbert, then, if Joseph Smith was so illiterate?"

"Well, that is the difficult question. It must have been from the Spalding romance—you have heard of that, I suppose. The parties here then never could have been the authors of it, certainly. I have been for the last forty-five or fifty years trying to get the key to that thing; but we have never been able to make the connection yet. For some years past I have been corresponding with a person in Salt Lake, by the name of Cobb, who is getting out a work against the Mormons; but we have never been able to find what we wanted."

"If you could only connect Sidney Rigdon with Smith some way, you could get up a theory."

"Yes; that is just where the trouble lies; the manuscript was put in our hands in August, 1829, and all printed by March, 1830, and we can not find that Rigdon was ever about here, or in this State, until sometime in the fall of 1830. But I think I have got a way out of the difficulty now. A fellow that used to be here, by the name of Saunders, Lorenzo Saunders, was back here some time ago, and I was asking him about it. At first he said he did not remember of ever seeing Rigdon until after 1830 sometime; but after studying it over a while, he said it seemed to him that one time he was over to Smiths, and that there was a stranger there he never saw before, and that they said it was Rigdon. I told him about Cobb, of Utah, and asked him if he would send Cobb his affidavit that he saw Rigdon before the book was published, if he (Cobb), would write to him; he finally said he would, and I wrote to Cobb about it, and gave Saunders' address, and after a long time, I got a letter from him, saying he had written three letters to Saunders, and could get no answer. I

then sat down and wrote Saunders a letter myself, reminding him of his promise, and wrote to Cobb also about it; and after a long time Cobb wrote me again, that Saunders had written to him; but I have never learned how satisfactory it was, or whether he made the affidavit or not."

"Is that Saunders a brother of the Saunders living down here, Orlando Saunders?"

"Yes, sir; they are brothers."

"Is he older or younger?"

"Younger; about fifteen years younger."

"Then he must have been quite young before the Book of Mormon was published?"

"Yes, he was young."

"This Saunders down here don't talk like a great many people; he seems to think the Smiths were very good people; we have been there to-day."

"Oh, I don't think the Smiths were as bad as people let on for. Now Tucker, in his work, told too many big things; nobody could believe his stories."

"Did the Smiths ever dig for money?"

"Yes; I can tell you where you can find persons who know all about that; can take you to the very place."

"Can you? All right, give us their names."

"The Jackaway boys—two old bachelors, and their sister, an old maid, live together, right up the street going north, near the north part of the town; they can tell you all about it, and show you the very places where they dug."

"What will you take for your copy of the Book of Mormon; or will you sell it?"

"Yes, I will sell it."

"How much for it?"

"I will take five hundred dollars for it, and no less; I have known them to sell for more than that."

"Well, I am not buying at those figures, thank you."

"What kind of a man was Martin Harris?"

"He was a very honest farmer, but very superstitious."

"What was he before his name was connected with the Book of Mormon?"

"Not anything, I believe; he was a kind of a skeptic."

"What do you mean by his being superstitious? Was he religious?"

"Well, I don't know about that; but he pretended to see things."

"What do you think of the Book of Mormon, as a book; you are well-posted in it?"

"Oh, there is nothing taught in the book but what is good; there is no denying that; it is the claim of being from God that I strike at."

"Well, is it any more wonderful than that God gave the Bible?"

"No, not a bit; and there is a good deal more evidence to show that that is divine than there is for some of the books in the Bible. Why, it

is all nonsense to think that Moses wrote some of the books attributed to him, in the Bible."

"Then you don't believe the 'fish story,' either, Mr. Gilbert?"

"No; nor that Jonah swallowed the whale."

"How about Sampson catching the three hundred foxes, and the firebrands?"

"Yes, that is a good one; you fellows will do."

"Much obliged, Mr. Gilbert."

"You are quite welcome. I wish I could give you more than I have."

Acting upon Mr. Gilbert's advice, we at once called upon the Jackaways, and found the older of the boys and the sister, ready to talk of what they knew. They had Tucker's work on the small table which they offered to sell us for three dollars, and then we could read for ourselves; but being quite familiar with its weaknesses, we declined to purchase at the price.

The conversation upon the main topic was as follows:

"What is your age?"

"I will be sixty-six years old on my next birthday," said Mr. Jackaway." (The lady did not answer.)

"How far did you live from town at the time the Smiths, and those of their comrades, were in this country?"

"One half mile south of Palmyra."

"Were you acquainted with Joseph Smith and his early followers?"

"Yes, I knew them; seen them a many a time—old Joe and young Joe."

"How far did you live from them?"

"It was about a mile."

"You know about their digging for money, so Mr. Gilbert said; he sent us to you?"

"Oh, yes, I can show you the places now; there are three places over there where they dug."

"Well, we want to see them. Did you help them dig?"

"No, I never helped them."

"Well, you saw them digging?"

"No, I never saw them digging."

"How do you know they dug the holes you refer to?"

"I don't know they dug them; *but the holes are there.*"

"Did anybody else dig for money at that time there?"

"I believe there were some others that dug; but I did not see them."

"Do you know any of them?"

"I only know one now; he lives up at Canandaigua."

(Mr. Jackaway gave us the name, but for some cause we fail to find it in our notes.)

"What do you know about the Smiths' character?"

"I don't know much about that."

"Would they steal, get drunk, etc.?"

"Don't know anything about their stealing. Joe and his father got drunk once."

"Where was that?"

"It was in the hay-field; Joe and his father wrestled, and Joe threw the old man down, and he cried."

"What did he cry for?"

"Because Joe was the best man, I guess."

"What did they drink to make them drunk?"

"They drank cider."

"Got drunk so they could not walk, on cider, did they?"

"No; they could walk, but they cut up and acted funny."

"Did you ever see them drink, or drunk, any other time?"

"No; not as I remember."

"What kind of a woman was the old lady Smith?"

"I don't know; I never was at the house. She was kind in sickness."

"Quite a number here in town, to-day, have told us it was two and a half to three miles from Palmyra to where the Smiths lived; how is that?"

"Yes; it was about three miles."

(How Jackaway lived within half a mile of town and only a mile from them he did not explain.)

"Where was Joe when he was translating his book?"

"At home; it was translated in the farmhouse."

"Mr. Gilbert, across here, said it was done in a cave; now you don't agree? What does Tucker say?" (reading Tucker).

"They all differ. Now, Tucker has a statement from Willard Chase in his book, and Chase said Tucker never called on him at all to find out what he knew."

Lady.—"Yes; I have heard Willard Chase say Tucker never even asked him for what he knew, and Chase lived next door to him, too. Chase is dead now."

"Well; did you ever see Hurlbut or Howe, that published works?"

"Yes; Hurlbut came around first, I believe, soon after the thing started, and they had gone to Kirtland, Ohio, trying to find things against them; and there have been a good many around trying to connect Sidney Rigdon with them."

"What kind of men were Martin Harris and Oliver Cowdery?"

"Harris was an industrious, honest man; lived north here, two miles. The Cowderys were as good as the general run of people. Have you seen Doctor Stafford? He lives at Rochester. His father, William Stafford, is the one that furnished the 'black sheep' Tucker tells about there."

"He is? Well; do you know about that?"

"No; only what Tucker says there."

Taking leave of the Jackaways, in due time we called upon Doctor John Stafford, at Rochester, New York. He is now a retired physician, being too aged and infirm to practice. Answering a question as to the character of Joseph Smith, he said:

"He was a real clever, jovial boy. What Tucker said about them was false, absolutely. My father, William Stafford, was never connected with them in any way. The Smiths, with others, were digging for money before Joe got the plates. My father had a stone, which some thought they could look through, and old Mrs. Smith came there after it one day, but never got it. Saw them digging one time for money (this was three or four years before the Book of Mormon was found), the Smiths and others. The old man and Hyrum were there, I think, but Joseph was not there. The neighbors used to claim Sally Chase could look at a stone she had, and see money. Willard Chase used to dig when she found where the money was. Don't know as anybody ever found any money."

"What was the character of Smith, as to his drinking?"

"It was common then for everybody to drink, and to have drink in the field; one time Joe, while working for some one after he was married, drank too much boiled cider. He came in with his shirt torn; his wife felt bad about it, and when they went home, she put her shawl on him."

"Had he been fighting and drunk?"

"No; he had been scuffling with some of the boys. Never saw him fight; have known him to scuffle; would do a fair day's work if hired out to a man; but were poor managers."

"What about that black sheep your father let them have?"

"I have heard that story, but don't think my father was there at the time they say Smith got the sheep. I don't know anything about it."

"You were living at home at the time, and it seems you ought to know if they got a sheep, or stole one, from your father."

"They never stole one, I am sure; they may have got one some time."

"Well, Doctor, you know pretty well whether that story is true or not, that Tucker tells. What do you think of it?"

"I don't think it is true. I would have heard more about it, that is true. I lived a mile from Smiths; am seventy-six years old. They were peaceable among themselves. The old woman had a great deal of faith that their children were going to do something great. Joe was quite illiterate. After they began to have school at their house, he improved greatly."

"Did they have school in their own house?"

"Yes, sir; they had school in their house, and studied the Bible."

"Who was their teacher?"

"They did not have any teacher; they taught themselves."

"Did you know Oliver Cowdery?"

"Yes; he taught school on the Canandaigua Road, where the stone schoolhouse now stands; just three and a half miles south of Palmyra. Cowdery was a man of good character."

"What do you know about Martin Harris?"

"He was an honorable farmer; he was not very religious before the

Book of Mormon was published. Don't know whether he was skeptical or visionary. Old Joe claimed he understood geology, and could tell all kinds of minerals; and one time, down at Manchester, in the grocery, the boys all got pretty full, and thought they would have some fun, and they fixed up a dose for him." (We omit the ingredients of the dose, because improper for publication.)

"If young Smith was as illiterate as you say, Doctor, how do you account for the Book of Mormon?"

"Well, I can't; except that Sidney Rigdon was connected with them."

"What makes you think he was connected with them?"

"Because I can't account for the Book of Mormon any other way."

"Was Rigdon ever around there before the Book of Mormon was published?"

"No; not as we could ever find out. Sidney Rigdon was never there, that Hurlbut, or Howe, or Tucker could find out."

"Well; you have been looking out for the facts a long time, have you not, Doctor?"

"Yes; I have been thinking and hearing about it for the last fifty years, and lived right among all their old neighbors there most of the time."

"And no one has ever been able to trace the acquaintance of Rigdon and Smith, until after the Book of Mormon was published, and Rigdon proselyted by Pratt, in Ohio?"

"Not that I know of."

"Do you know the Pratts,—Parley or Orson Pratt?"

"No; have heard of them."

"Did you know David Whitmer?"

"No; he lived in Seneca County, New York."

"Have you told now all you know about the Smiths and the Book of Mormon?"

"All that I can recollect."

Here we bade the Doctor, whom we found to be quite a gentleman,—affable, and ready to converse,—good day.

During the time of making the interviews in Manchester, we accidentally met the Thomas H. Taylor referred to by Mr. Booth in the interview with him. He is a Scotchman by birth, of advanced age, but very robust and active. Somewhat of the knock-down and drag-out style; is a public speaker and lecturer, and practices law to some extent. He claims to be one of the original parties with John Brown at Harper's Ferry—all through the fight there—and previous to the War of the Rebellion, was engaged in piloting the darkey to Canada and freedom. He was a soldier throughout the war, and saw hard service. In religion he follows Colonel Robert G. Ingersol. To our inquiries if he was acquainted with the Smiths, and the early settlers throughout that part, sometimes called Mormons, he said:

"Yes; I knew them very well; they were very nice men, too; the only trouble was they were ahead of the people; and the people, as in every

such case, turned out to abuse them, because they had the manhood to stand for their own convictions. I have seen such work all through life, and when I was working with John Brown for the freedom of my fellow man, I often got in tight places; and if it had not been for Gerritt Smith, Wendell Phillips, and some others, who gave me their influence and money, I don't know how I would ever got through."

"What did the Smiths do that the people abused them so?"

"They did not do anything. Why! these rascals at one time took Joseph Smith and ducked him in the pond that you see over there, just because he preached what he believed and for nothing else. And if Jesus Christ had been there, they would have done the same to him. Now I don't believe like he did; but every man has a right to his religious opinions, and to advocate his views, too; if people don't like it, let them come out and meet him on the stand, and show his error. Smith was always ready to exchange views with the best men they had."

"Why didn't they like Smith?"

"To tell the truth, there was something about him they could not understand; someway he knew more than they did, and it made them mad."

"But a good many tell terrible stories, about them being low people, rogues, and liars, and such things. How is that?"

"Oh! they are a set of d—d liars. I have had a home here, and been here, except when on business, all my life—ever since I came to this country, and I know these fellows; they make these lies on Smith, because they love a lie better than the truth. I can take you to a great many old settlers here who will substantiate what I say, and if you want to go, just come around to my place across the street there, and I'll go with you."

"Well, that is very kind, Mr. Taylor, and fair; if we have time we will call around and give you a chance; but we are first going to see these fellows who, so rumor says, know so much against them."

"All right; but you will find they don't know anything against those men when you put them down to it; they could never sustain anything against Smith."

"Do you think Smith ever got any plates out of the hill he claimed to!"

"Yes; I rather think he did. Why not he find something as well as anybody else? Right over here, in Illinois and Ohio, in mounds there, they have discovered copper plates since, with hieroglyphics all over them; and quite a number of the old settlers around here testified that Smith showed the plates to them—they were good, honest men, and what is the sense in saying they lied? Now, I never saw the Book of Mormon—don't know anything about it, nor care; and don't know as it was ever translated from the plates. You have heard about the Spalding romance; and some claim that it is nothing but the books of the Bible that were rejected by the compilers of the Bible; but all this don't prove that Smith never got any plates."

"Do you know Reverend Thorn, here in Manchester?"

"The Presbyterian preacher?"

"Yes, that is the one."

"I know him."

"What kind of a fellow is he?"

"Well, originally he was nothing. He got some money, and went off to college a while, and came back a Presbyterian preacher. He knows just what he got there, and feels stuck up, and is now preaching for his bread and butter; and if they should take away his salary, he wouldn't last twenty-four hours."

"We are much obliged, Mr. Taylor, for your kindness."

"You are welcome, and if you will drive back, I will go with you and show you persons who can tell you all about those people."

We thus left Mr. Taylor, but for want of time, could not then return and accept his kind offer to show us around; hope to be able to do so some time in the future.

These facts and interviews are presented to the readers of the *Herald* impartially—just as they occurred—the good and bad, side by side; and allowing for a possible mistake, or error, arising from a misapprehension, or mistake in taking notes, it can be relied upon as the opinion and gossip had about the Smith family and others, among their old neighbors. It will be remembered that all the parties interviewed are unbelievers in, and some bitter enemies to, the faith of the Saints; and it is not unreasonable to suppose that they all told the worst they knew. So we submit it to the readers without comment, with the expectation of sending each one of the parties interviewed a copy when published.

COLDWATER, Michigan, March, 1881. WM. H. KELLEY.

District organized.

March 12, 1881, the Texas Central District was organized at Hearne, Texas; Heman C. Smith, chairman of meeting; (Sister) R. S. McMains, secretary. H. L. Thompson was chosen president; W. W. Belcher, vice-president; and (Sister) R. S. McMains, secretary.

Virginia Debate.

In *Herald* for March 15 an account was published of a debate held in Virginia between a Reverend Mr. Taylor, of the Methodist Episcopal Church, and Elder D. L. Shinn.

Whitmer proclamation.

On March 19, 1881, Elder David Whitmer, one of the three witnesses, made the proclamation declaring his attitude towards the Book of Mormon, and the faith of the church, published in footnote 5, pages 55 and 56 of volume 1 of this work, which was accompanied by the testimonial found in same note, page 56.

In *Herald* for April 1, 1881, the announcement was made that a branch had recently been organized at New Bedford, Massachusetts: John Smith, president; S. D. Stacy, priest; James Morris, teacher; and William Talbot, deacon. In the same *Herald* was a notice from G. H. Graves, colored missionary to the South, that he would need to close his mission and return home. He wrote as follows: New Bedford Branch.

> I have organized two branches; preached seventy-eight times; baptized twenty-two; helped to build one church. A great and marvelous work can be done if the church can send ministers forth into the field. I did not like the South at first; but after I began work and found out that no man could stand against the scripture, then I took fresh courage and went boldly into the work, and fought like a good soldier; and the Lord stood by me. Now I am sorry to think that I have to go away from here, and leave the people.

The annual conference convened at Plano, Illinois, April 6, 1881, Joseph Smith, president, H. A. Stebbins, secretary, John Scott, assistant secretary. Annual conference.

The following missionaries were present and reported: P. N. Brix, Josiah Ells, J. R. Lambert, T. W. Smith, J. H. Lake, W. H. Kelley, James Caffall, A. H. Smith, M. T. Short, J. H. Hansen, J. S. Patterson, J. C. Foss, Columbus Scott, G. T. Griffiths. The following reported in writing: Thomas Taylor, W. W. Blair, Z. H. Gurley, M. H. Forscutt, J. W. Gillen, J. L. Bear, W. T. Bozarth, J. T. Phillips, Glaud Rodger, J. C. Clapp, E. C. Brand, R. J. Anthony, John Thomas, Heman C. Smith, G. S. Hyde, B. V. Springer, C. N. Brown, F. P. Scarcliff, I. N. Roberts, J. F. Mintun, J. F. McDowell, G. H. Graves, A. J. Cato, Joseph Luff, C. G. Lanphear, O. E. Cleveland, C. A. Wickes, and G. F. Weston.

The Bishop reported total receipts by Bishop $7,153.34, by agents $4,909.93, total $12,063.27; expenditures, by Bishop $5,306.23, by agents $4,559.31, total $9,865.54; balance in hand $2,197.73.

Musical editor, M. H. Forscutt, reported that the work would be ready when the church was prepared to publish.

The Board of Publication reported total receipts since last report $9,089.78; total expenditures $7,753.22; balance on hand $1,336.56. Total assets, including the above balance,

$18,188; total liabilities $4,849.48; balance net capital $13,338.52.

The committee on representation presented a report through its chairman, Joseph Smith. After much discussion and a few amendments, it was adopted, reading as follows:

To the Conference in Session Assembled: Your committee on representation, beg leave and report:

Whereas, The method and fact of church representation in General Conferences, as at present practiced, seem not to be within the law, and are made inadequate to secure the common consent contemplated in that law. Therefore,

Resolved, That a more clearly defined method of representation should be adopted, and that to secure that method your committee recommend the adoption of the following rules on representation:

1. That the general officers of the church, known as the Presidency, the Twelve, the High Council, the Seventy, and the Bishopric (proper), are ex officio members of conference, and entitled to a voice and vote as representatives of the spiritual authorities of the church at large.

2. That high priests, elders, and priests engaged in the ministry and under missionary appointment of General Conference, or the general authorities of the church, and not laboring in and by the authority of organized districts, are hereby declared to be entitled to voice and vote in General Conferences when present.

3. That organized districts be authorized to appoint from their members, at their last quarterly session of district conference next preceding the session of the annual and semiannual General Conferences, delegates to said annual and semiannual sessions, who shall be entitled to represent said districts, which delegates so appointed shall be declared members of said General Conferences entitled to voice and vote.

Provided, That the choice and appointment by said districts shall be made by a majority of those present and voting, in regular or called session of district conference, of the holding of which due notice shall have been given, as to time and place within the district, to each and every branch composing said district; together with a statement of any important business or action that is to be presented to, or likely to be had by said general session, affecting said district, and to which their consent or denial is desired, that instructions to said delegates may be given as to their action.

And provided further, That the only qualifications to eligibility to the office of delegate from district to General Conference shall be membership and good standing.

Provided further, That not less than one, nor more than five delegates may be sent from any one district; but that said delegate, or delegates, shall be entitled to voice and vote in such General Conferences to which

they may be appointed, upon a presentation of a certificate from the clerk of district conference to the said General Conferences, upon their organization at the times specified for their assembling.

And provided further, That said delegate or delegates shall be entitled to cast one vote for each branch of six members; and one vote for each twenty members in excess of six, that there may be in the branches of their said districts, in all cases where such a vote may be necessary, or desired, to secure the common consent designed in the law; but that in the common routine of business said delegates may vote as units, each in his own right, and in cases of division, the majority of the delegation from a district shall cast the whole vote of said district.

4. That each branch of six or more members, not included in an organized district, be authorized to appoint one delegate to the General Conferences, who may or may not be a member of said branch, but who shall be a member of the church and in good standing, whose qualifications to eligibility shall be the same as those required in districts, and who shall represent said branch and be entitled to voice and vote in said conferences to which he may be appointed; and who shall be entitled to cast one vote for the six members required to appoint, and one for each twenty members in excess of six composing said branch.

Provided further, That two or more branches in near proximity to each other, not in an organized district, may unite in choosing a delegate, who shall cast their vote, one vote for six members of each branch, and one vote for each twenty members in excess of the number six, multiplied by the number of branches represented; the manner of casting their votes in cases of importance and common routine of business to be as provided in cases of districts.

Provided further, That due general notice to the members of branches of the time and place of meeting for the choosing of said delegate be properly given, as required in cases of districts; certificate of appointment of branch delegate to be signed by the president or clerk of branch, and to be presented as provided in cases of districts.

5. That in all questions of grave importance, affecting the polity and faith of the church, districts and branches may instruct delegates to cast a majority and a minority report, for and against; but in no cases shall the number of the votes cast by said delegates so instructed, exceed the number to which the district appointing him or them shall be entitled as hereinbefore provided, and in cases of a tie in districts or branches on questions presented to them, certified to said delegates, the votes of said districts or branches shall be cast in equal numbers by the delegates.

6. In all questions of debate, incidental motions, and routine business, representatives, ex officio, and delegates, appointed, shall speak and vote as units and in their own separate and personal rights.

JOSEPH SMITH, Chairman.

Rule seven was adopted and added, reading as follows:

7. That the foregoing rules on representation may be altered and

amended at any General Conference of the church, and that all the provisions of said report on representation may be altered or amended at the next conference of the church to be held at ———, on ———, which shall be composed of members as provided by the rules adopted for the purpose of obtaining the voice of the whole people of the church. . . .

Provided, That at least two months notice of the nature of such amendment or amendments shall be given in the *Herald*, before the date of the sitting of the session of conference at which such amendment or amendments will be presented, giving manner and form in which such amendments are desired.

The Quorum of Twelve submitted a report including the following missions: J. W. Briggs and Z. H. Gurley, as circumstances permit. Josiah Ells and E. C. Briggs, present field. William H. Kelley, in charge of his present field, and also in charge of Chicago Mission in connection with T. W. Smith. Alexander H. Smith, James Caffall, and J. H. Lake, in charge of their present fields. J. R. Lambert, in charge of present field. Heman C. Smith, Texas. M. T. Short, Northern Illinois. William T. Bozarth and G. T. Griffiths, in Missouri, under A. H. Smith. J. C. Clapp, Oregon. J. C. Foss, Eastern Mission. Glaud Rodger, California. J. W. Gillen, "While we willingly recommend and sustain Bro. J. W. Gillen in his present field, yet in consideration of the fact that no help has been sent him as promised by the church, we think he is at liberty to use his discretion as to his continuance, and cheerfully sustain him as long as he may remain." E. C. Brand, Columbus Scott, and J. S. Patterson, present fields. J. H. Hansen, Western Iowa. T. E. Jenkins, Wales. George Montague, Southeastern Mission. J. L. Bear, Switzerland. B. V. Springer and Robert Davis, present fields. R. J. Anthony, Utah. John Thomas, present field. J. F. McDowell, "referred to his quorum for inquiry whether in his present state of health, he is in a condition to take a mission." Thomas Taylor, in charge of English Mission. R. Etzenhouser, referred to Des Moines District for an appointment. M. M. Turpen, recommended to Decatur District for appointment. Gordon E. Deuel, released from the Utah Mission.

The following resolution was adopted in conjoint council of the Twelve and the Bishopric:

Resolved, That we approve of the translation and publication of tracts and other printed matter in the Scandinavian and German languages, such translation, etc., to be hereafter regulated by an understanding between the Bishopric and the Twelve.

The Quorum of Twelve also presented the following resolutions:

Whereas, A committee was appointed some years ago to prepare a history of Joseph Smith, and, Whereas, We have not had a report from that committee for several conferences; Therefore, be it Resolved, That as a quorum we ask for a statement of the measure of progress the said committee have made in this work, and what the prospects are for an early completion of the same.

Whereas, Some years ago Bro. J. W. Briggs was appointed to prepare a history of the Reorganization, and, Whereas, We have had no report from him for years; Therefore, be it Resolved, That he be requested to report at the semiannual conference to be held at Council Bluffs this fall, the progress he has made in the work, and to state what the prospects are for an early completion of the same.

Resolved, That Bro. Peter Brix be sustained in the Scandinavian Mission; and that we recommend him for further ordination to the Quorum of the Seventy; and that his ordination be provided for by the First Presidency as to time and place.

Resolved, That the Chicago Mission be sustained.

These appointments were approved, as were the resolutions. The Twelve and Bishopric put the matter referred to in the above report into form, and upon its presentation it was adopted.[1]

Application for membership on original baptism was made

[1] The report of the Quorum of the Twelve and Bishopric on the matter referred was read, as follows:

We, the Quorum of the Twelve and the Bishopric, present to you the subject referred to us by your action yesterday. The Epistle of the Twelve and Bishopric is presented with an amendment in the form of the revelation of 1861 inserted in its proper place, and the amendment to rule nine of the Principles and Rules of Action. We add the rule authorizing appointments of district treasurers.

We recommend that the Board of Publication be authorized to print in convenient form for use, at least five thousand copies of the proceedings of the conjoint council, held at Plano, Illinois, April, 1878, with the amendments adopted at this session of conference, accompanying this, and that a copy be sent to each subscriber of the "Herald" and "Advocate," and a sufficient number to furnish the head of each family, not a subscriber, with a copy.

Respectfully submitted,

ALEX. H. SMITH, W. H. KELLEY,
JAMES CAFFALL, JOHN H. LAKE,
J. R. LAMBERT, THOMAS W. SMITH,
Of the Quorum of the Twelve.
ISRAEL L. ROGERS, HENRY A. STEBBINS,
Of the Bishopric.

by Mary W. Aldrich, of Hancock County, Illinois. She was received. Application being made by Sarah R. Belknap, of Fayette County, Iowa, it was referred to secretary of the church and he authorized to enroll her name if he found that all is correct.

The organization and boundary lines of Texas Central District were approved by the conference.

The following resolutions were adopted; the second one was presented by the Quorum of Twelve:

Resolved, That this conference discourage the use of tobacco, and of strong drinks as a beverage, by the church, and especially by the ministry. . . .

Whereas, It is desirable that the greatest possible amount of efficient ministerial labor be performed, and, Whereas, There are elders and priests who are prepared and willing to take the field, provided they have evidence that their labors will be acceptable to the church; therefore we petition your honorable body to adopt the following resolution:

Resolved, That the Twelve and Seventy, when in charge of fields, have the privilege and right to take with them elders and priests as traveling companions, or to appoint them to labor in their respective fields, provided that such elders or priests require nothing from the general church treasury to keep them in the field.

On the matter of history, the following report was presented:

Your committee on the history of Joseph Smith, report progress, the chairman having succeeded in making some compilations for that work. Prospect for publishing is good. JOSEPH SMITH, Chairman.

The request of the Twelve to publish proceedings of joint council between that quorum and the Bishopric was adopted.

Thomas Taylor was sustained as president of the British Mission.

May 13, 1881, Elder J. W. Gillen wrote to the *Herald* from Sydney, Australia, as follows:

I am still striving to do what I can for the spread of the work in this mission, but the progress is slow. I held out-door meetings in Lambton, and also in Wallsend, for nearly three months, that were well attended, and good attention given.

From Switzerland.

May 26, Elder J. L. Bear wrote from Zürich, Switzerland, that he had baptized one "in the blue waters of the Rhine," but that the work moved slowly. He stated: "If Brighamism never had existed the work would be more

prosperous. That apostate church will have to be entirely rooted up, before I believe that our claims will have a decided success on this continent."

On May 28, Elder W. W. Blair wrote to the *Herald* from Ogden, Utah, giving an account of a miraculous conversion which occurred some years before under the administration of Elder E. C. Briggs. Miraculous conversion.

OGDEN, Utah, May 28, 1881.

In the fall of 1863 [1864], Elders E. C. Briggs and John Taylor called at the residence of John Hart, near Slatersville, in this vicinity, to converse with the family in respect to the Reorganized Church, but found only Mrs. Ann Hart, the wife, and Miss Alice, the daughter, at home. Mrs. Hart, on being questioned as to her belief in polygamy, avowed with much warmth her convictions of its being commanded of God, and sought to defend her views with arguments, though she admitted there were some things about it she did not comprehend. After no little conversation between the parties, the daughter Alice, blind from her infancy, feeble from recent sickness, and so hoarse as to be scarcely able to speak, rose upon her feet, raising her right hand toward heaven, her face white and radiant, spoke to her mother in a clear, full voice, saying, "Mother, mother, hear what the Lord saith unto you, I never commanded any one to go into polygamy! The first Bible account of it is in regard to Lamech." And she then repeated, in a clear and connected manner, the following, "Hear my voice, ye wives of Lamech; hearken unto my speech, for I have slain a man to my wounding and a young man to my hurt. If Cain shall be avenged seven fold, truly Lamech shall be seventy and seven fold." Astonished and amazed, her mother said to her, "Alice, where did you learn that?" "What do you mean, mother?" replied the daughter, not comprehending what she had said or done. Then Elder Briggs remarked to Mrs. Hart that God had spoken to convince her that polygamy was not of God.

The mother comprehended the situation at once, and perceived also that the voice of her daughter was completely restored. Whereupon Elder Briggs prophesied that she should never lose her voice again till death, which prophesy has been fulfilled up to this time. It is needless to say that Sr. Hart, her husband, and daughter finally united with the Reorganized Church.

They moved to Council Bluffs, Iowa, in 1864, and in 1872 returned to Utah, in view of enjoying better health. They now reside in this city, Ogden, where they exert an excellent influence as worthy and exemplary members of the church of Christ.

About November 1, 1902, Miss Alice Hart was residing at Bloomington, Idaho, and was visited by Elder A. J. Layland, who wrote us from Raymond, Idaho, December 20, 1902. In

answer to our inquiry as to whether she still retains her voice, he wrote: "She has a good voice and is always glad to have her friends call on her, and talk with her, and I can assure you she can do her share of talking, as clearly and plainly as anybody."

Location at Lamoni.

In the *Herald* for June 1, 1881, an editorial under the caption of "Removal," announced the decision to remove the publishing house to Lamoni, Iowa, and giving reasons why other places were not selected. The article reads as follows:

The necessity for a removal of the business center from Plano, to some locality where a better opportunity for Zion to spread abroad and flourish, has been frequently urged upon us; and a variety of opinions have been entertained and expressed in regard to the place most proper and suitable for the new business center to be established. Chicago and Nauvoo, Illinois; Stewartsville, Far West, St. Joseph, and Independence, Missouri; and Council Bluffs, Iowa; have each been named, and the advantages of some of them have been urged upon our attention. Of these, Nauvoo and Independence seem to have been favorites, for reasons easily understood. The former was the resting-place of the Saints after the removal from Missouri, and was the locality of the greatest prosperity the church ever experienced in the lifetime of Joseph and Hyrum. The beautiful city yet lives in the memory of many of the old-time Saints, and by them it is something more than a dream that the waste place will be rebuilt.

For similar reasons, with the additional favor cast by mention in the revelations, Independence is named, and by quite a large class, too, who favor making a bold effort to enter in and occupy and rebuild where once the Saints dwelt, as one might say, within the gates.

Against both of these places there are strong objections that may be urged. To Nauvoo it may be objected: there is but poor connection with the business world, there being no direct railway to the city; the Mississippi lies between it and the Chicago, Burlington, & Quincy Railway, across which there has not been for some years an absolutely reliable transit. There is not much chance for new citizens to get homes, with labor or business to maintain themselves and families. There are no public works, and no enterprise,—there is no good opportunity for the procuring of farming lands, without buying, at high figures, already improved farms. There is almost nothing there to attract the Saints, and if the idea of its early settlement, and the possible prestige to be gained by its being again occupied by the people of God, are separated from that beautiful spot, it would be among the last places in the three states of Missouri, Iowa, and Illinois that a half-way shrewd man would locate a business center, such as is contemplated in our work.

Independence, Missouri, is not open to so many and so serious objections as Nauvoo. It is inland, away from the river, but is bountifully watered. It lies amid the everlasting hills, and is also "beautiful for location." There is more room there for incomers; but for every home bought and made the settler would need to pay all it was worth to get it. The country is not so thickly settled as in Hancock County, Illinois, though the city itself lies but twelve miles from Kansas City, a town of fifty-five thousand inhabitants. The old town is dilapidated and worn, going to decay. The prestige of the place is about like that of Nauvoo, advantage, if for either, being with Independence. A direct command in regard to either place would at once remove all question and relieve all anxiety. In the absence of this, human wisdom must decide.

In the exercise of human wisdom men differ, some are wise, some wiser, some unwise. In this one question all are anxious, and but few decided. Those to whom the decision is left have agreed and chosen neither of the places named, but have selected Lamoni, Decatur County, Iowa, as the place for the new location. The building in Plano has been sold, and active operations are begun to build suitable offices to receive the presses and fixtures of the publishing department; and a vigorous effort will be made to infuse new life and energy into all the affairs of that branch of the work. The employees of the office will remove with it and make homes among the Saints already assembled there. Efforts are already making for schools, and other public institutions. Let Zion flourish and spread abroad, shall be our motto in the new homes.

About this time Elder J. O. Stewart organized a branch at Silver Hill, Arkansas. June 7, 1881, the Arlington Branch, Ontario, was organized by Elder James A. McIntosh, with eleven members; Priest William Fields presiding. Branches organized.

On June 15 Elder J. W. Gillen wrote from Sydney, Australia. He gave some account of limited success in his past labors, and regarding his release said: Australia.

I see by the conference minutes that I am at liberty to return, and this seems to be upon the grounds that the church failed (for some cause) to fulfill a promise made to me at the time of my appointment to this mission. Now I do not feel that this lessens my responsibility to remain. I could not accept of a release upon any such conditions. When I am released I shall expect an honorable one, and that upon the grounds of having fulfilled the mission assigned me; and not because of the nonfulfillment of a promise made to me; neither do I consider my release a sufficient offset, in fact it is making matters worse, for instead of sending more laborers as promised, it is virtually saying to the one that is there, You can come home whenever you please, and leave the mission to take care of itself.

June 18 to 22, Elder P. N. Brix stopped in Plano, enroute for Denmark. About this time General A. W. Doniphan was interviewed and his statements regarding the Missouri troubles were published in the *Kansas City Journal*, from which the following extracts are made:

Doniphan interviewed.

"I came to Missouri in 1830, and located in Lexington, where I lived until April, 1833, when I removed to Liberty, Clay County. The Mormons came to Jackson County in 1830, and I met Oliver Cowdery, John Whitmer, and Christian Whitmer, three of the elders, in Independence, during the spring of 1831. Peter Whitmer was a tailor and I employed him to make me a suit of clothes."

"What kind of people were the Mormons?"

"They were Northern people, who, on account of their declining to own slaves and their denunciation of the system of slavery, were termed 'Free-soilers.' The majority of them were intelligent, industrious, and law-abiding citizens, but there were some ignorant, simple-minded fanatics among them, whom the people said would steal. Soon after they came to Jackson County, they established a newspaper at Independence, called the *Morning and Evening Star*, edited by W. W. Phelps, in which they published their peculiar tenets and pretended revelations, in which they set forth that they had been sent to Jackson County by divine Providence, and that they, as a church were to possess the whole of the county, which then embraced what is now Jackson, Cass, and Bates Counties. These assumptions were evidently made use of for the purpose of exciting the jealousy of persons of other religious denominations and the more ignorant portions of the community. This of course caused hard feelings between them and the people of the county, but I think the real objections to the Mormons were their denunciation of slavery, and the objections slaveholders had to having so large a settlement of anti-slavery people in their midst, and also to their acquiring such a large amount of land, which then belonged to the Government, and subject to preëmption. From these and other causes a very bitter feeling was engendered between the Mormons and citizens, which culminated in the month of July, 1833, when a public meeting was held at the court-house in Independence, at which it was resolved to tear down the Mormon printing establishment, which resolve was immediately carried out. The mob also committed numerous other outrages, the most brutal of which was the tarring and feathering of Bishop Partridge. I can't positively state who were the leaders of the mob, but it was participated in by a large number of the leading citizens of the county. The Mormons made but little if any resistance, but submitted to the inevitable, and agreed not to establish another paper, and there was an apparent tranquility existing until about the first of the following November, when, from imprudent conduct on both sides, both Mormons and Gentiles—as the citizens were then called

by the Mormons—seemed to arm themselves as if expecting a collision. The first clash of arms took place at Wilson's store on the Big Blue, about four miles east of Westport, about the third or fourth of November, which resulted in several persons being killed upon both sides and several others wounded.

"In a few days after this the citizens organized and determined upon ejecting the Mormons from the county, which soon after was done. During the ejectment a great many outrages were perpetrated and the Mormons were compelled to leave almost everything they possessed behind them, and it was only by a hurried flight that they saved their lives. As it was, quite a number were killed upon both sides. The majority of the Mormons, after being driven from Jackson County, went to Clay County, where they were received and provided for as well as it was possible by the citizens. The Mormons remained in Clay County until 1836, in an unorganized community, when it was agreed between them and the citizens of Clay and Ray Counties that if they (the Mormons) would buy out a few inhabitants then inhabiting what is now Caldwell County, then a part of Ray County, the balance of the land being public, they could enter it at their leisure, and we would urge the Legislature to create a county for them, which was done at the session of the Legislature of 1836-7. . . . It has been said that in the treaty I made with the Mormons I stipulated that they must leave the State, under penalty of annihilation if they refused to do so. This is entirely untrue, as I made no stipulation. It is true, however, that in an order to me and other officers, Governor Boggs used the expression 'that the Mormons leave the State or be exterminated,' whereas this order was entirely illegal. I paid no attention to it. In my report to Governor Boggs I stated to him that I had disregarded that part of his order, as the age of extermination was over, and if I attempted to remove them to some other State it would cause additional trouble. The Mormons commenced immediately after this to move to Nauvoo, Illinois, and I know nothing further about them. While the Mormons resided in Clay County, they were a peaceable, sober, industrious and law-abiding people, and during their stay with us not one was ever accused of a crime of any kind."

The *Kansas City Journal* of June 5, also contained an interview with David Whitmer. Among other things Mr. Whitmer said:

"A few months after the translation was completed, that is in the spring of 1830, Joseph had the book published, and this (showing a well-worn volume) is a copy of the first edition, which I have had in my possession ever since it was printed." Testimony of Whitmer.

"When did you see the plates?"

"It was in the latter part of June, 1829. Joseph, Oliver Cowdery, and myself were together, and the angel showed them to us. We not only saw the plates of the Book of Mormon, but he also showed us the brass plates of the Book of Ether and many others. They were shown to us in

this way. Joseph and Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun. In the midst of this light, but a few feet from us, appeared a table upon which were many golden plates, also the sword of Laban and the directors. I saw them as plain as I see you now, and distinctly heard the voice of the Lord declaiming that the records of the plates of the Book of Mormon were translated by the gift and the power of God."

"Who else saw the plates at this time?"

"No one. Martin Harris, the other witness, saw them the same day and the eight witnesses, Christian Whitmer, Hiram Page, Jacob Whitmer, Joseph Smith, Sr., Peter Whitmer, Jr., Hyrum Smith, John Whitmer, and Samuel H. Smith saw them next day."

"Did you see the angel?"

"Yes; he stood before us. Our testimony as recorded in the Book of Mormon is absolutely true, just as it is written there."

"Can you describe the plates?"

"They appeared to be of gold, about six by nine inches in size, about as thick as parchment, a great many in number and bound together like the leaves of a book by massive rings passing through the back edges. The engraving upon them was very plain and of very curious appearance. Smith made facsimiles of some of the plates, and sent them by Martin Harris to Professors Anthon and Mitchell, of New York City, for examination. They pronounced the characters reformed Egyptian, but were unable to read them."

"Did Joseph Smith ever relate to you the circumstances of his finding the plates?"

"Yes; he told me that he first found the plates in the early spring of 1828; that during the fall of 1827 he had a vision, an angel appearing to him three times in one night and telling him that there was a record of an ancient people deposited in a hill near his father's house, called by the ancients 'Cumorah,'[2] situated in the township of Manchester, Ontario County, New York. The angel pointed out the exact spot, and some time after he went and found the records or plates deposited in a stone box in the hill, just as had been described to him by the angel. It was some little time, however, before the angel would allow Smith to remove the plates from their place of deposit."

2 These dates are probably typographical errors, as Joseph Smith both saw the vision and viewed the plates in September, 1823.

CHAPTER 20.

1881.

PRESIDENT GARFIELD'S DEATH—BRIX ARRIVES IN DENMARK—JOSEPH YOUNG'S DEATH—LETTER OF HOWE—GOOD TIMES IN SOCIETY ISLANDS—DEATH OF HATT—DELAWARE BRANCH ORGANIZED — SEMIANNUAL CONFERENCE — J. SMITH FOR GOVERNOR OF UTAH—VISIT TO WHITMER—STEWARTSVILLE DEBATE—UTAH CHAPEL—W. K. LAY MOVEMENT—O. PRATT'S DEATH—DERBY BRANCH—"HERALD" CHANGES LOCATION—CANNON VS. CAMPBELL—PAIGE DEBATE—PERSECUTION—RICHLAND DEBATE—WEST VIRGINIA DEBATE—ORDER OF ENOCH.

On July 2, 1881, the nation was plunged into gloom by the attempted assassination of James A. Garfield, President of the United States. The Saints who had experienced the result of this lawless spirit of violence and mobocracy could feel the situation as keenly as any, and they deeply deplored the dastardly act, and realized keenly the anxiety felt over the life of the chief executive. President Garfield's death.

The General Conference, held near Council Bluffs, Iowa, on September 3 adopted the following:

Resolved, That this conference, during its sessions, especially remember President James A. Garfield in this hour of his and the nation's severe trial; and that we unite our prayers continually for his recovery and restoration to health. That we tender to Mrs. Garfield and the President our heartfelt sympathy in this their great and terrible affliction.

Resolved, That the president of the conference be instructed to forward these resolutions by telegraph to the President and family.

After several weeks of intense and heroic suffering the end

came, and President Garfield died on September 19, 1881. The editorial page of the *Herald* for October 1 was in mourning and contained the following editorial notice:

The readers of the *Herald* will read of the death of President James A. Garfield with pain and regret; with pain that one to whom the voice of the people had relegated the highest office known to our form of government, had been taken away before the expiration of his term of office, with all the brilliant promises of his inauguration, and the hopes of his admirers and friends unfulfilled; with regret that our civilization and political policy should have developed a mind so depraved as to compass by violence the end of so good a career. "The President is dead" are sad words on American lips; and American hearts are filled with grief. But Saints are not unused to contemplate such scenes of violence, and they remember that years ago, Government failed to rebuke lawlessness and violence; and hence they are not unprepared to see murder to take advantage of such mistaken policy to wreak spite, or insane desires for selfish ambition upon the highest in the land. Let us mourn, but be patient; sad, but loving; indignant and hurt, but law-abiding, and hopeful that out of a nation's sorrow a nation's sanctification may come.

Brix arrives in Denmark.

Elder Peter N. Brix arrived at Aalborg, Denmark, July 7, having sailed from New York June 25. He states: "Found the little band of Saints all well. We were happy to meet again."

Joseph Young's death.

On July 16, 1881, Joseph Young, Sr., who was president of the seventies at the time of the death of Joseph Smith in 1844, died in Salt Lake City, Utah. (See Doctrine and Covenants 107:44).

Letter of Howe.

The following letter from E. D. Howe, author of "History of Mormonism," will be interesting reading to those who are investigating the claims made for "Manuscript Found," by Solomon Spalding. The letter was addressed to Elder T. W. Smith:

PAINESVILLE, Ohio, July 26, 1881.

Sir: Your note of 21st is before me,—and I will answer your queries seriatim.

1st. The manuscript you refer to was not marked on the outside or inside "Manuscript Found." It was a commonplace story of some Indian wars along the borders of our Great Lakes, between the Chicagoes and Eries, as I now recollect—not in Bible style, but purely modern.

2d. It was not the original "Manuscript Found," and I do not believe Hurlbut ever had it.

3d. I never saw or heard read the "Manuscript Found;" but have seen

five or six persons who had, and from their testimony, concluded it was very much like the Mormon Bible.

4th. Never succeeded in finding out anything more than was detailed in my book of exposure published about fifty years ago.

5th. The manuscript that came into my possession I suspect was destroyed by fire forty years ago.

I think there has been much mist thrown around the whole subject of the origin of the Mormon Bible and "Manuscript Found," by the several statements that have been made by those who have been endeavoring to solve the problem after sleeping quietly for half a century. Every effort was made to unravel the mystery at the time, when nearly all the parties were on earth, and the result published at the time, and I think it all folly to try to dig out anything more. Yours, etc.,

E. D. HOWE.

—*The Saints' Herald*, vol. 28, p. 269.

Elder David Brown wrote from Tiona, Tahiti, Society Islands, August 12, 1881: "We are having good times and a good many are being added by baptism. There are also some deaths. We are making preparation now for some of the elders to go to some of the other islands, where there are not any of our people as yet; but we have had several invitations, and now are going to work to fill them."

Good times in Society Islands.

On August 27, 1881, Elder George Hatt, of the Quorum of Seventy, and formerly a missionary to England, died at Omaha, Nebraska. (See Church History, volume 3, pages 303, 324, 332, 410, 430, 432, 463, 478, and 518.)

Death of Hatt.

About this time a branch was organized in the Indian Territory, by Elder J. O. Stewart, called Delaware Branch, composed of whites, Indians, and those of mixed blood. The members of this branch resided near Grand River, some miles east of Vinita, in Cherokee Nation. When Elders Joseph Luff, George Montague, and Heman C. Smith visited this branch, a few months after its organization, some of the Indians were among the most faithful and exemplary of the members.

Delaware Branch organized.

The semiannual conference for 1881 was held at Parks Mill, near Council Bluffs, Iowa, commencing September 1 and closing on the 11th. Joseph Smith presided, and R. M. Elvin acted as secretary.

Semiannual conference.

The Board of Publication reported cash receipts, including

last balance, $8,668.23; expended, $4,116.24; leaving a balance of $4,551.99.

The following missionaries present reported: James Caffall, J. R. Lambert, J. H. Lake, John Thomas, G. T. Griffiths, E. C. Brand, A. H. Smith, Z. H. Gurley. W. H. Kelley, T. W. Smith, R. C. Elvin, D. H. Bays, W. T. Bozarth, J. H. Hansen, Columbus Scott, H. H. Robinson, F. P. Scarcliff. Those not present and reporting were: W. W. Blair, Josiah Ells, J. S. Patterson, R. J. Anthony, B. V. Springer, Heman C. Smith, Glaud Rodger, P. N. Brix, I. N. Roberts, J. T. Phillips, A. J. Cato, Thomas Taylor, M. T. Short, J. C. Foss, and J. L. Bear. This being the first conference held under the delegate system, there was considerable friction and inharmony arising from conflicting opinions. Some were opposed to the delegate system as a whole and sought to have it abrogated, some were dissatisfied with its present form and sought to amend. The delegate system was maintained, but the following changes were made: High priests and elders were made ex officio members of General Conference, and entitled to voice and vote when present.

Several appeal cases were heard by committees appointed for the purpose.

Petitions were submitted from Rondeau and London, Ontario, asking for restoration of license to John Shippy. This was referred to a committee consisting of Joseph Luff, A. W. Moffet, and James Caffall. The committee reported adversely and the petitions were denied.

The following was adopted regarding the chapel building in Salt Lake City: "That the Bishop and his agents are hereby instructed to solicit aid for the erection of the Utah chapel."

The following was adopted regarding Sunday-schools:

Resolved, That a committee of three be appointed to take into consideration the feasibility of some general plan of conducting Sunday-schools, and if found feasible, report said general plan to the coming annual conference; and

Resolved, That they also take into consideration the feasibility and practicability of using one page of the *Hope* as a lesson sheet, or of using an extra sheet for such purpose.

The chair appointed as this committee, E. Robinson, J. F. Mintun, and William Clow.

Preambles and resolution were presented by Doctor Reidel and T. Hinderks asking that provision be made for translating and publishing tracts and other publications in the German language. This was referred to the Bishopric and Twelve.

The following explanatory resolution was adopted:

Whereas, There exists a resolution which as interpreted by some prohibits the sending out of any of the ministry from General Conference but the Twelve and Seventy; and,

Whereas, This has had a tendency to keep out of active labor a number of our most efficient men; therefore,

Resolved, That said resolution be so interpreted to mean that at each session of conference, if it shall be found by a consultation by the Twelve and Bishopric that there are more means in the treasury, and likely to be, than which will be required to send the Twelve and Seventy known to be available, that others of the ministry available, may be sent as may be thought wise by the Twelve and Bishopric.

The Second Quorum of Elders received into the quorum W. Hart.

First Quorum of Priests reported that Eli Wilcox, Charles P. Faul, W. H. Bradford, and Ira Agan had been added to the quorum.

The following missions were appointed: W. W. Blair and R. J. Anthony, Rocky Mountain Mission. A. H. Smith, Missouri. T. W. Smith, Chicago. J. R. Lambert, the Southeastern Mission. W. H. Kelley, Michigan, Indiana, Ohio, and Canada, and that at as early a day as practicable he make an opening in Upper and Eastern Ohio and Western New York, about Palmyra and Manchester. James Caffall, Nebraska, Kansas, and Colorado. J. H. Lake, Canada. Z. H. Gurley, Washington, District of Columbia, a portion of Virginia, with liberty for an associate laborer whom he may select from the elders or priests. He subsequently chose E. L. Kelley and the choice was approved. Josiah Ells, Ohio, Pennsylvania, Virginia, and West Virginia. E. C. Briggs, to preach as the way may open. Columbus Scott, present field. G. S. Hyde, F. P. Scarcliff, A. J. Cato, and W. L. Booker, Southeastern Mission. G. T. Griffiths,

Canada. J. F. Mintun, Nebraska. E. C. Brand, Nebraska. J. F. McDowell, under W. H. Kelley. John Thomas and George Montague, Southeastern Mission. M. T. Short, Utah. J. W. Gillen, Australian Mission until spring, "at which time he is at liberty to return home, having filled his mission as he agreed." Heman C. Smith, Southwestern Mission. E. M. Wildermuth, Missouri. J. C. Foss, Eastern Mission. W. T. Bozarth and Joseph Luff, Missouri and Northeastern Kansas. G. W. Shute, Northern Kansas and Southern Nebraska. Charles Derry, Northwestern Iowa and Eastern Nebraska. R. M. Elvin, Southwestern Iowa and Southeastern Nebraska. J. S. Patterson, Northern Illinois and Eastern Iowa. B. V. Springer, Michigan, Indiana, Ohio, and Canada. Glaud Rodger, California. J. T. Davies, Southwestern Missouri and Southeastern Kansas. J. C. Clapp, Oregon Mission. Thomas Taylor, English Mission. Robert Evans, Welsh Mission. P. N. Brix, Scandinavian Mission. J. L. Bear, Switzerland and German Mission. J. H. Hansen, to labor as far as practicable until he reports himself for more active labor. Hiram Robinson, Pennsylvania.

The Quorum of Seventy reported that it had dropped the names of J. T. Phillips and J. W. Roberts, at their own request, on account of age and infirmity. It had also dropped from the quorum I. Newkirk, W. Newkirk, I. Guilford, E. Griffiths, W. Griffiths, W. Smith, B. R. Tatum, I. Harlow, W. Harlow, H. H. Ovitt, I. A. Butterfield, and S. M. Hough.

J. Smith for governor of Utah.

September 10, 1881, Honorable M. B. Castle, who had known President Joseph Smith for sixteen years, advocated his appointment as governor of Utah, as a solution of the Utah problem. In an article on the subject published in the Sandwich (Ill.) *Argus*, he gave his reasons.[1]

[1] The danger in Mormonism lies in the practice of polygamy. That makes them a distinct people, a nation within a nation, threatening a revolution and a religious war, however erroneous the claim. These converts are spreading over that rich central portion of our domain, believing in their right to practice this abomination, and strengthened in that belief by being allowed to do so. The "Argus" has frequently pointed out a remedy, which

September 15, 1881, Elders W. H. Kelley and G. A. Blakeslee visited David Whitmer at his home, Richmond, Ray County, Missouri. The following is Elder Kelley's description of the man and the interview, as it appeared in the *Saints' Herald*, volume 29, pages 68, 69. Visit to Whitmer.

After breakfast we called on David Whitmer, Sr., meeting him just outside of his residence, and introducing ourselves. He invited us into the house and directed us into a small room, presumably, his own resting and sleeping apartment. John Whitmer, son of John Whitmer, deceased, and two or three more gentlemen, whose names are not remembered, were present. . . . Elder Whitmer remarked that he did not feel much like talking, as he had not been feeling well for sometime. He appeared feeble. He is now upwards of seventy-six years of age, having been born January 7, 1805. He is of medium height, and rather of a slender build; but this appearance may be on account of age and recent illness. He has darkish brown eyes, and his hair is white and thin. Has a good head and honest face. He talks with ease and seemed at home with every subject suggested; and without an effort, seemingly, went on to amplify upon it, so that we had nothing to do but question, suggest, and listen. His intellect is far more vigorous and retentive than we expected to find. He is careful in his speech, for he studies to express himself in such a way as not to be misunderstood; and it hurts him to be misrepresented. A reporter called to see him some time ago, asked a few questions and went off and published that he had denied his testimony concerning the truth of the Book of Mormon. This hurt him so, that he is very careful now, to have some known friends present when strangers call to see him. This accounts for the presence of others when we were there. Speaking of Joseph Smith the Seer, he said, and this is very nearly his wording: "It makes no difference what others say, I know Joseph Smith was a prophet of God, and he translated the Book of Mormon by the inspiration of God from the plates of the Nephites. Some people think if they can only make it appear that Joseph's life and character were not perfect, and that he had human weaknesses, that it would prove that he was not a prophet; yet the same persons will believe that Moses who killed the Egyptian, and David who had Uriah killed, and who took a multitude of wives,

is on the frontiersman's principle of a back-fire. Opposed to these practices, while holding the general principles of the Mormon faith, is the "Reconstructed Church," with Elder Joseph Smith at its head; a body of earnest, able men, already making inroads on the Brighamites, and to aid them in promulgating the new faith in Utah, should be the aim of the general Government.

To this end it would be wise to appoint Elder Joseph Smith—who has character and ability for the position—as governor of that Territory: an appointment which would receive the approval of his own branch fully, and largely of the other, and would so divide the power of the Brighamites as to enable this branch successfully to combat the crime at its central point. Mr. Smith is a true, loyal citizen, a practical Christian, a strong temperance man, an able leader, and bitterly opposed to the "peculiar institution."

and Solomon who was a polygamist and idolator, and Peter, who lied and cursed, etc., were all prophets, and should be honored and respected. What the individual life of Joseph Smith was after he translated the Book of Mormon, has nothing to do with the question as to whether he was, or was not inspired to bring that book forth."

"Do you know anything against his character?"

"I know nothing against him. I have heard some things; these I know nothing about. I have nothing to say about the character of any one, only as I know. It is not my mission to talk about the character of any. My mission is to testify concerning the truth of the coming forth of the work of God."

"What kind of a man was he when you knew him personally?"

"He was a religious and straightforward man. He had to be; for he was illiterate and he could do nothing of himself. He *had* to trust in God. He could not translate unless he was humble and possessed the right feelings towards every one. To illustrate, so you can see. One morning when he was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went up-stairs, and Joseph came up soon after to continue the translation, but he could not do anything. He could not translate a single syllable. He went down-stairs, out into the orchard and made supplication to the Lord; was gone about an hour—came back to the house, asked Emma's forgiveness, and then came up-stairs where we were and the translation went on all right. He could do nothing save he was humble and faithful."

His statement concerning the vision they had of the plates and the angel was as follows:

"I was plowing in the field one morning, and Joseph and Oliver came along with a revelation stating that I was to be one of the witnesses to the Book of Mormon. I got over the fence and we went out into the woods, near by, and sat down on a log and talked a while. We then kneeled down and prayed. Joseph prayed. We then got up and sat on the log and were talking, when all at once a light came down from above us and encircled us for quite a little distance around; and the angel stood before us. He was dressed in white, and spoke and called me by name and said, 'Blessed is he that keepeth His commandments.' This is all that I heard the angel say. A table was set before us and on it the records were placed. The records of the Nephites, from which the Book of Mormon was translated, the brass plates, the ball of directors, the sword of Laban and other plates. While we were viewing them the voice of God spoke out of heaven saying that the book was true and the translation correct."

We then asked him, "Do you remember the peculiar sensation experienced upon that occasion?" He answered very slowly and definitely:

"Yes; I remember it very distinctly; and I never think of it, from that day to this, but what that same Spirit is present with me."

"How did you know it was the voice of God?"

"We knew it was the voice of God. I knew it was the voice of God just as well as I knew anything."

This narrative was delivered in a mild, but fervent voice; and as he spoke and bore witness, and we listened, the Spirit of God rested in great power upon us like a flame of glory, or burning coal from the altar of God. It enveloped our beings and glowed in our hearts while tears of gratitude and joy flowed down our cheeks. Bro. Blakeslee, who sat opposite, but near by and facing me, was so moved by this divine touch—silent and heavenly power—that he could not refrain from weeping. Despite our power of resistance, for a moment we sat speechless, uttered not a word, but with a look exchanged thoughts and read the moving of each other's heart. We were satisfied, established, confirmed. The Spirit of God that had been with me and inspired my soul while defending that record, and the divinely appointed mission of the Seer, for lo! these many years, while standing and testifying before multitudes, large and small, now appeared and lit up my being as with a flame, as I listened to the voice of a *chief witness* testify of what he had seen and heard, and felt, in relation to the coming forth of this latter-day work. The worthy sage testified truthfully, for God bore witness.

Whatever other men may think of David Whitmer, it is our belief that he is a man of God; and that he is performing his part in this great latter-day work, faithfully and acceptably to his heavenly Father. He is respected and honored of his neighbors, and loved and admired by his relatives, of which there is a large circle there, and all in the faith. Who shall say that this man of candor, now standing upon the verge of the grave, has borne a false witness?

Soon after this a discussion was held near Stewartsville, Missouri, between a Disciple preacher and Elder W. T. Bozarth. Stewartsville debate.

September 19, Elder W. W. Blair wrote the following regarding the Utah chapel:

I am pleased to say to the Saints that we have put the mission chapel, in this city, under contract, and that its walls are being rapidly builded. We hope to have it inclosed by October 15, and to have it finished by November 25. We build of brick with fire-proof roof, and intend to finish in a plain, but neat and substantial style. It will be near sixty feet in length, including the vestibule, and storage and coal room in the rear, and nearly thirty feet wide. The walls will be sixteen feet from floor to ceiling. It has a first-class red sandstone foundation, and when finished it will be a very durable, convenient, and neat looking church for its size. Utah chapel.

On December 4 the chapel was opened for use, and the first service was held therein, at which time the *Salt Lake*

Daily Tribune gave a very favorable notice of the chapel and the Reorganization.[2]

W. K. Lay movement.

About this time one W. K. Lay, who claimed to be the Elijah, published the *Prophetic Warning* at State Center, Iowa. He succeeded in making quite a stir and unsettled some for a time, but his influence was short lived, and passed quietly away. At last advices he was residing at Columbus, Nebraska, but making no especial effort to promulge his claims. Though never himself a member he succeeded in disturbing some of the members for the time.

[2] To-day in their own church, in this city, the Josephites will, for the first time, hold a service. They believe in the Book of Mormon and the divinity of Joseph Smith, in everything which was claimed to be a part of the Church of Latter Day Saints at first. There is nothing in their faith which conflicts with the laws of the land or outrages the sense of decency in modern civilization. This Reorganized Church of Latter Day Saints has gathered one hundred and seventy members in this city, the most of them coming out from the church over which John Taylor and his apostles rule. It seems to us that this church presents a way in which young Utah can extricate itself from the toils surrounding it. It offers the same means of salvation that the Mormon church offers, except that it does not impose the abject slavery upon its followers that the other church does and does not permit polygamy. For these two features alone, every respectable young man and woman in the Mormon church here should go over to the Reorganized Church. . . . Moreover, there are very few intelligent Mormons here who do not know that some ten years ago Brigham Young was all ready to have another revelation, that in the opinion of the Almighty further polygamy was unnecessary. Brigham, at any time in his old age, would have had this revelation could he have secured statehood for Utah through having it. That fact shows exactly how sacred polygamy was in his eyes. Then again it is clear that this year or next or sometime in this generation there will be an open clash between the Government and this Mormon church, unless the church itself removes the barriers which it at present persists in keeping upreared between the Mormon people and the Government of the United States. Should such a conflict come, it would be a most sorrowful one for this people. . . . And if this were not to come, the inevitable could not be long postponed. If there were no Gentiles to talk, if the church was shielded from all criticism and all danger from without, there would come a power from within which would overthrow the brutal features which at present place it in antagonism with civilization. So surely as cause leads to effect, so surely this system called the Mormon church holds within itself the elements of its own destruction; for it rests on a foundation which makes the debasement of women, the slavery of men, and the annihilation of all that is sacred in home necessary.

In this new church, which opens its doors to-day, are many men who of old were polygamists and many women who were polygamous wives. They have given up their former relations; have made honest and reasonable divisions of property, there has been no trouble, and by the change all have been exalted. If the same thing were but to become general, all contention and strife would cease here; this city would take on a glory which now it can never know; this Territory would receive the crown of statehood within a year; the honors and the opportunities which are within the grasp and reasonable hope of other American boys would wait the same way upon Mormon boys, and the whole face of Utah would be transfigured.

October 5, 1881, Orson Pratt, one of the original Twelve Apostles chosen in 1835, died at Salt Lake City, Utah, at the age of a little over seventy years. (See his biography, vol. 1, p. 652.) O. Pratt's death.

October 6, 1881, the Hope Branch was organized near Derby, Indiana, by Elder B. V. Springer, with ten members; Priest Uriah Cummings presided, J. S. Harding teacher, William Cummings clerk. Derby Branch.

The *Herald* for October 15, 1881, the last number issued from Plano, Illinois, contained the following editorial comment:

President Joseph Smith left Plano on October 7, with his family and household effects, for Lamoni. . . .

This issue closes the stay of the *Herald* in Plano, Kendall County, Illinois. It came here in 1863, and was kindly received by the leading citizens of the place. It began its career here with a list of three hundred subscribers, many of them free; and some of them taking several copies. It had a press and fixtures costing about $275; and occupied one room about eighteen by twenty feet square. It had Bro. Isaac Sheen for its editorial force, with Bro. Wm. D. Morton, Sr., as its foreman, compositor, and pressman; with a Washington Medallion No. 4, hand press, as its machinery. It will reach Lamoni, Decatur County, Iowa, and begin a new departure (on the old way) with an eight horse-power engine, two cylinder power-presses, and a jobber press, with type and other fixtures to match, and office two stories high, thirty by sixty-five feet in size (engine room attached), an editor, bookkeeper, superintendent, and five compositors. Herald changes location.

The *Kendall County Record*, published at Yorkville, county-seat of Kendall County, noticed the departure of President Smith as follows:

Elder Joseph Smith, the president of the Reorganized Church of Latter Day Saints, took his final departure from Plano last Saturday night. The publishing house will follow inside of a week. The concern goes to Lamoni, Iowa, where the central organization will be stationed. Mr. Smith leaves Plano but carries the good will of Plano's citizens with him. He has lived here for the past fifteen years and has always borne the reputation of a good citizen. Always to be found on the side of right, he maintained his position to the end, and goes to his future home with sad farewells and good wishes of his many friends. The organization will be continued in Plano.

On November 1 the first number of the *Herald* issued from Lamoni, Iowa, contained the following in its editorial columns:

We sit down amid the *debris* of building, and the unorganized chaos of an office removed, to greet our readers from our new home in Iowa. We bid our contributors and correspondents a hearty welcome to our new quarters.

We have not yet succeeded in getting things in order, but shall do the best we can to keep the *Herald* in motion. The weather at our arrival in Lamoni was horrible; the elements having organized for a ten days rain, which was fairly fulfilled. We succeeded, however, in transferring machinery and office furniture with but little delay and loss by breakage, and shall soon be turning the press wheels again, merrily as ever.

Thus was the removal made without loss to the patrons and with comparatively little friction.

Cannon vs. Campbell.

In the contest case of Cannon vs. Campbell for seat in United States Congress, the Supreme Court of Utah, Chief Justice Hunter, decided October 31, 1881, that the naturalization of George Q. Cannon in 1854, was fraudulent and therefore a nullity.

Paige Debate.

November 9 and 10, 1881, there was a discussion held at Paige, Bastrop County, Texas, between Elder J. A. Lincoln, of the Christian Church, and Elder Heman C. Smith.

Persecution.

Elder J. L. Bear wrote from Hedingen, Zürich, Switzerland, November 12, giving a lengthy account of persecution met, especially from the Utah elders, and deplored that he was alone to combat so much opposition. Regarding the success of the missionaries from Utah he wrote:

The cause of their success is of a two-fold nature: First, there are a great many poor people in these countries who would like to better their situation; so a portion of them readily embrace Utah Mormonism, as their leaders inspire them with great hopes of emigrating to their land, which is flowing with milk and honey, and is a land that is blessed above all other lands in richness of soil, and bringing forth the produce of the earth in astonishing manner, and that they have an emigration fund through which all the poor who are faithful will be gathered to the glorious land. . . . If I could make such promises, that we as a church would help them to come to Missouri, and provide for their temporal wants, I would get hundreds and thousands to join the church, and Utah Mormonism would soon be played out here. But you know I can not do that and have no desire to inspire their minds with false hopes as the others always have done. . . . The other cause of their success is: There is always a certain class who like and take pleasure in the lust of the flesh, and to let those lusts loose to the fullest extent they embrace Utahism.

And of the female class are such who do not find it easy to get husbands here, and therefore think they will have a show in Utah; and there are women here who join in the hope of separating from their unbelieving husbands, and getting others in Utah. It is a fact, there are a very few that join their church here with a pure heart, or pure motive. I have labored considerable of late in the canton of Berne. The city of Berne is their headquarters for the Continental Mission, there are ten Utah elders here in the field, sometimes are six only in Berne, and all are supported from the tithing of the members here; they still publish a semimonthly called the *Star*, besides other tracts. The Book of Covenants they have in German; but the translation of the revelation on the one-wife system is not correct, I suppose it was done on purpose; the marriage article is also left out; so you see how things are shaped here to deceive the people. It is very difficult to approach them, as their leaders warn them greatly not to converse with me under any circumstances whatever, as I was an apostate, given over to the buffetings of Satan.—*The Saints' Herald*, vol. 28, p. 383.

Richland debate.

Commencing December 19, and lasting four days, there was a debate held in Richland County, Illinois, between Elder F. M. Shick of the Christian order, and Elder G. H. Hilliard.

West Virginia debate.

December 29, a debate commenced in West Virginia, between an Elder Harvey, of the Disciple order, and Elder D. L. Shinn. The debate was still in progress at the close of the year.

Order of Enoch.

A report of the First United Order of Enoch on December 31, showed total receipts, including amount on hand last report, $14,145.16; expenditures, $9,841.78. A dividend of twenty per cent was ordered paid to stockholders.

CHAPTER 21.

1882.

LAMONI'S DANGER—HAZEL DELL BRANCH—NORTHERN MISSOURI — PERSECUTION IN THE SOUTH — HARVEY'S DEATH — EDMUNDS BILL — FARWELL HALL MEETING — MILL VIEW BRANCH — CARRICO'S DEATH — IONIA DEBATE — PROPHETIC TRUTH—EINE TAUFFE—ELKHART BRANCH—ANNUAL CONFERENCE—LAMONI CHURCH BUILDING—HARTFORD DEBATE—GILLEN ARRIVES—KANSAS CITY DEBATE—EUROPEAN CONFERENCE — CRAWFORD'S RETURN — HANCOCK'S DEATH — HAMBURG BRANCH—CRESTON BRANCH — BRANCH AT PAIGE, TEXAS.

Lamoni's danger.

THE condition of, and dangers threatening at the town of Lamoni, where the *Herald* Office had so recently been established, were graphically portrayed in an editorial in *Saints' Herald* for January 1, 1882:

The circumstances under which we issue this number of the *Herald* are very varied and peculiar; many of them calculated to encourage and elevate our hopes of good in this life, and peace in the life to come; the speedy coming of the day of marked increase and spiritual progress; material prosperity and righteous enjoyment. Some of them are, however, sad and very trying. Many of the Saints at Lamoni are sick; fevers of more or less virulence have laid siege to the health, patience, and faith of the Saints, and some good and fair ones have died; some have recovered and are recovering, while others are still languishing either to recover after long suffering, or to pass away. In many instances administration of the ordinance of laying on of hands was followed by recovery more or less rapid; in some it came after days of painful watching and waiting; and in some, the Saints "who are alive and remain," were with stricken hearts and weary spirits compelled to carry the dead "who died in the Lord" to the final resting-place of all flesh—the grave.

It almost seemed at one time that fever as an epidemic had fastened upon the community, and we can hardly say that we are safe; but houses where it had rested are now free, and it is hoped permanently so; and strong hopes are now held that the tide has had a favorable turn.

What may be the cause of this sickness, none can tell. In some instances families that have lately moved in are afflicted, numbers of them in the same house; and in other cases, those attacked have been here for years. Nor does it appear that locality is chargeable, as the high and the lowlands alike are visited; however, this may be said, that in well-ventilated rooms and cleaner surroundings, the fever is lighter than in close rooms and less cleanly places.

These conditions, with the unprecedented bad weather and wet, bad roads, have made the opening weeks of the office sojourn at Lamoni unpleasant. But the pleasant situation of our new office; its completeness of detail, and suitability for the purpose designed; the fact that the *Herald* is better placed for usefulness to the cause, and in a region where the people may more appropriately gather and settle together, make cause for increased encouragement and satisfaction.

One thing that we sincerely regret, that the great curse of society, the traffic in intoxicating liquors has followed the settlement at Lamoni. The work on the railway, the newness of the country, the changing of the wagon routes from Davis City to Eagleville through the village, the settlement of others besides Saints and strictly temperate people, led some one to open a saloon almost as soon as the town was laid out; and it is with shame-facedness that we pen it, the open countenance that some "called to be Saints" gave; together with the tacit aid and comfort that others afforded prevented the check that the better class of those belonging to the church and those not members would have given it. There was one place where wine and beer were ostensibly sold; but where drunkards were made by that which was sold. Some time before our arrival here, an effort to incorporate was set on foot, and a decree from the court authorizing the holding of an election, at which the question of incorporation was to be voted upon was issued. In pursuance of this notice an election was held December 19, at which those favoring incorporating under the village laws of Iowa, were to vote "For Incorporation," and those opposing were to vote "Against Incorporation;" and we are sorry to record that on that day the vote against incorporating prevailed by forty-seven to twenty-five, a majority of twenty-two. The reasons why we are sorry for this result are, that we have good reason to believe that it was by the vote of those belonging to the church in sufficient number to carry, they voting with those selling and in favor of the traffic, while they would have us to believe that they were opposed to such sale; and further, that we then saw and now see no way in which the vote direct as to the sale of intoxicants, or its suppression, can be had here until incorporation is effected, that such vote may be authorized. It may be that those of our brethren who voted against incorporation did not consider

this effect; and we think that they did not; but that it is certain none can deny. Further, there was at the time the election was held a person waiting to put into operation a "new saloon," and waited only till the vote should be had to decide. As soon, therefore, as it was ascertained that the vote was "against incorporation," this new place of business was opened, so that now Lamoni may boast that it has two saloons, for its three hundred inhabitants, one for each one hundred and fifty—Saints and all.

The impression that the elders preaching abroad, and the *Herald*, have tried hard to make, is that the Reorganized Church was opposed to the vice of drunkenness; and that the tippling, drinking habits of Salt Lake City were the products of apostasy, which adherence to and practice of the principles of the gospel as held by us would do away with; and some success in making this impression has been had; but it would seem that somebody had blundered in making such statements, if judgment is to pass upon the instance of Lamoni, for it is the only place which the editor of the *Herald* has any knowledge of in which the policy of municipal government practically lies in the members of the church, and when an opportunity was offered to exercise that control, it was allowed to lapse into the hands of the venders of intoxicating drinks and their supporters and victims. We confess that we are shocked; and though we expect that this screed will possibly give hurt to some, we can not withhold.

We have been radically opposed to the use and sale of intoxicating drinks, as a beverage, since we were twelve years of age, and from fifteen years have always been engaged, in public and in private, in trying to educate against the evil. We have known many an excellent man, and spiritual, who can trace his downfall to the influence that places where drink has been offered for sale, have thrown round him; and we could now name some who are, or have nearly become victims to the insiduous wiles of this enemy to sobriety. How then can Saints permit the traffic to gain a foothold where their influence may stop it? How can they permit even a remote chance to put themselves on the right side of this question escape them? How can they afford to let slip an opportunity to make the places where they dwell, the town, village, or hamlet, where they are citizens, the places where sobriety abides,—the places where no man is permitted to publicly invite the wayward and weak, the erring drinker, and the unfortunate "dipso maniac" to his sure overthrow and destruction?

We began this warfare a long time ago; and we shall certainly continue it. Whether we fight a gaining or a losing battle, so far as our personal influence is concerned, we shall improve every opportunity, and make use of every means in our power and right to use to oppose, restrict, overcome, and prevent the setting up and maintaining of beer, and wine, or whisky shops in any society where we live.

This possesses the merit of being honest and discloses a disposition to cover up nothing, though by expressing the

truth the Saints may be reflected upon. It seems, however, that the danger was to some extent overestimated, and the opposition to incorporation was not because of any liking for the saloon. The next issue of the *Herald* contained the following editorial comment:

We are pleased to announce that since our last issue, one of the saloons (beer shop) with which at that time Lamoni was supplied, has been closed, the keeper having found that either the moral, or financial atmosphere of the place was not favorable to its continuance. We are sincerely glad of this, because we hail it as a good sign of returning to real reason and good sound sense.

Saints should be opposed to fostering, aiding, or abetting the sale of intoxicating liquors by virtue of their covenant of baptism; and to be consistent. No drunkard hath eternal life abiding in him. Revelings, rioting, drunkenness, can not enter into the realms of peace beyond the vale; and it is reasonable to believe that all those who in any wise help to make, or are parties to the making of drunkards and rioters, will be held partially, or wholly in fault, according to the part they take, or what they leave undone in the conflict.

The times and the exigencies of the work, and of the age demand sober men; men of steadfast nerves and even, steady brain, untrammeled from vice and folly, and free from the dizziness and nerveless lassitude and stupor arising from the use of the intoxicating cup; and free from the madness of heart and brain that follow the flowing bowl. If such men may not be found among professed followers of Christ, where may the world look to find them that be "saviors of men"?

Hazel Dell.

In *Herald* for January 1, 1882, the organization of a branch in Fremont County, Iowa, to be known as Hazel Dell, was reported. It was organized by Elder J. R. Badham, and Priest W. Farrow was placed in charge.

The *Herald* for January 15, contained an editorial on the settlement of the Saints in Northern Missouri. It was as follows:

Northern Missouri.

The northern parts of Missouri, lying between the Iowa line and below Jackson County, are being made the homes of many of the Saints; those from distant places, both east and west, moving in, buying land, making homes and occupying them. We believe that this is as it should be. We take occasion now, as we have done heretofore, to advise the Saints that the price of happy occupation of their homes will be good citizenship. If any need to be told what "good citizenship" means, we answer, that it means being a just, faithful, loving, kind, and patient, son, husband, father, brother, and neighbor, abiding without covetousness, or malice among the people; being

sober, industrious, and diligent in business; observing to work six days, and resting on the seventh, both men and women and beasts of burden, as much as meeting together for sacramental and devotional purposes will permit. Keeping away from saloons, and liquor shops; and spending no time in useless and idle occupations, but taking recreation in innocent amusements and employments aside from daily toil, in proper seasons and under proper circumstances. Seeking for good men to serve as officers in administering the affairs of society, local, county, state and national, and maintaining such officers in the discharge of their duties in the enforcement of law.

The laws of the state of Iowa, with some few exceptions are most excellent; we believe that such is the case also with the laws of Missouri; and certainly the Supreme Court has made one most excellent decision; that if a man be sufficiently sane as to be conscious when committing crime that it is wrong and he ought not to do it, he is of sufficiently sound mind to be held to the strictest accountability, and be punished for his crime.

Much as the Saints may have suffered in the past in the states of Missouri and Illinois, the time to complain is passed away. The last appeal to earthly tribunals was made long ago, and the case left for the final arbitrament and the decision of the Supreme Judge of the whole earth; and so far as the Saints are concerned, that case can not again be reopened and pleadings heard here; it is unwise therefore that the sufferings be unnecessarily paraded and aired. Of course the telling of the trials and sorrows incident to those days of trouble, at proper times and in proper places, may be permissible and productive of good; but to hold them subject to earthly redress is an injurious policy and can only result in further distress, possibly trouble.

About this time the recently erected chapel in Salt Lake City was dedicated. Elder W. W. Blair, writing of the occasion, stated that the services were very pleasant and quite successful. Elders W. W. Blair, R. J. Anthony, M. T. Short, and William Gibson, of the missionary force, were present. January 16 Elder Blair left Salt Lake City for the East, arriving at Lamoni, Iowa, the 25th.

Persecution in the South.

There was some persecution in the South, and as a literary curiosity we record without change, or correction, a letter received by Elder G. S. Hyde, at Buchanan, Tennessee, it having been left on the stand where he was preaching. The writer evidently supposed that the preacher was Elder F. P. Scarcliff, who was also in the country at the time:

MR. SCARCLIFF

Sir Wee the Citizenes of this Neighborhood have bin Informed that you have an Oppointment to Preach here to Night Wee will advise

you Now if you Want to Live and Enjoy Good health you had better leave this Place before you Preach Wee Just Simple Give you this as afair Warning and also as anotice that the People of this Neighborhood Dont Want any Mormon Preaching and More than that Wee are not Going to have it if Mild Meanes Will not Do Wee Shall Resort to Ruffer Ones.

Elder Hyde in writing of this says: "They had 'Mormon preaching' that night, and I still 'live and enjoy good health.' The house was locked against me the next night."

January 31, 1882, Elder J. M. Harvey, of the High Priests' Quorum, died at his home in Magnolia, Iowa.

The Edmunds Bill passed the United States Senate, February 16, 1882, and on March 14 it passed the House of Representatives, and was signed by President C. A. Arthur, March 22, 1882.[1] This caused some

Edmunds Bill.

[1] Be it enacted, etc., That section 5352 of the Revised Statutes of the United States be, and the same is hereby, amended so as to read as follows, namely:

"Every person who has a husband or wife living who, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than $500 and by imprisonment for a term of not more than five years; but this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage shall have been absent for five successive years, and is not known to such person to be living, and is believed by such person to be dead, nor to any person by reason of any former marriage which shall have been dissolved by a valid decree of a competent court, nor to any person by reason of any former marriage which shall have been pronounced void by a valid decree of a competent court, on the ground of nullity of the marriage contract."

Sec. 2. That the foregoing provisions shall not affect the prosecution or punishment of any offense already committed against the section amended by the first section of this act.

Sec. 3. That if any male person, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than $300, or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court.

Sec. 4. That counts for any or all of the offenses named in sections 1 and 3 of this act may be joined in the same information or indictment.

Sec. 5. That in any prosecution for bigamy, polygamy, or unlawful cohabitation under any statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a juryman or talesman, first, that he is or has been living in the practice of bigamy, polygamy, or unlawful cohabitation with more than one woman, or that he is or has been guilty of an offense punishable by either of the foregoing sections or by section 5352 of the Revised Statutes of the United States, or the act of July 1, 1862, entitled "An act to punish and prevent the practice of polygamy in the Territories of the United States and other places, and disapproving and annulling certain acts of the Legislative Assembly of the territory of Utah;" or, second, that he believes it right for a man

consternation in Utah, and proved to be one of the main causes that contributed to the final manifesto of President

to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman; and any person appearing or offered as a juror or talesman, and challenged on either of the foregoing grounds, may be questioned on his oath as of the existence of any such cause of challenge, and other evidence may be introduced bearing upon the question raised by such challenge; and this question shall be tried by the court. But as to the first ground of challenge before mentioned, the person challenged shall not be bound to answer if he shall say upon his oath that he declines on the ground that his answer may tend to criminate himself; and if he shall answer as to said first ground, his answer shall not be given in evidence in any criminal prosecution against him for any offense named in sections 1 or 3 of this act; but if he declines to answer on any ground he shall be rejected as incompetent.

Sec. 6. That the President is hereby authorized to grant amnesty to such classes of offenders guilty before the passage of this act of bigamy, polygamy, or unlawful cohabitation before the passage of this act, on such conditions and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof shall be complied with.

Sec. 7. That the issue of bigamous or polygamous marriages known as Mormon marriages, in cases in which such marriages have been solemnized according to the ceremonies of the Mormon sect, in any Territory of the United States, and such issue shall have been born before the first day of January, A. D. 1883, are hereby legitimated.

Sec. 8. That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such Territory or other place, or be eligible for election or appointment to or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such Territory or place, or under the United States.

Sec. 9. That all the registration and election offices of every description in the Territory of Utah are hereby declared vacant, and each and every duty relating to the registration of voters, the conduct of elections, the receiving or rejection of votes, and the canvassing and returning of the same, and the issuing of certificates or other evidence of election in said Territory, shall, until other provision be made by the Legislative Assembly of said Territory as is hereinafter by this section provided, be performed under the existing laws of the United States and of said Territory by proper persons, who shall be appointed to execute such offices and perform such duties by a board of five persons, to be appointed by the President, by and with the advice and consent of the Senate, not more than three of whom shall be members of one political party, and a majority of whom shall be a quorum. The members of said board so appointed by the President shall each receive a salary at the rate of $3,000 per annum, and shall continue in office until the Legislative Assembly of said Territory shall make provision for filling said offices as herein authorized. The secretary of the Territory shall be the secretary of said board, and keep a journal of its proceedings, and attest the action of said board under this section. The canvass and return of all the votes at elections in said Territory for which members of the Legislative Assembly thereof shall also be returned to said board, which shall convass all such returns and issue certificates of election to those persons who, being eligible for such election, shall appear to have been lawfully elected, which certificate shall be the only evidence of the right of such persons to sit in such Assembly: Provided, That said board of five persons shall not exclude any person otherwise eligible to vote from the polls on account of any opinion such person may entertain on the subject of bigamy or polygamy, nor shall they refuse to count any such vote on account of the opinion of the person casting it on the subject of bigamy or polygamy; but each house of such Assembly, after its organization, shall have power to decide upon the elections and qualifications of its members. And at or after the first meeting of said Legislative Assembly whose members shall have been elected and returned according to the provisions of this

Woodruff to abandon the contracting of plural marriages.[2]

At the time of the passage of this bill representatives of the Reorganization, in the persons of Elders Z. H. Gurley and E. L. Kelley, were in Washington to furnish any evidence necessary to prevent legislation against the church, or its doctrine proper, and labored to the end that whatever blow might fall, it would fall upon the crime of polygamy alone. The people of Utah felt very bitter towards the Reorganization for maintaining this committee there and for other efforts made in the same direction; looking upon it as a species of persecution. In this they were very much in error. Whatever influence the Reorganization exercised by this means was to establish the fact that what was known as "Mormonism" was not a crime, and that separated from the errors of its devotees it was a blessing to mankind. If the influence exercised in this direction had any effect in preserving liberty to those who had believed the restored gospel, the Utah people as well as the Reorganization could, if they would, avail themselves of its benefit.

February 16, Elder Gurley wrote from Washington as follows:

To-day we appeared before the House Judiciary Committee, presented our argument in print, also the Polygamic Revelation, together with verbal statements, etc., etc. We also presented the Book of Mormon, and are requested to furnish the Doctrine and Covenants. Will you please send us one. We thought the committee were happily surprised when they saw the high and radical grounds we took. Mr. Cannon was not there, although the chairman said he would notify him.

Bro. Kelley got up on a high horse when questioned by one of committee, and told them plainly that the polygamic document taught murder, and asked them if Congress could condone that? I think you will understand me properly when I tell you that we "stood by our guns;" and pleasantly too. Judge McBride, and contestant Campbell, of Utah, were present; the former speaking to the question and supporting our ideas.

The Edmunds Bill, which we favor, passed the Senate to-day. We hope to see it become a law. In order to pass this bill, the rules were suspended, etc. Some Senators thought it had been "urged" and

act, said Legislative Assembly may make such laws conformable to the organic act of said Territory and not inconsistent with other laws of the United States, as it shall deem proper concerning the filling of the offices in said Territory declared vacant by this act.

[2] See foot-note 1, volume 3, page 363.

"pressed" upon the notice of the Senate, but however that may be, it passed after a two days struggle. I believe it will become a law, and if so, a step in the right direction has been gained.

On March 15, Elder E. L. Kelley wrote the following:

Yesterday the House of Representatives, after a skirmish and clatter of several hours, passed without amendment the "Edmunds Bill" for prohibiting bigamy and polygamy in the Territories of the United States. . . .

One thing I noticed, in all of the debates by members, that they mainly recognized the fact that it was the "Utah" and "polygamous" Mormons that they struck at. This is all we ask. Give the facts, and the Reorganized Church will soon prove to the world that it is not a whit behind the first of the land in the inculcation of morality, sound doctrine, and decency. And if it does not bring forth this good and noble fruit, it ought not to have an honorable place. . . .

The work of amending the laws to some extent in the territories so as to further stamp out polygamy must yet be done, but we do not feel to remain here longer at the present time.

Farwell Hall meeting.

On February 22, while the Edmunds Bill was pending in the House there was a mass meeting of citizens held at Farwell Hall, in the city of Chicago, Illinois, for the purpose of urging the Government to take some action towards the suppression of polygamy. To this meeting President Joseph Smith was invited by Honorable John Wentworth, and was by Mr. Wentworth introduced to the meeting. He made a speech which was not reported verbatim, but the leading papers of Chicago each published a synopsis, in some respects differing from each other. This speech was widely commented upon, and the people of Utah took great offense, and some of them have insisted ever since that President Smith should be held responsible for what he was reported to have said. So much has been said and written on this that we here give space to the criticism of the *Deseret News*, in its issue for May 13, 1882:

At one of the anti-"Mormon" meetings held in Chicago during the excitement that preceded the final passage of the Edmunds Bill, Joseph Smith, son of Joseph the Prophet, addressed the audience. We present herewith a report of his speech as it appeared in the *Chicago Tribune* of February 23, as we think that it should be placed on record, and that the Latter Day Saints should be made acquainted with the fact that the leader of the so-called "Reorganization" is allied with the enemies of his father, and of the church which was organized by that martyr for the

truth, and that he is in league with those who counsel violence as the proper means of settling the "Mormon" question. He would have force applied where argument fails; and although possessed of positive information, proving beyond the possibility of a doubt that his lamented father introduced and practiced the system of plural marriage now held by the Church of Jesus Christ of Latter Day Saints, he still, in the spirit of a lawyer and against the spirit of a gospel teacher, technically disputes and virtually denies his father's connection with that principle and attempts to attribute its origin to Brigham Young.

The most atrocious thing in the speech is the vile and filthy falsehood about the contamination of women by "Mormon" bishops. It is a lie the blackness of which can not be painted. No one but a depraved and corrupt being, whose conscience is seared as with an iron heated in the infernal pit, could utter such calumny. It is hard to believe that one who knows something of the sanctity which attaches to the relations of the sexes in this church, could descend so low in the scale of mendacity as to utter such a gross and uncalled for libel upon "Mormon" men and women.

Thus this man not only seeks to deceive the public upon an important point, and, as will be seen from his address, attempts to misinterpret the teachings of the Book of Mormon on this subject, but he descends to the level of the liar and defamer, and joins in an endeavor to bring trouble if not destruction upon the people who live but to carry out the revelations of God received through his father as the mouthpiece of heaven.

He was introduced as "Bishop Smith" by Honorable John Wentworth—a nice specimen of Chicago morality—as "a man who has suffered more in the cause to be discussed than any other man on the face of the earth." It would have greatly puzzled Wentworth or any other man to show wherein "Bishop Smith" had suffered anything whatever in that cause.

To this President Smith replied in *Herald* for June 1, 1882, as follows:

Some of the statements made by the Editor in the speech, complained of by the *News*, are not given in the *Tribune's* report as they were uttered. This is the case with the one referring to the "contamination of women by Mormon bishops." The statement as made by the Editor was this; that while in Salt Lake City, in 1876, he became acquainted with an unmarried man, then thirty-nine years old, whose youth and early manhood had been spent in Utah. The Editor asked him the question why he had not married, and he gave in reply substantially, that he did not know where to go in the Territory, to get a wife; that it was not easy to find young marriageable women who were not already married into polygamous families, or were bespoken for some bishop. This man further stated that he was *not alone* in being unmarried for the same cause, the contamination of polygamy. We believe the statement made

by him was true; but the *Tribune's* report gives the Editor as the author of the saying. If the condition of things has amended since 1876, or if the circle in which the editor of the *News* moves is free from evidences for making such a statement, we are certainly glad of it. But how can he speak for other circles in which he does not move?

The legitimate result of the teaching of plural marriage is practically, in the language of the man of Proverbs, a little changed: "'Get understanding, my son; but with all your getting,' get wives, my son, get wives; for thus shall you be exalted in the kingdom." Exaltation being made to depend upon the married state, it is to be expected that all faithful devotees should strive diligently to enter into that state. This would put the sexes at a disparity in numbers, and the more men there were plurally married the more men would be unmarried. It is a foregone conclusion, and the *News* can not escape it, that the bishops would be the first to care for themselves. . . .

Joseph Smith, the editor of the *Saints' Herald*, did go to Chicago, at the invitation of a committee of citizens, of that city, of whom E. F. Cragin was secretary; and did in Farwell Hall, address an anti-Mormon meeting so-called. At the close of that address, the position assumed by the speaker is as clearly defined as words can make it, and is as follows:

"I am not in favor of persecution, but there is a great difference between persecution and honest demand for honest obedience to law, and it is that demand that all good people want to see made and enforced in polygamous Utah. Congress has the right to do this, and the people should insist on the exercise of that right."

It is not a new position; but is the same that we have constantly been presenting for over twenty years; and we are glad, very glad that at last it has dawned upon the *Deseret News*, editors and readers, that there is mischief for their pet doctrine in that position.

In plain language, the Utah Latter Day Saints, Brigham Young, John Taylor, George A. Smith, Heber C. Kimball, George Q. Cannon, and others at the lead, have made Joseph Smith, Jr., (the founder under God, of the Church of Jesus Christ, these last days), to be the author of one of the most damnable doctrines and practices that has ever cursed its believers since the days of Nicholas; one distinctly and in terms denounced by the Book of Mormon, which contains the gospel of Christ, and forbidden in the Church Articles and Covenants; and because they have done this, and sought to fasten it upon Joseph Smith's legitimate sons, as one of his measures, for the redemption of man, those sons taking the words acknowledge as the gift of God to the church founded by the instrumentality of their father as the basis and ground work of their faith, openly deny such alleged origin and authority for the abominable heresy, and with hundreds of others, believers in the original faith, and children of them who suffered for its establishment, challenge these men to answer for corrupting the church of God. And what is their defense. Why, "Joseph Smith, of Plano, is an anti-Mormon." That he is

"allied with the enemies of his father;" and "in league with those who counsel violence." "He would have force applied where argument fails." This is the argumentative defense offered by the *News*. Is the *News* informed as to the time and place where argument between the Reorganization and the Utah church, upon the doctrine of polygamy or plural marriage has failed? Will the editor please to state, if he knows, when and where the champions of the two organizations have held joint discussion upon the subject at issue, in which discussion argument failed? The fact is, the Utah elders, except here and there an isolated case, have all declined, from Orson Pratt and John Taylor, clear down, to meet the leading elders sent to Utah to invite the attention of the people to the issue raised. These men who now raise this cry of "persecution," "persecution," because we demand the just enforcement of law, in Utah as elsewhere in the United States, persist in saying that we seek to "bring trouble, if not destruction upon the people who live but to carry out the revelations of God received through" Joseph the Martyr; when they have the printed refutation of such charge on record in the very speech, which to them has proven so offensive. If the "enforcement of law in Utah as elsewhere in the United States," is the persecution referred to, we must plead guilty; but in no other sense have the elders of the Reorganized Church sought to bring persecution or trouble upon Utah.

How happened it that it took Brigham Young eight years and two months to discover the alleged revelation? How happened it that it was not until August 29, 1852, that the alleged revelation on plural marriage, said to be from God to Joseph Smith, was presented to the church? How happened it that then it was not presented to the First Presidency; then to the Twelve; then to the Seventy, in solemn conclave assembled to consider it? How happened it, that when it was presented, it was at a special conference, held at an unusual time of the year; instead of at a general annual or semiannual session, on the legendary days of April 6, or October 6? How happened it that when presented, President B. Young accounts for its possession in such a dogmatic and suspicious way? How happened it that Elder Orson Pratt distinctly affirmed that he presented the doctrine for the first time? How happened it that then, the people who were to be affected for good or evil by the change in the church polity, were not permitted to examine the document claimed to be a revelation from God to them, and declare for or against it, as they might have been moved to do? How happened it that John Taylor denied the existence and teaching of the doctrine in France in 1850, as stated by O. Pratt in his works? How happened it that in Denmark, Wales, Scotland, and in many parts of England the existence of the doctrine and its practice in Utah were denied? How happened it that President B. Young admitted to Schuyler Colfax in 1865 that polygamy was not introduced till after the removal to Utah? How happened it that Hiram B. Clawson, son-in-law to President B. Young, stated in Chicago in February, 1882, that it could not have been for polygamy that the Mor-

mons were driven out of Illinois? For it "was not known among them then;" and in fact not "till some time after their arrival in Utah." All these questions and many more would need to be answered in an examination of the matter of plural marriage as having been properly a measure introduced by Joseph Smith.

The statement as given in the *Tribune's* report, and which the *News* denounces as an "atrocious lie," was not made as stated. The *Times* and *Herald*, each published a report, and neither of them got the remark in the form given by the *Tribune*. As given, it is a harsh remark, of which we do not object to the *News* finding fault. The remarks as made by us were made upon the authority of a man whose name we can give, when necessary, and to whom we referred when making the statement in the speech quoted from.

Joseph Smith, as an invited speaker at the Farwell Hall meeting, February 22, 1882, was not responsible for the statements of Bishop Fallows, who succeeded him as a speaker; nor for the introductory remarks of Honorable John Wentworth, who introduced him to the audience. He was there to discuss his side of the question at issue before Congress and the American people. He was there to defend the memories of a father and his compeers in refounding the religion of Jesus Christ, against calumny and opprobrium resting upon them; because of a gross departure from the original faith, that departure sanctioned by an alleged revelation, which he believed then and believes now was not given of God, nor to his father. He was there in the interest of the truth as he and many hundreds of believers in the doctrines of Joseph Smith as taught from 1830 to 1844; and to set before the people of Chicago there gathered to hear, what he believed then and what he believes now to be necessary to the well-being of society and the good of those called Latter Day Saints. He knew then, as he knows now and knew twenty years ago, that the issue would be made and the principle of plural marriage, polygamy, be left to stand naked and deformed, shorn of its fictitious supports, to the gaze of an aroused people.

February 20, Elder J. R. Lambert reported the organization of Millview Branch, in Florida, Priest J. S. Faulk presiding, G. W. Boon teacher.

Carrico's death.

February 22, 1882, Elder Thomas Carrico, of the High Priests' Quorum, died near Logan, Iowa. He had been a member of the church since 1832 or 1833, and was at one time a doorkeeper in the Kirtland Temple.[2]

February 20 to 22 there was a debate at Ionia, Illinois, between an Elder Adair, of the Advent Church, and Elder H. C. Bronson.

[2] See Church History, volume 2, page 9.

About this time Elder Josiah Ells published a pamphlet in defense of the Book of Mormon, entitled "Prophetic Truth."

A German pamphlet was also issued by Temme Hinderks and F. W. Reidel, of the German Tract Committee, entitled, *Die "Eine Taufe."*

February 27, Elkhart Branch, Texas, was organized by Elder Heman C. Smith, J. W. Bryan presiding. It was composed of fourteen members, all of whom had been baptized the two days previous except one. Elkhart Branch.

The annual conference convened at Independence, Missouri, April 6, 1882; Joseph Smith and W. W. Blair, presidents; H. A. Stebbins, T. W. Chatburn, and R. M. Elvin, secretaries. Annual conference.

The Church Recorder's report showed a net gain for the last year of eight hundred forty-six members.

Bishop I. L. Rogers offered his resignation.[3] His counselors, Elders H. A. Stebbins and David Dancer, also offered their resignations, urging that they be released whether the Bishop was retained or not. After much discussion the resignations of all three were accepted.

After the conference had made it a special subject for prayer, President Joseph Smith stated that he had received evidence sufficient to justify him in nominating for Bishop, George A. Blakeslee. This was ratified by the conference, and Elder Blakeslee chose as his counselors Elijah Banta and E. L. Kelley.

Elder Banta being absent, action upon his nomination was deferred. The other was ratified, and Bishop Blakeslee was duly ordained, as was also E. L. Kelley as his second counselor.

The following ministers were present and reported: T. W. Smith, James Caffall, A. H. Smith, W. H. Kelley, J. H. Lake, Z. H. Gurley, B. V. Springer, J. S. Patterson, J. C. Foss, John Thomas, George Montague, Heman C. Smith, E. M. Wildermuth, E. C. Brand, J. T. Davies, R. M. Elvin, and F. P. Scarcliff. The following absent ministers reported:

[3] See resignation, foot-note, volume 3, page 777.

J. R. Lambert, Charles Derry, Glaud Rodger, R. J. Anthony, Columbus Scott, M. T. Short, J. L. Bear, W. T. Bozarth, G. S. Hyde, J. F. Mintun, G. T. Griffiths, A. J. Cato, Hiram Robinson, G. W. Shute, and G. H. Graves.

The following action was taken regarding the passage of the Edmunds Bill:

Whereas, The Edmunds Bill, originating in the Senate of the United States, has become a law, by which it is intended on the part of the Government to extirpate the practice of polygamy, which practice is by this act recognized as a crime and not as a religion; and

Whereas, In the discussion and consideration of this question in Congress it was frequently stated by Senators and members of the House of Representatives that the object of this measure was not intended as an attack on Mormonism, but against the evil practices in the territories of the United States, enjoined by the loathsome incumbrance upon that faith; therefore be it

Resolved, That we, the Reorganized Church of Christ, do hereby tender our sincere thanks to President Chester A. Arthur and all the Senators and members of Congress who took an active part in passing such laws, by which the "twin relic" is to be removed from the institutions of the country, to the honor and dignity of the Nation, and to the especial good of all true Mormons, who abide in the original faith of the church.

President Joseph Smith was authorized to telegraph the above to President Arthur, the president of the Senate, and Speaker of the House.

Calista R. Conant and Catherine Steadman were received into the church on their original baptisms. E. Robinson and William Clow of the committee on Sunday-schools reported. The committee was discharged, and after some discussion the report was tabled.

The board of location reported having removed the business center from Plano, Illinois, to Lamoni, Iowa, where they had built a two-story brick building for the *Herald* Office thirty by sixty-five feet, with an engine room sixteen by sixteen feet attached, at a cost of $5,541.14 with an additional estimated cost of four hundred dollars, for finishing the building and inclosing the grounds. The Board of Publication was placed in charge of the property October 18, 1881, and a copy of the Articles of Incorporation was filed in the office of the County Clerk of Decatur County, Iowa, February 3, 1882. A financial statement was attached to the

report which was examined by a committee consisting of W. H. Kelley, I. N. White, and E. C. Brand. The report of the committee was adopted, and the committee discharged. The Board of Publication reported cash receipts, $14,781.43; expenditures, $14,065.19; leaving balance of $716.24. Inventory showed assets, $21,948.30; liabilities, $4,950.15; leaving net assets, $16,998.15. This account was also audited by the same committee as above, and accepted.

The Bishop reported, total receipts, $7,694.26; expenditures, $5,798.65; leaving balance in Bishop's hands, $1,895.61. Total receipts by agents, $5,552.24; expenditures by agents, $4,942.

The following quorums reported: High Priests reported the death of three members, viz., Hugh Lytle, J. M. Harvey, and Thomas Carrico. Seventy had dropped on account of inactivity G. W. Harlow, W. White, C. F. Stiles, G. Outhouse, A. B. Alderman, J. Burgess, Samuel Ackerley, G. W. Shaw, D. Wilding, Thomas Job, W. H. Hartshorn, H. B. Lowe, J. Speight, R. W. Briggs, and Samuel Blair. Magnus Fyrando was expelled. Three members reported dead, viz., R. H. Atwood, W. Ostrander, and W. D. Lewis. First Quorum of Elders reported one death, J. Perkins; two dropped, Anthony Metcalf and J. W. Mather; three received, M. R. Scott, William Newton, and J. F. Burton. Second Quorum of Elders reported no changes. Third Quorum of Elders J. W. Johnson dropped from the quorum; and C. W. Short, E. H. Gurley, D. Brown, and D. S. Crawley admitted to membership. The First Quorum of Priests reported having completed their quorum membership, and that they had chosen Lawrence Conover, president of quorum. This was approved and he was ordained. The complete list was as follows: Rudolph Etzenhouser, Frank Steffe, William M. Rumel, Charles A. Wickes, Daniel McPherson, Stephen N. Adams, William Crick, D. D. Williams, George F. Weston, Lawrence Conover, E. L. Kelley, J. R. Nicholas, James F. Clemensen, J. J. Vickery, D. C. White, James Buxton, Almon D. Hougas, William Clow, Henry Roberts, Samuel Naiden, Freeman S. Gilliland, Benjamin Kaster, Milton Daugherty, J. C. Johnson, J. B. Gouldsmith, Jacob Whitinger, A. W. Glover, Henry J.

Warbee, Asa S. Cochran, M. M. Turpen, George Whitnell, Noah N. Cook, Edward Rannie, William N. Dawson, Eli Wilcox, Charles P. Faul, W. H. Bradford, Ira Agan, W. J. Weston, Robert White, Andrew J. Cox, F. M. Dennis, M. M. Ballinger, Elijah Sparks, Lewis Fowler, D. R. Baldwin, Joseph Upton, Barnett M. Green.

The committee on German tracts reported that they had translated and published "The One Baptism," and the "Epitome." The following was adopted:

Whereas, There are certain German tracts written and published which are not in harmony with the doctrines of the Reorganized Church of Jesus Christ; be it

Resolved, That all tracts be submitted to the German committee, appointed by conference of September, 1881, for correction.

The following was offered:

Whereas, The holding of the two General Conferences each year is attended with great expense, and in our judgment is unnecessary; therefore, be it

Resolved, That when this conference adjourns, it does so to meet April 6, 1883. . . .

This was disposed of by adoption of the following:

Resolved, That when this conference adjourns, it does so to meet this fall, notice being given through the *Herald* in regard to the change of time from semiannual to annual conferences, presented by the foregoing resolution, that districts may instruct their delegates in this matter.

Another attempt was made to declare the rules of representation null and void, but this failed. The rules were, however, amended to give delegates one vote for each six members instead of one vote for each twenty.

The Bishop, and missionary in charge of the region including Kirtland, Ohio, were appointed a committee to repair Kirtland Temple.

Joseph Smith, Z. H. Gurley, and E. L. Kelley were appointed a committee to attend at Washington, District of Columbia, in case the interest of the church should so demand.

The following missions were appointed upon the recommendation of the First Presidency and the Twelve:

W. W. Blair, in charge of the Rocky Mountain Mission. J. W. Briggs, to travel and speak as circumstances permit.

A. H. Smith, Missouri and Illinois. T. W. Smith, under direction of the First Presidency. J. R. Lambert, Southeastern Mission. W. H. Kelley, Michigan, Ohio, Indiana, and New York. James Caffall, Nebraska and Colorado. J. H. Lake, Canada. Z. H. Gurley, present field with Eastern New York added. Josiah Ells, Pennsylvania, West Virginia, and Ohio. E. C. Briggs, Minnesota, Wisconsin, and Northwestern Illinois. Columbus Scott, Michigan, Ohio, Indiana, and New York. George S. Hyde, Southern Mission. G. T. Griffiths, Pennsylvania and Ohio. J. F. Mintun, Nebraska. J. F. McDowell, Clinton, Iowa. George Montague, Southeastern Mission. M. T. Short, Utah. Heman C. Smith, Southwestern Mission. Frank Scarcliff, Southeastern Mission. Eli Wildermuth, Iowa and Missouri. W. T. Bozarth, Missouri. B. V. Springer, Southern Illinois and St. Louis Districts. Glaud Rodger, California. J. C. Clapp, Rocky Mountain Mission. R. J. Anthony, Rocky Mountain Mission. J. C. Foss, released from Eastern Mission. E. C. Brand, Iowa and Nebraska. J. S. Patterson, Northern and Central Illinois. J. T. Davies, Missouri and Kansas. J. Thomas, Southeastern Mission. H. A. Stebbins, Southern Wisconsin and Northern Illinois. R. M. Elvin, Iowa and Nebraska. George Hicklin, Canada. J. F. Burton, Nova Scotia, New Brunswick, and Maine. A. J. Cato, Texas. L. F. West, Southeastern Mission. Hiram Robinson, under direction of Bro. J. Ells. G. W. Shute, upon his request, released. J. D. Bennett, Northeastern Kansas and Southeastern Nebraska. E. H. Gurley, Canada. E. L. Kelley, District of Columbia, Pennsylvania, New Jersey, and New York. Gordon E. Deuel, Canada, T. Taylor, president of British Mission. Peter N. Brix, Scandinavian Mission. J. L. Bear, released from German Mission. J. R. Gibbs, Wales. The Australian Mission was left with the First Presidency and the Twelve to supply.

G. A. Blakeslee, J. W. Chatburn, and Phineas Cadwell were appointed a committee to ascertain how much labor is necessary to be performed by Church Secretary and Recorder, the amount of compensation necessary, the necessity for an office and a place of safety for record.

At the annual conference Elder J. L. Bear was honorably released from his mission in Germany and Switzerland, and soon afterwards returned home. In the *Herald* for May 1, 1882, President Smith announced that Elder John Bossard, of Thurgan, Switzerland, would be in charge until relieved by some one sent from America.

Lamoni church building.

At a branch business-meeting held May 1, 1882, in Lamoni, measures were taken towards building a house of worship. Committees were appointed on location, feasibility of building, etc., and later the site was agreed upon, and a building committee, consisting of Elijah Banta, S. V. Bailey, George Adams, Peter Harris, E. J. Robinson, N. M. Reeder, and Joseph Smith, appointed.

May 15, Elder John Branch, of the Seventh-day Adventists, and Elder Columbus Scott met in debate near Hartford, Michigan.

Gillen arrives.

On May 18 William Anderson, of Oakland, California, announced the arrival of Elder J. W. Gillen from Australia. He arrived at Lamoni, Iowa, June 7.

Kansas City debate.

On May 11 and several days following Elder E. L. Kelley was engaged in debate at Kansas City, Missouri, with David Eccles, at that time leader of the Liberal League in Kansas City, one time a member of the church.

European conference.

May 27–29 the European Mission conference was held at Hanley, England; Thomas Taylor, president; C. H. Caton, secretary. Resolutions regarding church property were adopted.[3]

[3] First. That a responsible person be appointed as trustee, for the purpose of holding in trust all property, called church property, belonging to branches of the Reorganized Church of Jesus Christ of Latter Day Saints in each district now formed. That the words "church property," be understood to mean those things purchased by the branches from their common funds; and all things received by gifts, or donation to the branches.

Second. That all such property in future do belong to, and may be claimed from, each branch, by the district body corporate, for the benefit of the district in general in which such branch of the church may have become incorporate. And for this purpose district presidents shall be appointed sub-agents to the Bishop's agent, to act as overseers to trustees of branches.

Third. But that no district shall be empowered to lay claim to, so as to seize on, the church property, in the use of any branch of the church, except in case a branch may be dissolved, or otherwise cease to exist.

Fourth. That should a district in conference decide on the necessity of disorganizing

June 1, 1882, Elder Joseph A. Crawford, mentioned before as having departed from the church, wrote a letter to President Smith from Reno, Iowa, expressing bitter regret for his action. The following is an extract: Crawford returns.

In an evil hour, nearly two years ago, I inadvertently listened to the voice of the tempter, and impelled by thoughts of wrongs received, whether real or imaginary matters not here, I acted foolish enough to send you my letter of commendation, elder's license, and certificates, requesting that my name be stricken from the church register, and from the roll of the First Quorum of Elders.

Not being satisfied with this wrong move, I united with another religious order; was ordained an evangelist, and for a time tried to preach the tenets of that organization. This did not last long, as I found it impossible to continue to publicly proclaim certain peculiarities of doctrine, which I did not privately believe; and being disgusted with myself and my surroundings, I severed all my connection with that order; and "sailed out" into the world, and sin, and folly, fully determined at that time never again to unite myself with any religious body.

After nearly two long years floundering in sin and iniquity, and part of the time trying, with might and main, to force myself across the mystic border land of infidelity into atheism, I still find myself a firm believer in the principles and truths of so-called Mormonism; and am now fully determined—let the consequences, trials, and sorrows of the future be what they may—to unite myself again with those whom I believe, yes, know, to be the people of God.—*The Saints' Herald*, vol. 29, p. 208.

any existing branch, no such district shall be able to lay claim to any property in use in that branch, unless the branch has had one month's clear notice to attend conference, either en masse, or by delegation, in order to approve or disapprove of the action taken by such district; and further, if the branch gives notice of appeal to annual conference, against the decision of the district, they (the branch) shall be left in full possession of their property, pending the verdict of annual conference.

Fifth. That no branch shall, while waiting appeal to annual conference, (in any manner whatever,) dispose of one particle of property under their charge. Neither shall they in any way damage the same, in a willful manner, and should they do so, they shall be dealt with as annual conference may decide.

Sixth. That each branch is in duty bound to, as soon after these clauses become law, as is practicable, make out an itemized list of all properties owned by them, and cause the same to be forwarded to the secretary of the mission, who shall as soon after as is convenient, forward the same to those who may be appointed sub-agents for a district. And further, it shall be the duty of said sub-agents, to render every six months a correct account of all such properties intrusted to his care, to the Bishop's agent, who will, in virtue of his office, hold such sub-agents responsible for the safe custody thereof.

Seventh. That all present, and future districts, and branches be governed by these rules.

Eighth. That the above-mentioned be understood as relating to the English Mission only.

On motion, Resolved, That the foregoing rules be spread on the minutes of conference, and that they do now become law.

June 10, 1882, Levi W. Hancock, chosen as one of the presidents of Seventy as early as 1835, died at Washington, Washington County, Utah.

Hamburg Branch.

June 18 a branch was organized at Hamburg, Iowa, by Elder J. R. Badham, consisting of eight members; N. Taylor, president; J. W. Calkins, priest; D. Comstock, teacher; W. R. Calkins, clerk; Olive Calkins, treasurer.

Creston Branch.

On June 25 a branch was organized at Creston, Iowa, with eleven members; E. D. Bullard, president; A. W. Head, priest; H. O. Redfield, clerk.

About the last of June there was a branch organized near Paige, Texas, by Elder A. J. Cato.

CHAPTER 22.

1882.

PERSECUTION IN TENNESSEE—CHEERING NEWS FROM ENGLAND—UTAH TRIES FOR STATEHOOD — PECULIAR EXPERIENCE — BOONSBORO CHURCH DEDICATED—WORK OF UTAH COMMISSION — STRANG'S EXPLANATION — SCANDINAVIAN NEEDS —NEWS FROM ISLANDS—FINANCIAL SYSTEM—SEMIANNUAL CONFERENCE — MANITOBA CONDITIONS — WORK IN UTAH — PROSPECTS IN ENGLAND—BURTON IN NOVA SCOTIA—CLAPP ELECTED JUSTICE OF THE PEACE—LUCAS DEBATE—MRS. MILLIKEN'S DEATH—DEWITT'S RUN DEBATE—BISHOPRIC ACTIVE.

Sometime during his missionary work in the South, Elder John Thomas, one of the missionaries of the church, had attended a religious meeting of some kind in Henry County, Tennessee, and improved an opportunity to address the audience. This was construed into a disturbance of the meeting. Elder Thomas was arrested, taken before a justice of the peace, and fined. An appeal was taken, and sometime in the summer of 1882 the decision was reversed by the higher court, and he was exonerated. Persecution in Tennessee.

On July 20 Elder Joseph Dewsnup wrote cheeringly from Manchester, England, of prospects there. He stated:

The position of the church in the Manchester District is very encouraging. A fair amount of progress is being made; inquiries are numerous; we have had several baptisms of late; the candidates bid fair to become creditable and useful members of the church. We are about extending our operations in several directions, with fair prospects of success. There is a good spirit manifested in the several branches composing the district; the official brethren seem to desire to magnify their respective positions in the church; we have the Cheering news from England.

Spirit manifested in our administrations, and peace prevails. . . . Brighamism is dead here; they have had to give up their meeting-room here in Manchester, not being able to support it. I do not think that they have ever been at such a low ebb before. And while Brighamism is declining, the Reorganized Church is steadily increasing in membership and in influence, corresponding with the diligence in good works of the membership of the body. So far, we have not made a great deal of noise, but we have in an unassuming manner endeavored to live in keeping with our profession, and teach by our example as well as by our precept; and God has blessed our humble efforts in this direction. I believe that the Saints in this district desire the prosperity of the church, and work obediently and loyally to that end.

Utah tries for statehood.

At this time Utah was making another effort to secure statehood, and had sent a delegation consisting of W. H. Hooper, J. T. Caine, James Sharp, W. W. Riter, F. S. Richards, D. H. Peery, and W. D. Johnson, Jr., to Washington to present the petition to Congress. This effort, like all former ones, was a failure, because of the absence of a sufficient guarantee that polygamy would be abandoned in the new State.

The population of Utah according to the last census was: Mormons 120,283; Gentiles 14,156; apostate Mormons 6,988; Josephites 820; classified as doubtful 1,716.

The *Deseret News* in its issue of April 2, admitted that polygamy was not originally a part of Mormonism. It said:

One of the Methodist preachers who assisted in framing the resolutions recently passed by the M. E. conference in this city, calling for the political destruction of Utah and the establishment of an irresponsible oligarchy of nine persons, informed us a few days ago that if the "Mormons" would "give up polygamy," he and his friends would shoulder their guns to defend our people in their rights. We replied that they would probably shoulder their weapons as the Methodists and other sectarians did in Missouri, when men, women, and children were driven from their homes and massacred simply because they were "Mormons," *plural marriage not being then a tenet of their creed nor practiced by any of their number*, and the "Christian" mobocrats who plundered and murdered them made no pretension that they were "fighting polygamy."

On August 7 Elder J. R. Lambert wrote from Gerber, Georgia, of a peculiar experience. He stated:

Peculiar experience.

I have spent about one month on Lookout Mountain and vicinity, preaching from one to four times per week. Congregations generally small, interest ordinary. There are a few who believe, and ought to obey, we think. At Sulphur Springs, or Wildwood Station, we

had rather an interesting time. They would not allow us to preach in the Union (?) church, and put us out of the schoolhouse. They presented us with a petition to which is appended twenty-six names, requesting us not to preach any more in the house, and to call in our appointment. This was done on Sunday when we were within a quarter of a mile of the place of meeting. We spoke twice under the shade of the trees and felt well. Quite a number attended.

On August 13 the church at Boonsboro, Iowa, was dedicated; the local authorities being assisted by President Joseph Smith.

On August 18 the commission appointed by President Arthur under the Edmunds law, consisting of Alexander Ramsey, of Minnesota; A. S. Paddock, of Nebraska; G. L. Godfrey, of Iowa; A. B. Carlton, of Indiana; and J. R. Pettigrew, of Arkansas, arrived in Salt Lake City, and immediately began arrangements for the November election. In appointing registrars they required each one to make oath to the following: Work of Utah commission.

That he is not a bigamist or polygamist; that he is not a violator of the United States' law prohibiting bigamy or polygamy; that he does not live or cohabit with more than one woman in the marriage relation, nor does any relation exist between him and any woman, which has been entered into or continued in violation of the said laws of the United States; or if a woman, that she is not the wife of a polygamist, nor has entered into any relation with any man in violation of the laws of the United States concerning polygamy or bigamy.

In a letter written to the *Saints' Herald*, August 22, 1882, Mr. Charles J. Strang explained how the "letter of appointment" to J. J. Strang came into his possession:[1] Strang's explanation.

[1] The question has already arisen how I came into possession of the letter of appointment mentioned in my former communication.

Two years ago, my brother Clement, while on a visit to Black River Falls, Wisconsin, procured for my use in the preparation of a history of father's life, some very valuable material, among which was this document, represented to be the original letter. It was brought to me inclosed within the covers of the book of record containing the names of the "witnesses of the crowning of the King of Zion," July 8, 1850. The affidavit in the book of record was apparently in J. J. Strang's handwriting, and was followed by two hundred and thirty-four signatures, fifty-eight of which were cross marked. There was nothing about any of the documents to indicate a forgery, so I was compelled to believe the letter was genuine as represented. The postscript bore the appearance of having been written at the same time as the body of the letter,—a little below the center of the third page of a large letter sheet; the fourth page having the superscription and red postmark, being the outside as letters were then folded and sent, sealed with wax or wafers, and without envelopes. I could detect nothing differing from the description of it published during Strang's lifetime.

As soon as I read the postscript I was almost fully convinced of the theory expressed in my communication, but I studied the matter nearly two years before I finally decided to publish my opinion.

On July 9, 1902, the Historian, in company with C. H. Fish, called on Mr. C. J. Strang at his residence in Lansing, Michigan, and examined this letter, and found it substantially as reported, though we did not give it a critical reading.

The *Herald* for September 1 contained an extract from a letter from Elder P. N. Brix, from Aalborg, Denmark, explaining the needs of the Scandinavian Mission. He wrote:

Scandinavian needs.

It is necessary for the church to have the Book of Mormon and Doctrine and Covenants in the Danish language. I can get one thousand Books of Mormon printed in Denmark for $360, and bound for twenty-five cents each; and one thousand Doctrine and Covenants for $210, and bound for twenty cents each. If the church will send me $570, I can place the money in the bank here and then get the work done, so far as printing is concerned; and can get them bound as needed.—*The Saints' Herald*, vol. 29, p. 269.

September 12 Tehopea and Torohia wrote from Tahiti, of conditions there, as follows:

News from Islands.

We have now in our hands a large extent of land in the metropolis of these islands, Papeete. We have already secured among ourselves a small sum; but we require the assistance of our brethren, and above all their prayers. . . . Do, then, all you can to assist us in framing and building our new church. . . . I am still the elder in charge of the church at Papeete, where I can assure you that I endeavor by every means, by preaching and by advice, to advance our sacred cause. Pray for me. Torohia is my assistant; I love him as a brother beloved in the Lord. He is a great assistant. . . . We are in number, at the present time, about one thousand, and many others are being daily admitted.

September 15, 1882, President Joseph Smith defined the requirements of the financial system of the church as follows:

First. All of your wealth and possessions not in use and occupation by you—a surplus.

Second. If you have none of the first, then consecrate so much as you may choose, money, goods, or chattels.

Third. If you have not the first, nor choose the second, then give as a free-will offering, much or little as you please.

Fourth. Each year, one tenth of your increase.

Fifth. If you have no increase, and choose to help, then as before, consecrate, or donate free-will offerings.

Sixth. All of these are to be voluntarily performed.

Can anything be simpler, or more specific than the foregoing, and leave anything at all to the prompting of the Spirit to teach men the way?

Seventh. Pay to the Bishop's agent where these are appointed; and in their absence pay to the Bishop, or as he may direct. . . .

How are the means to be paid out?

First. Upon a direct order from the conferences by vote.

Second. At the discretion of the Bishop; and by his agents by consultation with and direction from him.

Third. By agreement and understanding between the Twelve and the Bishopric in regard to missionary work, its needs and the ministry engaged in the work.

Fourth. And to them who are engaged in the work as necessity, wisdom, and opportunity demand as provided for.

The semiannual conference of 1882 was held at Lamoni, Iowa, convening September 20 and closing the 29th. Joseph Smith was chosen to preside; and John Scott, R. M. Elvin, and Walter McKnight were elected secretaries. Semiannual conference.

G. A. Blakeslee resigned from the committee on Secretary and Recorder's books; and Phineas Cadwell being absent, Joseph Luff and I. N. White were placed on the committee. The following ministers who were present reported: J. R. Lambert, A. H. Smith, J. H. Lake, Z. H. Gurley, T. W. Smith, W. H. Kelley, James Caffall, E. L. Kelley, J. F. McDowell, J. S. Patterson, E. M. Wildermuth, W. T. Bozarth, R. J. Anthony, M. T. Short, J. F. Mintun, J. T. Davies, J. W. Gillen, E. C. Brand, Charles Derry, R. M. Elvin, Joseph Luff, E. H. Gurley, and G. E. Deuel. The following ministers reported by letter: W. W. Blair, Thomas Taylor, J. R. Gibbs, P. N. Brix, Columbus Scott, J. C. Foss, G. T. Griffiths, H. A. Stebbins, George Hicklin, F. P. Scarcliff, J. F. Burton, Hiram Robinson, A. J. Cato, G. W. Shute, T. W. Chatburn, and Alma Kent. Committee to settle with Bishop I. L. Rogers reported that they had balanced the books, secured all papers and documents, and turned them over to Bishop George A. Blakeslee.

The Quorum of Twelve presented the following resolution, which was considered and adopted:

Whereas, The ministry of the church in the several quorums seem to be in a measure inadequate to the pressing demands made upon them, and believing this quorum should by virtue of their calling take the lead in

establishing the work in the regulating of its affairs in general; therefore, be it

Resolved, That we do hereby ask the church to engage in solemn, earnest prayer, asking the Lord to reveal his will concerning these various quorums, that they may be properly filled, and that in so doing we may act agreeably to that will.

The committee on Danish publications reported, discouraging the spending of means for the publication of the Book of Mormon and Doctrine and Covenants, as these works could be purchased at a reasonable price. The committee recommended the publication of a Danish periodical, and that subscriptions and contributions be solicited. The publication was ordered, to be under the direction of the Board of Publication. The following resolution was, after some discussion and explanations from Danish members, unanimously adopted:

Whereas, The Book of Covenants issued by authority of the church at Salt Lake has been materially changed from that accepted by the church; be it Resolved, That this conference advise the Danish brethren against the use of the same.

The committee on Kirtland Temple repairs reported asking for an appropriation of one thousand dollars with which to commence the work and prepare the lower room to be comfortable for church service. The report was adopted, the committee continued with instruction to solicit subscriptions, and to make such repairs as the money raised would enable the committee to do.

A committee was appointed to revise and enlarge the rules of representation and make them applicable to district conferences and branches. The members of the committee were Joseph Smith, E. L. Kelley, J. W. Gillen, J. C. Crabb, and W. C. Cadwell.

The committee on Church Recorder's work reported, recognizing the great danger to which the church records were exposed, but expressing the opinion that in the condition of church finances it would be unwise to go to the expense of building an office and vault. The committee recommended the purchase of a fire-proof safe for the preservation of the records, the payment of two hundred and fifty dollars per

year for the work of the Recorder, and fifty dollars per year for office rent and fuel.

The following presented by the Twelve and Bishopric was adopted:

1. That the action in the appointment of district treasurers, aside from the general agents in the church, we find is working injury to the cause and defeating the placing of funds either in the hands of the district treasury or Bishop's agents; therefore,

Resolved, That the action authorizing it be and is hereby repealed.

2. That under the present system of reporting to the Bishop, on the part of the ministry, injury is wrought in this, that in some cases all funds are sent to the Bishop or his agents, and in others not so done, but kept by the ministry, and privately reported to the Bishop, and so never known to the church, which fact causes complaints on the part of those who contribute; therefore, we recommend that hereafter all persons under general church appointment, report all church moneys received to the Bishop, together with the names of persons paying, so far as possible, and that they draw for their expenses directly from the Bishop or his agents.

3. We believe that it will be to the interest of the church and the good of all, if the Bishop's reports are published annually instead of quarterly, and they will be in a shape to be better understood by the Saints, and the transactions for the year are then in such shape as to be properly considered and criticised.

4. That to prevent doubt and distrust, and the abuse of the discretion now exercised by the Bishop, all persons under appointment of general church authorities, requiring expenses paid by the church, should, before appointed, state to the Twelve and Bishopric, the probable amount required for expenses per annum.

5. By resolution all rules and conjoint agreements heretofore obtaining which conflict with the operation of any of these rules and agreements be declared to be rescinded.

The Quorum of High Priests reported; also the Quorum of Seventy, and First, Second, Third, and Fourth Quorums of Elders, and the First Quorum of Priests. First Quorum of Elders had dropped W. H. Pomeroy, and enrolled H. C. Bronson. Second quorum enrolled J. S. Roth, and J. H. Merriam. The priests reported having received Oscar Brown to fill a vacancy occasioned by the ordination of E. L. Kelley to the office of elder.

The Twelve and Bishopric reported that they had amended their joint agreement so that it was not now required that a Bishop's agent should be an elder.

Much discussion was had regarding the work in Chicago, some contending that it should be prosecuted as a separate and distinct mission. Others maintained that it should be attached to the Northern Illinois District and subject to local authority the same as other work within the limits of the district. This, with other subjects, was made a subject of special prayer. In answer to prayer a revelation was presented giving light on vexed questions.[2]

This was approved by the Quorums of Twelve and Seventy, and then presented to the body, and by it adopted.

The following preambles and resolution were adopted and Joseph Smith and Z. H. Gurley appointed to present it to the Secretary of State:

Whereas, The circular letter of Honorable William M. Evarts, while Secretary of State, asking all foreign governments to prevent the immigration of Mormons (so-called) to this country, as they came to practice crime, being polygamists; and, Whereas, This has conduced to the injury of the body of Latter Day Saints who affirm the original faith under which no such practice is tolerable, and because such distinction has not been had, and we have been confounded with that people whom this letter very properly brands as criminals; therefore be it

Resolved, That we ask the present Secretary of State to correct this error, and place us in our proper light before the world.

The following missions were assigned:

T. W. Smith as counseled by the First Presidency. J. R. Lambert, Chicago, Illinois. M. T. Short, under E. C.

[2] 1. In asking of me, ye did well. I will hasten my work in its time. Ye can not now prosecute missions in many foreign lands, nor is it expedient that the elders of the first quorums be sent out of the land of America until the work of the reorganization of my church be more fully established, and a greater unity of understanding between them be obtained. Nor is it expedient now to further fill up the quorums, except it be the elders, priests, teachers, and deacons. which ye may do, as ye deem wise, by the direction of conference.

2. Continue the mission in Chicago until the April conference, when if it be found expedient it may be left in the charge of the authorities of the Northern Illinois District.

3. It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void.

4. If they approve themselves as righteous ministers, they shall be blessed; if they be found transgressors, or idle servants, ye shall not uphold them. But be not hasty in withdrawing your support from them, peradventure ye shall injure my work. Even now I am not well pleased with some, but space is granted for repentance and a renewal of diligence. Let no one deceive himself that he shall not account for his stewardship unto me.

JOSEPH SMITH,
By command of the Spirit.

Briggs. J. C. Clapp, released from Rocky Mountain Mission. R. J. Anthony, Southeastern Mission in charge. H. A. Stebbins, released from General Conference appointment as a missionary. J. F. Burton, Nova Scotia, New Brunswick, and Cape Breton Island. L. F. West, E. H. Gurley, and E. L. Kelley, released. Peter Anderson, Denmark if found practicable. Joseph Luff, Rocky Mountain Mission. James McIntosh, Canada. T. E. Jenkins, Welsh Mission. Harbert Scott, Southern Indiana. E. DeLong, Northern Michigan. J. H. Merriam, Canada. Glaud Rodger, Duncan Campbell, J. W. Gillen, E. M. Wildermuth, J. C. Foss, and J. F. McDowell, to travel and labor as their circumstances permit. F. C. Warnky, Missouri. H. N. Hansen, Utah Mission.

Morras Walsh was received on his original baptism.

The conference decided to adjourn until April 6, 1883, and annually thereafter. This disposed of the semiannual conferences, and they have not since been resumed.

On the 26th, Elder Elijah Banta was ordained first counselor to Bishop Blakeslee.

September 29, A. J. Hinkle wrote from Green Ridge, Manitoba, of the visit of Elders Kelley and Blakeslee, and of conditions there. He said:

Manitoba conditions.

I feel anxious to let you know how we are getting along here, since the visit of Brn. W. H. Kelley and George A. Blakeslee. . . . They were here only one week, but it seemed the shortest week I ever witnessed. We had two sermons from Bro. Kelley, but they were to the point, and where prejudice was not too deeply grounded, it took but a short time to make up the mind where the truth lay. Ten went to the Rosue River and obeyed the Master's call, and still rejoice in it, and are striving as much as is in their power to keep themselves in the narrow way.

On October 9 Elder W. W. Blair wrote cheerfully of the work in Utah. He stated in part as follows:

Work in Utah.

The outlook for our mission work is far better than ever, and all feel encouraged and joyful; and better still, they are determined to labor, and make every needful sacrifice to forward the work. This is true of both the ministry and the membership.

If the whole church were under the same measure of love and power

and light which pervaded the assembly at our two o'clock service, yesterday, there would be no want of energy, nor means, to push forward the gospel work they have committed to them of God.

Clapp elected J. P.

Elder J. C. Clapp wrote, November 30, that he had been elected justice of the peace in Moscow, Idaho. He stated: "I will administer justice according to my idea of justice, and preach the gospel also this winter."

Lucas debate.

A discussion was held at Lucas, Iowa, beginning December 5, between Elder J. D. Pegg, of the Adventist Church, and Elder J. W. Gillen.

Mrs. Millikin's death.

December 9, 1882, Lucy Millikin, wife of Arthur Millikin, and youngest sister of the Martyrs Joseph and Hyrum Smith, died at Colchester, Illinois.

DeWitt's Run debate.

A discussion commenced at Dewitt's Run, West Virginia, on December 26 between a Mr. J. D. Harris and Elder L. R. Devore. During the year G. A. Blakeslee and E. L. Kelley, of the Bishopric, were especially active, traveling extensively among the churches and preaching the law of tithing. This caused a revival in the financial department of church work. Their teaching was quite generally accepted, though meeting with some opposition in places.

Bishopric active.

Prospects in England.

Elder Thomas Taylor, of England, wrote: "Prospects of the work in England have improved of late, and the Saints feel well towards the missionary fields. Care and diligence are redeeming the good name of the Lord's work."

About this time appeared the following in the *Halifax Mail* regarding the work of Elder J. F. Burton:

Burton in Nova Scotia.

Pereaux is the vanishing point of the fair vale of Cornwallis. The shadow of Blomidon falls upon it, and the pleasant waters of Minas Basin kiss its shores. The spot is beautiful for situation, and in fruits and field products rich as the garden of the Lord. The inhabitants are virtuous, pious and happy. To this land, in June last, came Elder Joseph Burton, a son of Reverend William Burton, formerly a Baptist clergyman in Halifax, and afterward in Hantsport, Nova Scotia. Mr. Joseph Burton, his son, was a member of the Baptist Church, and a sea captain of no inconsiderable attainments. In California Captain Burton was converted to the Mormon faith, and gave such evidence of preaching power, that he was sent by the society of the

Saints to convert his friends to Mormonism. He came to Cornwallis, took a hall at Pereaux, and went to preaching. His early efforts were crowned with success. First a prominent Baptist, a deacon or other official was won over, who, with his wife, were rebaptized, according to the rules of the Mormons. This accession was followed by that of other equally sturdy Baptists. . . . Mr. Burton is not a polygamist, and does not believe in the Brigham Young faction of the Latter Day Saints.

CHAPTER 23.

1883.

THE SITUATION — PATTERSON'S PAMPHLET — EDMUNDS BILL — CAINE ELECTED TO CONGRESS—NEBRASKA DEBATES—CONOVER ABSCONDS — COMMITTEE IN WASHINGTON — ANNUAL CONFERENCE—M'LELLIN'S DEATH—KIRTLAND ITEMS—LITTLEFIELD'S LETTER—S. BRANNAN—CENTER POINT DEBATE.

THE situation at the opening of the year 1883 is well expressed in an editorial in the *Herald* for January 6, entitled, "Greeting:"

The situation.

In greeting the readers of the *Herald* at the beginning of the year, we experience great pleasure. The old year has been filled with moving events, many of them closely connected with the work we are all trying to forward, and which is regarded by us as being a good work, worthy of all our powers. During the past year, the powers that rule over the destinies of the church have, as we believe, been propitious to us; and out of the many strange events which have transpired while the year was passing, some have been full of interest to all the faithful, and fraught with import of good to them. Moral prestige has been obtained, and advancement made. Things that have been, and things that are, have been made to take on new significance, and he who ran read as he ran, and his heart was filled with joy.

The action of Congress last winter, and the forced recognition of the Reorganization in the controversy then waged in regard to the Utah affairs, were of great moment; and the far-spread acknowledgment of the position the church has from the first taken, have operated much to the advantage of the cause. The steady forward march of slow-moving truths has left some of the peculiar besetments of the latter-day work high and dry, as way marks for the guidance of those who endure in the days to come. One or two of these we mention. The unfortunate ending of the W. K. Lay movement, with its peculiar fascination; the strange outcropping of the post-script to the "letter of appointment," the foun-

dation corner-stone of the Beaver Island dynasty, under James J. Strang; the meeting of the April conference on the historic ground at Independence, Missouri; the assembling of the fall session at Lamoni; and the prospective meeting at Kirtland, Ohio, have all had their effect for good, effectually establishing the fact that overruling providences have stayed the earlier happening of these events, that they might transpire with effective weight to aid in the grand progression.

We take leave of the year 1882 with gladness. No year has passed, of late, so quickly in seeming; nor been so fraught with present recollections touching our good work. The faces so persistently set Zionward have glowed in the sunlight shining from the distant glory; and the hearts weighed down by sadness and sorrow through their long waiting, have been made to rejoice in the near approach of full deliverance.

The church now stands on higher planes for development and hope of success than ever before. We begin the new year with stronger determinations than ever to prosecute the work at our hands to do, with unabated zeal, and so far as we can with undiminished force. . . .

The *Herald* has reached the completion of its twenty-ninth volume, and begins the thirtieth with fair prospects, so far as its journalistic existence is concerned; and in the form of a weekly proposes still to carry out the design of its institution, the dissemination of the principles of the gospel, as revealed to Joseph Smith and others, and taught by them prior to and until 1844. . . .

The high standard of truth and morality which it has been the endeavor of the church to rear and uphold, it will be the constant aim to still maintain.

In the above it will be observed that the *Herald* is mentioned as a "weekly." It had before been published as a semimonthly, and this was its first venture as a weekly. It has been so published ever since.

About this time appeared a pamphlet written by a Mr. R. Patterson, of Pittsburg, Pennsylvania, in defense of the Spalding story theory of the origin of the Book of Mormon. This pamphlet was reviewed by President Joseph Smith. The review was first published in the *Saints' Herald* and subsequently in pamphlet form by the Board of Publication. Mr. Patterson's treatise attracted some notice at first, but has since been relegated to comparative obscurity. Patterson's pamphlet.

On January 11 Senator Edmunds introduced another bill in the United States Senate intended "to provide further means for the suppression of the crimes of bigamy, polygamy, and unlawful cohabitation in the Territories of the United States." Edmunds Bill.

Caine elected to Congress.

At the preceding election in Utah, Elder John T. Caine was elected to Congress in place of George Q. Cannon, unseated. This was contested on the grounds that neither Governor Murray nor the Utah commission had ordered an election to fill the vacancy, but it was claimed that the people under direction of their leaders placed the name of John T. Caine, for Congress, on their tickets, and thus elected him. His right to the seat was disputed, but after much discussion he was seated on January 17, to fill the unexpired term. Mr. Caine was in practice a monogamist, though a member of the Utah church and a defender of its institutions.

Nebraska debates.

January 22 there was a discussion in ———, Nebraska, between the Reverend N. M. Allen, of the Missionary Baptists, and Elder R. M. Elvin. There was also a discussion at Fremont, Nebraska, February 16, between Elder A. J. Cadney, of the Advents, and Elder J. F. Mintun.

Conover absconds.

On February 26 Lawrence Conover, secretary and bookkeeper of the Board of Publication, absconded, robbing the office of all the available means, amounting to several thousand dollars. This was a complete surprise to all who knew him. He had discharged his duties efficiently in the office for four years, and his correct moral deportment had established confidence, and trust was reposed in him by the Board. Though a reward was immediately offered for his apprehension, he was never found. Some weeks after he left he wrote a letter dated in England, expressing deep regret and contrition and stating that he would return and meet the consequences whatever they should be. Later, he wrote a letter dated in New York City, stating that he was on his way and might be expected at a certain time, but he did not appear, and no further trace of him has ever been found.

Committee in Washington.

As shown in minutes of semiannual conference for 1882, President Joseph Smith and Z. H. Gurley were appointed a committee to present to the Secretary of State a petition asking that the distinction between the

Reorganization and the Utah people be recognized in the application of letter of Honorable W. M. Evarts, Secretary of State to foreign countries. This work they accomplished, an account of which we insert in the language of President Smith, published editorially in *Herald* for March 17, 1883:

We left Harlan for Washington on the morning of February 20, by the way of Council Bluffs, starting from the latter place on the 21st at half past nine o'clock in the forenoon, reaching Galien, Michigan, in answer to telegram from Bro. George A. Blakeslee, who joined us at that point on the 22d. From there Bro. Blakeslee and the Editor in company reached Philadelphia on Saturday, the 24th, at midnight. We found Bro. Z. H. Gurley and others there on Sunday, the 25th. . . .

The Editor spoke to the Saints morning and evening in their hall, corner of Ninth and Callowhill Streets, a small but neat place of worship.

We stayed three days in Philadelphia, and on Wednesday morning, February 28, left for Washington to carry out the direction of the fall conference, to lay before the Secretary of State, our request for the correction of the letter of W. M. Evarts, former Secretary of State, according to the resolution of said fall session. . . .

We requested the Honorable W. P. Hepburn, Representative from the Eighth Congressional District of Iowa, to secure us a presentation to the Secretary; and this he secured and arranged for with Senator W. B. Allison, for Monday, March 5, at ten o'clock in the forenoon. We met these gentlemen by appointment in the lobby of the Secretary's office, and upon the request of Senator Allison, were admitted to an interview, and were by him introduced to the Secretary. The Senator stated the object of our coming, the people whom we represented, and endorsed us most cordially as worthy to be heard.

We then briefly stated our mission, placed our written statement in the Secretary's hand, received from him the promise of a consideration of what we had presented.

The reception was courteous and all that we could expect, and we retired satisfied with the result of our visit. The impression made by brethren Gurley and Kelley in their mission to Washington a year ago, was an excellent one. They became known and were recognized as worthy men representing a worthy people; and we take pleasure in expressing our personal thanks and regard to these brethren for the manner in which they maintained the cause they represented.

The kindest regard and courtesy were shown to us by Senator Allison and Honorable W. P. Hepburn, of Iowa, and Honorable J. C. Burrows, of Michigan, and others to whom we were from time to time introduced, treated us with courtesy, of which we would make no complaint.

Bad news travels fast, and such news met us at the Capitol, for in the care of Honorable Burrows, of Michigan, was a telegram from Bro. E. Banta to Bro. Blakeslee, and in care of Honorable Hepburn, of Iowa, one

from Bro. John Scott, of the *Herald* Office, announcing that on the 26th Bro. Lawrence Conover, secretary of the Board of Publication, bookkeeper and accountant of the *Herald* Office, had absconded with funds of the office to an amount not known.

This made it necessary that Bro. Blakeslee or the Editor should return at once to Lamoni. Neither could leave Washington until some understanding as to when an interview with the Secretary of State could be had. This was accomplished the next day, March 1, and Bro. Blakeslee left for Lamoni, by the way of Kirtland, Ohio, the same evening. Bro. Zenas H. Gurley and the Editor followed him on the morning of the 6th as soon after the interview had been accorded as it was practicable to leave. Bro. Gurley left us at Davis City, and we arrived at home, the 9th, at ten in the evening.

We found Brn. Blakeslee, Phineas Cadwell, and W. W. Blair all anxiously waiting. Bro. Curwen had come and waited as long as he could, and had gone to attend to the affairs of the firm for which he travels.

The interrupted receipts, entries, and orders for *Herald*, *Hope*, *Advocate*, and books, had been taken in hand by Bro. Blair, at the direction by telegram from Bro. Blakeslee, and were being brought into order and regularity. Telegrams had been sent to banks, and others where necessary to curtail further losses where they were liable to occur; and an effort made to secure some trace of the fleeing man.

Upon our arrival Bro. George A. Blakeslee, president, called the Board together, and measures were adopted to provide for the emergency and secure the conducting of the *Herald* Office affairs, without delays or stoppage.

Wild and conflicting rumors are afloat in every direction; but the Saints will do well to go slow to hear and believe what they hear. As soon as it can be done, a clear report of the loss will be made.

No one need to feel alarmed, all that can be done will be done. The loss is not an irretrievable one; except the loss of esteem and confidence in which the secretary was held. He had by a very commendable deportment won his way into the confidence of all connected with the office; this confidence he has rudely and cruelly betrayed, and this he can not retrieve. He might have wrought more injury than is now discovered, and though he has robbed the office and the church of moneys, and soiled by betrayal of trust the good name of those connected with the office, he alone can be the ultimate sufferer from these acts.

The affairs of the office will go on, the *Herald*, *Hope*, *Advocate* will come out in their time; books will be sent as ordered, and all the business continue, with all the accuracy and despatch possible.

Annual conference.

The annual conference for 1883 convened at Kirtland, Ohio, in the Temple, April 6, and closed on the 15th. Joseph Smith and W. W. Blair presided; E. L. Kelley, secretary, assisted by R. M. Elvin and Heman

C. Smith. This was the first conference held by the Reorganization in the Temple; and the assembling in this building erected in an early day, the title of which a competent court had decided to be in the Reorganization, was considered an event of great importance. The following synopsis of the remarks of President Smith at the opening of this conference will be pertinent to the history:

President Joseph Smith, upon being presented to the audience, said that it was quite unnecessary for him to say that he took pleasure in the meeting of to-day; the circumstances surrounding the event were such that all who think—and all ought to think—could well discern the fact that events clearly spoken of in the past have their fulfillment in our gathering. Fifty years ago the speaker, he said, began his earth life in this place, and at a time when those who were working in this place, and with whom he was associated, were warring against difficulties to maintain and advance such principles as to them were of the highest truth. And it is not to be wondered at that under such trials the people who were thus laboring should partake in some manner of the spirit of the scenes. But to-day it is not in fact peculiar that we should be able to worship here; for that which is intended to be permanent pleases God, and so the original builders wrought, and that which is intended to be evanescent does not please him. And one of the great evidences of the truth of the principles which actuated the people then is, that so many are here to-day who inhabited here then and partook of that spirit and still rejoice in the truth. The fact exists that almost everywhere where our work has been taught, the prejudices of the people have given way, and everywhere the people in the past were driven from place to place who did not abide in the principles established here at the beginning—we are now permitted to enter and occupy without fear or alarm. The work means and is, the building up the waste places, and establishing the truth of the work, and many under the peaceful labor of teaching these principles have succeeded in calling out those who have been scattered, and they rejoice like Simeon of old, and are ready to say it is enough, "Let now thy servant depart in peace." The meeting to-day is looked upon with interest by the world, and if we respect ourselves and our work, they can not fail to respect us; but if we should fail to respect the work of which we have charge, and ourselves, it need not be wondered at if others fail to show us the courtesy we desire. The outlook is good, and to-day we have a standing, and most men are willing to hear; and when we have presented our faith to them, they are at liberty to judge for themselves, and our work is done. The gathering of this body or assembly is somewhat different to those past, in that it is a delegate one; how long it shall so continue, or what changes may take place, it is in the wisdom of the body to determine. But in all our deliberations and work, we should observe strictly the decorum of breth-

ren, and remember he is strongest and wisest who is actuated by the kindest spirit.

The following ministers who were present reported: W. W. Blair, Z. H. Gurley, J. H. Lake, J. R. Lambert, A. H. Smith, T. W. Smith, Charles Derry, C. G. Lanphear, J. S. Patterson, G. T. Griffiths, Heman C. Smith, J. F. McDowell, Columbus Scott, E. C. Brand, B. V. Springer, F. P. Scarcliff, R. M. Elvin, J. H. Merriam, H. Robinson, G. E. Deuel, W. H. Kelley, E. C. Briggs, D. S. Mills, W. T. Bozarth, M. T. Short, George Hicklin, J. P. Knox, Josiah Ells, and W. B. Smith. The following ministers not present reported: R. J. Anthony, Glaud Rodger, J. C. Foss, J. T. Davies, J. F. Mintun, G. S. Hyde, Joseph Luff, H. N. Hansen, J. D. Bennett, A. J. Cato, James A. McIntosh, J. F. Burton, C. H. Caton, James Caffall, F. C. Warnky, and Thomas Taylor, of England.

The committee to wait upon the Secretary of State reported its labors, embodying in the report the document presented to Secretary F. T. Frelinghuysen. It is as follows:

To the Honorable F. T. Frelinghuysen,
Secretary of State of the United States,
Washington, District of Columbia.

As a committee appointed by the Reorganized Church of Jesus Christ of Latter Day Saints, to which we belong, we beg leave to present the following to you, on behalf of said church.

1. The Reorganized Church is the proper representative successor of the Church of Jesus Christ of Latter Day Saints, organized by Joseph Smith and others, April 6, 1830, then numbering about thirty souls, and now numbering in the United States and Territories, Great Britain, the Canadas, Australia and the Society Islands about twenty thousand members.

2. The members of the Reorganized Church are loyal to the governments of which they are citizens; and neither teach, nor practice any religious tenet that is subversive of those governments, or destructive to good citizenship, as witness the position of said church in defining her relation to governments and laws, viz: "We believe that governments were instituted of God for the benefit of men, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion

are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft and the breach of the general peace, in all respects should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed, and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws, to punishment.

"We believe that all religious societies, have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy either life or limb, neither to inflict any physical punishment upon them—they can only excommunicate them from their society and withdraw from their fellowship.

"We believe that men should appeal to the civil law for redress for all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same."

The church by her President Joseph Smith in 1844 (just prior to his death) gave to the world an epitome of faith and doctrines which were held sacred—and the only principles necessary to salvation, this, if we mistake not was made in answer to the inquiry of Honorable John Wentworth of Chicago and published by him in his paper, the *Democrat*, and also published by I. Daniel Rupp, in his History of the Religious Denominations in the United States during that year, and is as follows:

"We believe in God the Eternal Father and his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins and not for Adam's transgression.

"We believe that through the Atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are: (1) Faith in God and in the Lord Jesus Christ. (2) Repentance. (3) Baptism by immersion for the remission of sins. (4) Laying on of hands for the gift of the Holy Ghost. (5) We believe in the resurrection of the body; that the dead in Christ will rise first, and that the rest of the dead will not live again until the thousand years are expired.

"We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

"We believe that a man must be called of God, and ordained by the

laying on of hands of those who are in authority, to entitle him to preach the gospel and administer the ordinances thereof.

"We believe in the same kind of organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

"We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man, until the end of time.

"We believe in the powers and gifts of the everlasting gospel, viz.: the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

"We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression."

This your honor was the faith of the church up to 1844 A. D. under Joseph Smith, its founder—the same is affirmed by the Reorganized Church of to-day, and we submit that, in justice and by right under the laws of this government and in harmony with itself—it is now and must necessarily ever remain as the only and true faith of said church, the declaration of polygamic Mormons to the contrary notwithstanding.

3. The tenet of polygamy is not now, and has never been taught by said Reorganized Church, nor was it any part of the faith of the church organized by Joseph Smith in 1830, as this committee can clearly show; and as was shown before the Judiciary Committee during the session of last Congress, pending action on the Edmunds Bill. To the contrary the Reorganized Church did in June, 1852, and has since constantly maintained a persistent opposition to the tenet of polygamy and those who have affirmed and practiced it; and has now an organized mission under the ministerial charge of Elder W. W. Blair, an American citizen, in Utah teaching against it.

4. The effort against this delusive doctrine made by the Reorganized Church, has not been confined to Utah; but in all parts of the United States, in England, Wales, the Canadas, Denmark, Switzerland, France, Australia, and the Society Islands, the elders of the church have been actively engaged in denouncing it, and saying and declaring none other things than those provided for by law as accepted and held sacred by the church from its inception down to the present time.

"Wherefore my brethren, hear me and hearken to the word of the Lord, for there shall not any man among you have save it be *one wife*, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me, saith the Lord of Hosts."—Book of Mormon; Jacob 2: 6-9. And again "Wherefore it is lawful that he [man] should have *one wife*, and they twain shall be one

flesh; and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Doctrine and Covenants, page 161. Witness also the marriage contract as used by the church and based upon the foregoing fundamental law, to wit: "You both mutually agree to be each other's companion, husband and wife, observing the *legal rights* belonging to this condition; that is, keeping yourselves wholly for each other and from all others during your lives."—Doctrine and Covenants, page 330. These we submit to your honor as being wholesome laws and in harmony with the position of the church in defining her relation to governments and the duties of her members therein. The practice of Utah Mormons is so absolutely the opposite being in violation and abrogation of said laws that to call them "Latter Day Saints," appears at once a misnomer, they having abandoned the faith of that church and by virtue thereof should by right be called polygamists—the correctness of this position will appear at once when we consider the fact that their representative men, Orson Pratt in debate with Doctor Newman at Salt Lake City, and Delegate George Q. Cannon before Judiciary Committee of House of Representatives last winter—in answer to the question direct made statement that their practice of polygamy and its concomitants rested not upon the Bible or any other book, but upon a certain document which Mr. Cannon was pleased to name a "purported revelation"—and now as that document sets up a "new plan of salvation;" and is in violation and total disregard of the faith, laws, teachings and usages of the Church of Jesus Christ of Latter Day Saints we aver and ask that the claim set up in this paper be allowed, it being just to all parties concerned, for, if the Government feels to condone the polygamic practice of Utah Mormons upon the ground of its being their religion, then in that case, as now, we ask and insist that the Reorganized Church of Jesus Christ of Latter Day Saints be relieved from the reproach and shame sought to be fastened upon their faith by such teaching and practice of polygamy and that the line of demarcation be fully drawn that we no longer be improperly confounded with Mormons of Utah.

The impossibility of any true Latter Day Saint accepting any dogma which would lead him to violate the laws of his country may be seen in the following:

"Let no man break the laws of the land, for he that keepeth the law of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."—Doctrine and Covenants, page 177. This we submit renders it impossible for any consistent member of the church to live inharmoniously with the laws of the Government, and he is especially enjoined to be subject unto these laws until Christ comes—and greater importance may be attached to this when we consider the fact that the church received this as the voice of God to them in August, 1831.

5. In carrying on the work of propagandizing, both in the United

States and abroad, the Reorganized Church has been confounded with the Mormon or polygamic church in Utah, over which Brigham Young did, and John Taylor does now preside, and which has since August, 1852, and does still teach and practice the tenet of plural marriage, or polygamy, in contravention and in defiance of the wholesome laws of the United States; and it has not been until quite recently that the said Reorganized Church has been able to compel the recognition of the difference between it and the Mormons of Utah on this point, and that not until the matter at issue was brought into the courts, in the northern district of Ohio; and before Congress at its last session.

6. This confounding of the Reorganized Church and the Utah Mormons together as one; as being polygamic and disloyal to the United States, in that they both taught and practiced tenets subversive of good citizenship and contrary to the laws, has worked disadvantageously to the progress of the said Reorganized Church; and especially so since the circular letter of William M. Evarts, late Secretary of State, to the governments of foreign nations asking them to discriminate against the emigration of Mormons from those nations to the United States. The effect of this letter of Secretary Evarts referred to, was such that in Germany, Switzerland, France, Denmark, Italy, Norway, and the Society Islands, missionaries of the Reorganized Church were regarded with suspicion and were refused liberty to propagandize, as such liberty is given to the missionaries of other American churches; and consuls of the United States will not give the ordinary guarantees of protection to them as citizens of the United States while pursuing their missionary labors. The same disability and suspicion in a modified form attached to missionary labor in England and the Canadas and in New Mexico and the Southern States.

7. While we as a church do not expect the Government of the United States to enact laws to specially favor, or foster, the religious views of the Reorganized Church, or to instruct the offices of the Government at home or abroad, to give special protection to the missionaries of said church as religionists; we deem it right and a duty to ask that the Government shall secure to us as loyal citizens of the United States, all the privileges and immunities of such citizens at home, and protection abroad; and to ask that no enactment of Congress, nor instruction of the general officers of the Government shall discriminate against us to our injury as law abiding citizens.

8. In this case, we represent to you, that the effect of the letter of W. M. Evarts referred to has been to our injury in the manner specified; and we by our committee, ask of your honor such favorable consideration as shall free us from said disability and that you so instruct the consuls of the United States to the various governments named in this memorial, and others when necessity requires, that the Reorganized Church of Jesus Christ of Latter Day Saints as the legal successor to the Church of Jesus Christ of Latter Day Saints organized April 6, 1830, are not polygamists, and not disloyal; and that said Reorganized Church should be exempted

from the disabilities imposed by said letter of instruction to foreign powers, from the late Secretary of State, Honorable W. M. Evarts, and that you will in such way as may by you be deemed proper, convey to the proper officials of said foreign governments, the information herein set forth, that we may be freed from the disability and suspicion complained of.

9. The members of the Reorganized Church are scattered in church organizations, or congregations, throughout the United States and Territories; largely in the states of Illinois, Iowa, Missouri, Kansas, Nebraska, Michigan, and Indiana, and for their character for loyalty, etc., as herein set forth, inquiry may be made of the representatives of those States, Honorables James F. Wilson, J. W. McDill, W. P. Hepburn, John A. Kasson and others of Iowa, specially referred to.

10. We suggest to your honor, that an effective aid may be given to the legislative and judiciary departments of the Government in suppressing the evils known to exist in Utah, ostensibly fostered by the dominant church there as a part of their religion, if this distinction between the Reorganized Church which we represent, and the Utah Mormon church, be formally recognized by the Government, and officially noticed by your honor in the manner asked for by us.

For the prosperity and future success of our country we shall ever pray.

JOSEPH SMITH,
Z. H. GURLEY, } Committee.

Several appeals were entertained and heard by committees appointed for the purpose.

The Church Recorder reported the aggregate of names on church record to be fifteen thousand and sixty-one, being a net increase in the last year of four hundred and twenty. A resolution was presented from Pottawattamie District, through delegate C. A. Beebe, requesting President "Joseph Smith to resign the editorship of the *Herald* that he might devote more of his time to preaching." This was discussed at some length, and disposed of by the adoption of the following substitute:

That it is the wish and desire of this body that President Joseph Smith be retained as editor of the *Herald* and *Hope*, but that no work be required of him by the Board of Publication, but that which comes strictly under the duties of editor; so that he may have more time to devote to his duties as president of the church.

The following preambles and resolutions were presented by the Quorum of Twelve and ordered placed in the minutes:

First. Whereas, We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock, for either man

or woman—except in cases where the contract is broken by death, or transgression; therefore

Resolved, That it is our understanding that in case of separation of husband and wife, one of which is guilty of the crime of fornication, or adultery, the other becomes released from the marriage bond, and if they so desire may obtain a divorce and marry again.

Second. Whereas, That as a quorum we do not approve the further publication and sale of the History of Joseph Smith and the Church, written by E. W. Tullidge; and Whereas, Bro. Jason W. Briggs was appointed years ago to write a history of the Reorganization; Therefore, be it

Resolved, That we earnestly request Bro. Briggs to proceed at once to prepare and complete the work required at his hands, and submit the same to the church for approval.

The first preamble and resolution in the above were subsequently adopted by the annual conference of 1884.

The Bishop's report was referred to a committee consisting of Phineas Cadwell, J. T. Kinneman, and C. A. Beebe. The committee reported finding it correct. The itemized report was published in full as a supplement to *Saints' Herald* for May 26, 1883.

The report is too voluminious for insertion. A summary of all property would be too long, but the cash account showed a total net balance on hand of $4,686.65.

W. H. Curwen resigned as a member of the Board of Publication, and Elijah Banta was appointed to succeed him.

Preamble and resolutions were presented by Charles Derry and John Hawley, providing for the holding of reunions. This was discussed at length and finally referred to a committee consisting of W. W. Blair, Charles Derry, and John Hawley. This committee subsequently reported as follows:

The committee to whom was committed the papers in respect to reunion meetings by the church, beg leave to report that they respectfully recommend that this conference advise that mission and district authorities arrange for such reunions for religious services, when and where it may be by them deemed best.

This was adopted, and thus was inaugurated the system of holding reunions which has since been so extensively followed in different parts of the church.

The committee on representation, through its chairman,

Joseph Smith, presented the following Rules of Representation, revised and enlarged.

Your committee on revising and enlarging Rules of Representation, appointed at your fall session for 1882, beg leave and report that they have consulted and agreed upon the following; which though not perfect, will, we trust, form a sufficient basis for your action.

Sec. 1. That the general officers of the church, known as the Presidency, the Twelve, the High Council, the Seventy, and the Bishopric (proper), are ex officio members of conference, and entitled to voice and vote as representatives of the spiritual authorities of the church at large.

Sec. 2. That all high priests and elders are entitled to voice and vote in General Conference, when present.

Sec. 3. That organized districts be authorized to appoint at their last quarterly session of district conference, next preceding the session of General Conference, delegates to said session of General Conference, who shall be entitled to represent said districts; which delegates so appointed shall be declared members of said General Conference, entitled to voice and vote.

Provided, first. That the choice and appointment by said districts shall be made by a majority of those present and voting in regular or called session of district conference, of the holding of which due notice shall have been given as to time and place within the district, together with a statement of any important business or action that is to be presented to, or likely to be had by said general session, affecting said district, and to which their approval or disapproval is desired; that instructions to said delegates may be given as to their action.

Provided, second. That the only qualification to eligibility to the office of delegate from district to General Conference shall be membership and good standing in the church.

Provided, third. That each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference; *provided*, that in case of a disagreement of views among the members of said delegation, the full delegation not being present they shall be entitled to cast only their individual votes as said delegates.

Provided, fourth. That no one delegate shall represent in the same conference more than one district.

Sec. 4. That each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts.

Provided, first. That due general notice to the members of branch of the time and place of meeting for the choosing of said delegate be properly given as in cases of districts.

Provided, second. That delegates shall be entitled to act as such as hereinbefore provided, upon presenting certificates of appointment signed by the presidents, or clerks of districts or branches appointing them.

Sec. 5. That in all cases of grave importance, affecting the polity and faith of the church, districts and branches may instruct delegates to cast a majority and minority vote, for and against; but in no case shall the number of the votes cast by said delegates so instructed exceed the number to which the district appointing shall be entitled as hereinbefore provided; and in case of a tie in districts, or branches, on questions presented to them, certified to said delegates, the votes of said districts or branches, shall be cast in equal numbers by the delegates.

Sec. 6. That districts may organize their sessions of conference agreeably to the above rules, by providing for delegate conferences, of which the basis of representation shall be one delegate for each six members in each branch or fraction thereof. JOSEPH SMITH,

April 11, 1883. Chairman of Committee on Representation.[1]

Action on these revised rules was deferred until next conference.

A letter to the committee from Secretary Frelinghuysen was read.[2]

The following quorums reported: Seventy, High Priests, First and Third Quorums of Elders, and First Quorum of Priests.

The Seventy had lost by death C. N. Brown, and had dropped E. C. Wildermuth.

[1] This was adopted by the annual conference of 1884, after amending by inserting the word ex officio between are and entitled in Section 2, and amending Section 6 so as to authorize districts to constitute priests, teachers, and deacons members of conference.

[2] MESSRS. JOSEPH SMITH AND Z. H. GURLEY,
Committee, Etc., Lamoni, Iowa.

Gentlemen: I have to acknowledge your communication of the 22d of February last, in regard to a circular letter issued by the Honorable W. M. Evarts when Secretary of State, to the diplomatic agents of this country abroad, requesting foreign governments to discriminate against the emigration of Mormon converts to the United States, and you ask that a distinction be made between the polygamous Mormons of Utah and the nonpolygamous Mormons of the reformed church to which you belong.

In reply I have to state that Mr. Evarts' circular was directed against polygamy, and intended to warn those persons abroad who emigrated to this country for the purpose of joining polygamous communities, that they would thereby expose themselves to the operation of the penal laws of the United States.

It is contrary to the laws of this Government to give by circular, as is proposed, any sanction or indorsement of a specific form of belief. It is for the agents of any religion to make known its character. Law-abiding immigrants are secure against interference.

I am, gentlemen,

Your obedient servant,

FREDK. T. FRELINGHUYSEN.

First Quorum of Elders had received into membership E. L. Kelley.

Second Quorum of Elders had received George Mottashed, Arthur Leverton, Edgar Harrington, and D. E. Powell.

First Quorum of Priests had lost W. M. Rumel by ordination to the eldership.

The following mission appointments reported by the Quorum of the Twelve were indorsed:

W. W. Blair, in charge of Rocky Mountain Mission. J. R. Lambert, Chicago Mission and Northern Illinois. E. C. Briggs, Iowa, Minnesota, and Wisconsin. T. W. Smith, Southern Illinois and Southern Indiana. W. H. Kelley, Michigan, Northern Indiana, Northern Ohio, Western New York, and Western Pennsylvania. J. H. Lake, Dominion of Canada. Josiah Ells, Ohio, Virginia, West Virginia, and Pennsylvania. A. H. Smith, Missouri and Kansas. James Caffall, Nebraska and Colorado. Z. H. Gurley, District of Columbia, a portion of Virginia and Pennsylvania, Eastern New York, and New England. M. T. Short, Eastern Iowa and Illinois adjacent. W. T. Bozarth, Missouri. Glaud Rodger, California and Nevada. E. C. Brand, Iowa and Nebraska, with privilege to go to Rocky Mountain Mission if requested by elder in charge. B. V. Springer, St. Louis District and Arkansas. J. F. McDowell, Ohio and Pennsylvania. G. T. Griffiths, Ohio, West Virginia, and Western Pennsylvania. Heman C. Smith, Southwestern Mission. J. C. Foss, referred to A. H. Smith for appointment. Isaac Bogue, under W. H. Kelley. George Montague, Southeastern Mission and Indian Territory. J. F. Mintun, Nebraska. J. T. Davies, Missouri, Kansas, and Indian Territory. Duncan Campbell, under the direction of W. H. Kelley. I. N. Roberts, under direction of A. H. Smith. W. B. Smith, Iowa and Illinois. Charles Derry, Northwestern Iowa and Eastern Nebraska. J. F. Burton, Nova Scotia, New Brunswick, and Cape Breton Island. A. J. Cato, Southwestern Mission. John Gilbert, New England Mission. F. M. Sheehy, New England Mission. H. N. Hansen, Rocky Mountain Mission. George Hicklin, Missouri and Kansas. F. P. Scarcliff, Southeastern Mission.

Henry Kemp, Southwestern Iowa. Hiram Robinson, under Josiah Ells. Temme Hinderks, Missouri, among the Germans. Samuel Brown, Canada. James A. McIntosh, Canada. P. N. Brix, Scandinavian Mission. Thomas Taylor, in charge of English Mission. Thomas Jenkins, in charge of Welsh Mission. Columbus Scott, under W. H. Kelley. Joseph Luff, Rocky Mountain Mission. J. S. Patterson, Wisconsin. R. M. Elvin, Iowa and Nebraska. H. C. Bronson, Eastern Iowa added to former field. G. E. Deuel, Canada. E. H. Gurley, Canada. J. T. Kinneman, under direction of A. H. Smith. J. H. Merriam, under direction of A. H. Smith. Harbert Scott, Southern Indiana. G. S. Hyde, Nebraska. M. H. Bond, Eastern Mission. M. R. Scott, Southern Indiana. Joshua Armstrong, Nebraska. Rudolph Etzenhouser, Des Moines District, with recommendation that he be ordained an elder. He was so ordained at the conference.

McLellin's death.

April 24, 1883, William E. McLellin, one of the Twelve Apostles chosen in 1835, but who ceased to affiliate with the church in 1838, died at his home in Independence, Missouri.

Littlefield letter.

On April 27, 1883, Lyman O. Littlefield, an elder of Utah, wrote an open letter to "President Joseph Smith, Jr., of the Reorganized Church of Jesus Christ of Latter Day Saints, and others conspicuous at the conference recently held in the Temple at Kirtland, Ohio." This was published in the *Utah Journal*, and other papers, and was copied in the *Saints' Herald* in its issue for August 11, 1883. President Smith replied, which called forth an answer from Littlefield, and resulted in the exchange of several letters in which the issues were quite thoroughly discussed. The series was published in full in several periodicals including the *Herald*, and by order of the conference published in pamphlet form.

Kirtland items.

In the *Herald* for May 19, 1883, the editor chronicled some items regarding the history of Kirtland, which are, we think, of sufficient importance to record here. He stated:

Kirtland, since the Saints left it so many years ago, has been the scene of a great many ventures in religion, and quite a number of the offshoots of Mormonism have made efforts at a lodgment there. It was here that the portion of worshipers known as the followers of Zadoc Brooks had for a time their headquarters; and after them the Miner portion; then the effort of I. VanDusen, and lastly the Reorganization. Bro. J. F. McDowell, perhaps as much as any other one elder, is entitled to credit for its occupancy for many years as a local missionary field; and we think it was by him that a branch was organized, holding their services in the Temple, which the little band partially reclaimed from vandalism.

But Bro. McDowell came further west, and but few of the old number were left, among them Sr. Rebecca Dayton, E. Stratton, Bro. and Sr. Fahnestock, M. Scribner, Sr. Harvey, Father Bond and wife, and a few others.

But for many years the church has had only a nominal standing there, the branch dwindled away, until the keys of the Temple were left in charge of Sr. Dayton, who for the love she had for the Master, remained a devoted and faithful witness to whoever might call to see the Temple.

The Temple was levied upon and sold at sheriff sale, at or during the existence of the Brooks faction at Kirtland, and was bought by Elder Russell Huntley, who repaired it to some extent to preserve it from the weather. After the decay of Brooksism, Elder R. Huntley deeded it to Elder Mark H. Forscutt and Joseph Smith, during whose ostensible ownership suit was brought by the church and the title found to be in the church. The custody of the building has since then been in their hands through the Bishop, who held it by local agency.

A few years ago the idea of holding the annual spring session of conference at Kirtland in the Temple was broached and advocated by Bro. T. W. Smith, who believed that such holding of conference was not only feasible, but would do an incalculable amount of good. But at the time scarcely any but himself thought as Bro. Smith did on the subject, and his suggestion was not acted upon; it may have been because the time was not come. In the spring of 1882 the church met in conference at Independence, Missouri; and at that session the idea of meeting at Kirtland met with some favor, and looked less formidable than before. It was talked of more or less among the Saints, and the project took shape at the session held at Lamoni last fall, when it was resolved to meet there. Considerable doubt about its entire feasibility was entertained by some still; and the only plausible way that presented itself was to ask the church to aid in the work by contributing to the repairing of the building; which the Bishopric reported could be done for a certain sum to the extent of putting it into a state to be preserved. But as to the conference a commissary committee consisting of Brn. W. H. Kelley and Z. H. Gurley, who with the Bishopric were to be also a "committee of ways and means," was appointed, to make the necessary arrangements for holding the conference on the old camping ground. The men appointed to this

task did well. They took in the situation, and so far as the care of the visiting Saints and elders was concerned, we believe no one had reason to complain.

The Reorganized Church has held conference in Independence and Kirtland; at the latter place in the only temple built by Latter Day Saints, and accepted of God to his worship. And whatever the outside world may say, or think; or whatever the dwellers in Utah under President John Taylor may think, or say, the saints who met in the Temple last April may feel justly proud that the Lord blessed them there.

The day of our convening the question of molestation by uncivil or evil disposed persons was considered, and in conversation with one of the citizens we made inquiry in regard to local police authorities. He kindly gave the information desired, but stated that he thought we would not be disturbed. And to the great pleasure of the Saints, and to the credit of the people in and around Kirtland, we can write that no police officers were appointed by the conference, no application was made to local authorities, nor was there any necessity for either; the session throughout being one of the quietest, pleasantest, and best-behaved we have ever held.

If anybody wants to hear bugaboo stories about the Mormons we can assure them that they are plentier, huger, and blacker away from Kirtland than they are right there on the historic ground.

June 7 Samuel Brannon (see volume 3, pages 180-194) obtained a grant of land in Mexico from the Mexican Government consisting of forty leagues.

June 26 there was a discussion held at Center Point, West Virginia, between Reverend W. A. Cadle, of the Baptist Church, and Elder L. R. Devore.

CHAPTER 24.

1883.

STEWARTSVILLE AGITATION—PERSECUTION — TEXAS PERSECUTION—UTAH COMMISSION'S REPORT—PRESIDENT'S RECOMMENDATIONS—CONDITIONS IN ENGLAND—MONTROSE DEDICATION—NEBRASKA CITY DEDICATION—FIRST REUNION—CASE OF HEALING—WILBER DEBATE—MOSCOW DEBATE.

THERE was at this time quite an agitation at Stewartsville, Missouri, and vicinity, occasioned by slanders circulated by some ministers and others. This prompted some of the citizens and business men of Stewartsville to publish the following statement:

Stewartsville agitation.

STEWARTSVILLE, Missouri, July 25, 1883.

Inasmuch as the Latter Day Saints, who have been living in Stewartsville and vicinity for years, have been and are now being accused of nearly all the crimes known in the catalogue of crime, by the articles now being published in the *Independent:* Therefore, we, as citizens and business men of the city of Stewartsville, will say that we have found the Latter Day Saints, as a people, to be honest, industrious, truthful, upright, loyal, law-abiding citizens. H. M. White, city alderman; Doctor James C. Ritchey, alderman; B. F. Burkey, alderman; L. D. Smith, city treasurer; D. M. Turney, city attorney; Ed G. Sheldon, agricultural implements; J. H. Wheat, postmaster; C. L. Fowler, editor *Independent;* A. J. Culbertson, merchant; James Shear, harness-maker; F. L. Littleton, merchant; H. G. Buck, mayor of city, and president of Stewartsville Bank; J. H. Snow, city clerk, grain dealer; B. F. Clark, druggist; L. T. Moulton, merchant; Robert Clark, merchant; William Burnsides; W. M. Stigall, notary public, drugs and books; Winstead and Patton, live stock dealers; S. Bradford, hotel; W. G. Adams, collector for township and county; Casper Gantz, merchant; Samuel DeVall, merchant taylor; J. M. Pattan, merchant; P. H. Deppen, city assessor;

J. E. Stout, station agent; L. C. Bush, restaurant; G. J. Cherry, city marshal; G. Collins, harness-maker; Gustav Hildebrand, blacksmith; J. Roeder, transfer agent; John Ed Leuettke, city miller; W. C. Perry, ex-mayor; R. S. McWilliams; John W. Weeder, shoemaker; J. H. Kitridge, lumber dealer; B. F. Bennett, carpenter.

Persecution.

About this time there were violent demonstrations of the spirit of persecution in Southern Missouri and Northern Arkansas. Elder B. V. Springer had previously been laboring in that region, and had been threatened with violence. He arranged to return there, and Elder Heman C. Smith engaged to meet him. Elder Smith arrived there in June, but Elder Springer was detained and did not appear.

The following from Elder Smith written from Walnut Ridge, Arkansas, August 1, 1883, will explain the situation:

I preached several times at the house of Bro. James R. Jones, and sent an appointment to Shiloh Schoolhouse for Saturday night, July 21. After arriving in the neighborhood, I was advised not to go to the house as violence was threatened. I went and preached without molestation. Some friends guarded me home, refusing to leave me until I was safe at my lodging; but saw nor heard anything from the enemy. Sunday, the 22d, I spoke again, and left an appointment for night; but lo, when we arrived there, we found the house nailed up. Some friends who felt enraged, burst open the window and opened the door; but learning the house was closed by authority from the man holding the deed for the land, I refused to enter, but repaired to Mr. Frank Grey's, and spoke there that night and the night following. So many were the threats, and so wild the excitement ran, people were afraid to come out nights, and so we thought it best to hold meeting in daytime. The brethren and friends erected an arbor, by a nice cool spring, and there we broke the bread of life each succeeding day, to the few who had the courage and disposition to come out. Last Sunday (the 29th) we had fair liberty and a good audience both morning and evening, and more interest was manifested than before. I think the ice is broken, and good may be done, if labor is bestowed wisely. On the 24th, two notices were handed me, which were found on a tree near Rock Springs. I will copy for the benefit of your readers:

"this is true"

"this July the 20 1883 We understand that old Springer is to Bee in 2 day and We understand that you have rub up youre guns and have Bin trainin for the Battle our old Gins is Eatten up By the rust the old Clost Clipper is all right the rust Wont tackle hur She Shaved one old Mans old Ball headed hog thief and we think that She is good for old Smith and Springer and all the rest of the clan if they want any thing out of us

Just Let them give us a Call and We Will See You in any Way that You Want Goo or Bad the rules of our band We Want The Mormons Mus quit travling down the Branch Way or you will hear the never more preach the for well Surmant to the Later Day Saints and the Hog thief of oregon and How County We in Clud all Hog thiefs in each County fulton oregon Howell Couny."

Following this note is drawn the outline of a pistol. Notice number two is as follows:

"howell Co Mo. July 20 1883

we Unders Stand that you say that When the Shilow boyes Comes this time You are redy to Steal all of the hogs that you can get to. Smith is the big gun but we will take the old haire Cutter and You Can Shoot your big gun the Mormon Can leave heare hin pese if they wish to if they dont leave Wea Can drive them off buy the forse of armies and we want Youens to Quit traviln down this hollar if you dont quit we will whip the . . . them Mormons amos Smith Can Sae at at home withe the reast of the Mormon and if They Want to reite to the boyes diret youre leater Wrem fork oregon Co Mo have then fixed good We the Shilow boye Grandpap and his 50 sons."

The Amos Smith spoken of is a young man, not a member, but a friend. . . .

Saturday, the 28th, Mr. William Jones and I walked down the "Branch Way" referred to, and found where some one had been lying in the grass, and stuck under the brush near by was a green hickory club, three feet long, three fourths of an inch in diameter at the smaller end, and two inches at the larger. Near by was another place where some one had hidden behind a bunch of bushes, and had a way cut out to the road, evidently to shoot through. This is on the way where we would be expected to pass, going from Bro. James R. Jones' to Shiloh, a week ago, and we thought the work appeared to be about a week old. I wish to say in behalf of the citizens of the country, that the better class do not indorse such proceedings.

Texas persecution.

This spirit of opposition was also rampant at the same time in Northern Texas. Elder George Montague had arranged to meet Mr. C. A. Worley, of the Baptist Church, in discussion, near Manchester, Texas, August 7, 1883. Threats of violence were freely indulged in. Elder Heman C. Smith, leaving the scenes of excitement in Northern Arkansas, had hurried there to be with Elder Montague during the ordeal. Elder Smith wrote from Oenaville, Texas, August 23, giving the following account of the conflict:

On Tuesday, the 7th, we repaired to the arbor prepared for the debate; but Mr. Worley failed to appear. Two messengers were dispatched for

him, and on the 8th, about eleven o'clock, they brought him in; and after a few preliminaries the work began. By request of Bro. Montague and consent of Mr. Worley, I acted as spokesman in the debate. We chose for our moderator a Mr. Moore, a member of the Christian Church, who proved himself to be a perfect gentleman. Mr. Worley chose a Mr. Rodgers, of the same church, and they chose a Mr. Cowen. The propositions agreed upon were as follows: First. "The people calling themselves the Reorganized Church of Latter Day Saints, but by others commonly called Mormons, constitute the Church of Christ; and in their doctrine and polity agree with the teachings of the Bible." Second. "The people commonly called Baptists, agree in doctrine and polity with the teachings of the Bible, and are the Church of Christ." Third. "The Book of Mormon and the book called the 'Doctrine and Covenants' and the statements therein contained that purport to be revelation given to Joseph Smith and others, are given by inspiration and are true."

We spent four hours the first day and four hours the second on the first proposition, and came out of it cheered and strengthened in the faith for which we contend. Five hours on the third day were all our opponent asked upon his affirmative, and that closed the debate. Mr. Worley was so sick he could not stay longer, though the third proposition was the one in which he was "particularly interested." You will all know how to sympathize with him in his sickness, when I tell you he was pleading law at Manchester the next day. The investigation of the second proposition convinced me more than ever that "Baptist succession" is a miserable farce. At the close of the debate, Bro. Montague and I went to Squire Hunt's to stay for the night, and after getting there we learned that a mob of twenty-three persons had surrounded Bro. Billingsly's wagon, and had forbidden him keeping us at his house. The next day we went to Bro. Billingsly's, where in the afternoon we were visited by a mob of fourteen persons, some of them members of different churches, who told us we could have until next evening to leave the settlement; if we did not they would put us out. They seemed to think they were doing some meritorious act, and we will give their names to the public that they may not be deprived of any honor accruing from the act. They are W. A. Wilkins, Owen Willis, Hugh J. Rodgers, James Newberry, Nathan Gregory, J. L. White, James Jackson, S. S. S. Warren, Benton Gear, Robert Clark, Doc Moore, Douglas Huffman, John Woods, and James Wilkins. James Newberry is a Campbellite elder (the Christian brethren will excuse me for using the nickname in this case), and several others are members of the same church, while some were Baptists. We shall not hold these churches responsible, however, providing they deal with these members according to their deserts. After consultation, we concluded to go to Clarksville, enter complaint and have them prosecuted. Accordingly, we went; but after sounding the officials, we came to the conclusion that while the judge seemed willing to see the law executed,

the county attorney wanted to dodge the issue; and not being able to employ counsel, we were forced to abandon the undertaking. We started back expecting to stay there and take the consequences whatever they might be; but on our way we met Bro. Billingsly, who informed us that to insure the safety of his family, he had agreed not to keep us for the present; and so as other brethren had already been alarmed into counseling us to go, we had no alternative. We went on to Bro. Billingsly's, got our effects, and through the kindness of brethren and friends we were enabled to reach this place in safety. Leaving there was very much against our feelings, and I can not help but regret it still. I feel somehow that He whom we serve would have cared for us. I bear the brethren witness, however, that it was not for any want of love for us that they moved as they did; for we have had too many evidences of their respect for us, and love for the truth, to ever doubt them.

A peculiar circumstance occurred in connection with this trouble which we here relate, leaving the reader to form his own conclusion. The afternoon of the close of the debate when going to Squire Hunt's, the two elders, with two other companions, when a few hundred yards from the place of meeting passed right through the midst of the mob, which afterwards surrounded Elder Billingsly supposing that, though they were not molested, they were seen. Subsequently they were surprised to learn that members of the mob confessed that they were awaiting to do them violence, and expressed wonder as to how they got away unseen. Whether by supernatural power the enemy was not permitted to see them, these elders do not say, but they have ever been thankful for safe deliverance.

The following report of the Utah Commission gives a succinct statement of conditions obtaining in the Territory:

SALT LAKE CITY, August 24.

To H. M. TELLER, secretary:

Sir: I have the honor to inform you that the report on the registration vote in the last election for members of the Legislative Assembly and other offices was held on the 6th day of the present month, in this Territory, and that the full proceedings of this Commission in connection therewith will from necessity be delayed for a time. However, we think it will be proper to say now, in advance of our regular report, that the law known as the "Edmunds Act," so far as we have been responsible for its execution, has been carefully, but very rigidly, enforced this year, as it was last. No person living in polygamy has been permitted to vote at any election, and to be voted for for any office; and while only three convictions in prosecutions

Utah Commission's report.

against polygamy have been secured, nearly, or quite fifteen thousand have been disfranchised on account of polygamous practices through the operations of the law as administered by the Commission.

Ten suits for damages have been instituted against the Commission by certain Mormons whose names were rendered at the first registration and who were not permitted to vote at the election in November, 1882, because they refused to comply with the rules and regulations prescribed under the law by the Commission for proof of the eligibility of all voters. It is understood that these have been brought for the purpose, primarily, of testing the constitutionality of this law, and secondly, to determine the legality of our acts thereunder. The first hearing of these cases will be had early in October. It is deemed advisable to withhold our regular report until the court shall have heard and passed upon the cases. Moreover, certain phases of the general situation here have presented themselves through the recent election and in other ways in the present year, which will require to be carefully considered before the Commission will be bothered to make a full and comprehensive report, which the President and Congress will undoubtedly desire, and the Commission will wish to make such a report; and it will be prepared and forwarded in ample time for the use of the President in communicating with Congress at the commencement of its session in December next.

(Signed) ALEX. RAMSEY,
By Order of the Commission.

The following December the President in his message to Congress, recommended as follows:

President's recommendations.

The Utah Commission has submitted to the Secretary of the Interior its second annual report as a result of its labors in supervising the recent election in that Territory, pursuant to the act of March 22, 1882. It appears that the persons by that act disqualified, to the number of about twelve thousand were excluded from the polls. This fact, however, affords little cause for congratulation, and I fear that it is far from indicating any real and substantial progress toward the extirpation of polygamy. All of the members of the Legislature are Mormons. There is grave reason to believe that they are in sympathy with the practices that this Government is seeking to suppress and that its efforts in that regard will be more likely to encounter their opposition than receive their encouragement and support. Even if this view should happily be erroneous, the law under which the Commission have been acting, should be made more effective by the incorporation of some such stringent measures as they recommend, as were included in bill No. 2238 on the calendar of the Senate, at its last session. I am convinced, however, that polygamy has become so strongly intrenched in the territory of Utah, that it is profitless to attack it with any but the strongest weapons which constitutional legislation can fashion. I favor, therefore, the repeal of the act upon which the existing government depends, the

assumption by the national legislation of the entire political control of the Territory and the establishment of a commission, with such powers and duties as shall be delegated to it by law.

The condition of the work in England, especially in Manchester District, is described in a letter from Joseph Dewsnup, written from Manchester, August 31, 1883. He stated: Conditions in England.

As stated in my letter at the opening of the present year, the official brethren, both in branch and district, have, with few exceptions, proven themselves equal to the occasion, and have manifested a praiseworthy disposition in the prosecution of the work committed to our charge. Especially has this been so in the case of the brethren of Wigan, Sheffield, and Farnworth Branches. I might add that the sisters generally have not been one whit behind the brethren in endeavoring to hold the gospel banner unfurled before the people. Elder John Austin, the president of the Sheffield Branch, writes very encouragingly of the interest manifested by those outside of the kingdom in that place, and speaks with unqualified praise of the efforts of the brethren and sisters in that part of the vineyard. Elder Henry Greenwood, the president of the Manchester Branch, is unremitting in his efforts to strengthen and build up the Saints under his charge; and besides this he is ever ready to sacrifice ease and time in assisting in the work of the district whenever called upon.

The Farnworth Branch is at present under the temporary charge of Elder C. A. Hassall, a worthy man, with a worthy lieutenant in the person of Priest Joseph Ramsey, a man whom I believe to be of unswerving integrity, and an able minister of the gospel of Jesus. These brethren, with the assistance of the sisters and brethren of the branch, are doing a good work in the neighborhood of Bolton and Farnworth, and are instrumental in the gathering of some few into the fold, such as I trust shall be eternally saved.

The Wigan Branch is under the presidency of Elder James Spargo, a humble, yet true and faithful servant of Christ. He is ably and courageously assisted by the brethren and sisters, all of whom are alive in the work of the church, and are hourly making efforts for its welfare that are beyond all praise that I may accord them. They are indeed doing nobly for the cause. Though but few in numbers, they have recently opened a large meeting-room capable of seating three hundred people. They have purchased seats and furniture for the same, and have done an amount of labor in connection therewith that will be to their everlasting credit.

The church building at Montrose, Iowa, was dedicated September 2, 1883. Joseph Smith, J. R. Lambert, and William B. Smith, with many of the local authorities were present. There was also a church dedi- Montrose dedication.

cated at Nebraska City, Nebraska, on October 1, attended by Joseph Smith, A. H. Smith, E. C. Briggs, G. A. Blakeslee, and M. H. Forscutt, in addition to local authorities.

Nebraska City dedication.

The first reunion of the church was held at Lelands Grove, Shelby County, Iowa, commencing September 15 and closing on the 23d. It was pronounced a success, and from this success encouragement was had to make further effort. So well satisfied was the assembly that it promptly adopted the following preamble and resolutions:

First reunion.

Whereas, We, the Saints assembled in this reunion meeting, have realized spiritual blessings and favor from God, and have enjoyed the communion and fellowship of each other since we assembled together, and believing as we do that great good will accrue to the church generally as well as to us individually, in the continuation of these meetings; therefore be it

Resolved, That we are in favor of holding a reunion meeting annually, and that a committee of three be appointed and empowered to obtain control of the grounds where said meeting shall be held, and to let grounds for provision stands, and that the proceeds from the letting of said stands shall be used to defray the expenses of the meeting, reserving to the owner of land one stand for the sale of provisions. And be it further

Resolved, That no swings, shows, or intoxicating liquors shall be allowed on or nearer the grounds than is prescribed by law for such meetings. And we invite all districts who may desire to join with us in this movement for the advancement of the cause of Christ to coöperate with us in lifting high the standard of the cross, that the truth may be made known, our spiritual growth increased, and our God and Christ glorified.

The *Herald* stated editorially:

Profound peace prevailed in all hearts. Contentment and cheerfulness spread like a mantle over the camp. But few were sick upon the grounds, and most of these were helped by the anointing and laying on of hands. No murmuring, fault-finding, or grumbling were heard. Most came provided for rainy weather. The tents were so shielded by the woods that rain could not drift into tent openings, and except for the loss of four sessions after the meeting began the program of each day was carried out.

The feeling to hold another camp-meeting next year was unanimous The place and time were determined in the utmost good humor. . . .

The leading ministers present were Brn. James Caffall, Alexander H. Smith, and E. C. Briggs, of the Twelve; Glaud Rodger, and J. F. Mintun, of the Seventy; Bishop G. A. Blakeslee, Charles Derry, John A. McIntosh, Phineas Cadwell, J. W. Chatburn, of the High Priests; Eli

Clothier, G. E. Deuel, R. Etzenhouser, I. N. White, A. White, John Hawley, Thomas Nutt, T. W. Chatburn, and a whole host of others whose names we do not now call to mind.

President Joseph Smith was also present.

Elder W. J. Booker, writing from Turnbull, Alabama, September 15, relates the following regarding a marvelous case of healing:

Case of healing.

Bro. Monroe Booker, of our branch, had a little boy thrown from a horse running at full speed down grade. In falling the horse jumped on him. The print of the hoof was left on the stomach and the points of three ribs. He sent for Brn. R. J. Anthony, G. R. Scogin, and myself. We went and administered to him, and he was healed almost instantly. His bowels were badly swollen, and some of his ribs fractured. He got up the same evening, and next day was playing with the children. Never complained any more.

Commencing November 7, 1883, a discussion was held at Wilber, Nebraska, between Clark Braden of the Christian Church, and Elder E. L. Kelley.

On December 18 Elder J. C. Clapp wrote from Moscow, Idaho, that he had just closed a discussion with a Spiritualist.

CHAPTER 25.

1884.

GENERAL ACTIVITY — CONDITION IN ENGLAND — TEASDALE'S STATEMENTS — HAMBURG DEBATE — DANISH PERIODICAL — KIRTLAND DEBATE — FLOOD AT WHEELING — WYOMING BRANCH—OAK ISLAND BRANCH—W. B. SMITH'S BOOK—OENAVILLE DEBATE—LETTER FROM PALESTINE—ANNUAL CONFERENCE—WHITMER INTERVIEWED—PITTSBURG DEBATE—INTERVIEW WITH NANCY RIGDON—COCK PITT FALLS—MATTERS OF HISTORY.

THE year 1884 opened up with general activity everywhere both upon the part of the representatives of the church and the opposition.

Condition in Islands.

A letter written from Tarona, Papeete, Tahiti, January 10, stated the condition of the work in the Islands as follows: "Our numbers are daily increasing, in Tahiti as well as in the Chain Islands."

On January 13 in a discourse delivered in Assembly Hall, Salt Lake City, Utah, Apostle George Teasdale, of the Utah church, said, as reported in *Deseret News:*

I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a necessity and that the church of Christ in its fullness never existed without it.

This gentleman seems to have strong convictions on this point, for in April, 1889, when he was editor of the *Millennial Star*, the following appeared in the editorial columns:

Those who think "Mormonism" never would have encountered any great amount of opposition had it not been for the principle of plural marriage, utterly fail to comprehend the forces at work in this matter.

The agitation of "Mormon" matrimonial affairs simply serves as a cloak to cover other designs, as we shall hereafter see. The assault against the church is made on the line of the marriage question, because it seems to offer at present the greatest prospect for the success of hostile effort. The Saints in general are less firmly united on this principle than on many others belonging to the gospel, and it is hoped by our enemies that this circumstance will conduce largely, if not successfully, to bring about its renunciation by the people in a church capacity. Such an act would be tantamount to an apostasy, and the consequent destruction of the power and authority of the priesthood would be consummated.

Hamburg debate.

January 18 Elder Henry Kemp wrote of a debate recently held at Hamburg, Iowa, between an Elder Johnson of the Christian, or Disciple Church, and Elder E. C. Briggs.

Danish periodical.

The *Herald* for January 26 contained an earnest appeal by Elders James Caffall and Peter Anderson in behalf of the publication of a periodical in the Danish language.

January 22 the Bishopric issued an official document setting forth its interpretation of the financial law of the church. This was published in the *Herald* for March 1, 1884.

Kirtland debate.

Beginning February 12 and closing March 8 there was a discussion held at Kirtland, Ohio, between Elder Clark Braden of the Christian Church, and Elder E. L. Kelley. It will be remembered that these parties held a debate the year before at Wilber, Nebraska. It was contemplated to publish the former debate, but subsequently the parties agreed to repeat the debate at Kirtland. This last debate was published for the parties, by the Christian Publishing House, at St. Louis, and is sold both by the publishers and the *Herald* Office at Lamoni, Iowa.

Flood at Wheeling.

A disastrous flood visited Wheeling, West Virginia, and other places about this time, rendering destitute many, including some of the Saints. Elder G. T. Griffiths, writing from Wheeling, West Virginia, February 12, describes the scene as follows:

On the 22d of January, I left home for Monroe County, Ohio, where I stayed until the 8th instant. When I left home everything was calm and peaceful, but alas, when I returned on the 9th instant the raging waters of the Ohio River had wrought a wonderful change. From hill to hill the river flowed swiftly on, bearing onward people, houses, and stock of every

kind. Wheeling was partially, and Benwood was almost wholly submerged; and thousands of people in a few small houses, box cars, and on the hillside. I found my wife and babe in a small house with one hundred and sixty-five others. They had been rescued by Bro. Thomas Humes, from a second-story window, where the water was nearly on the floor. It was heartrending, (my wife says,) to hear the cries of, Help! Help! Oh save me! Save my children! Strong men shouted until they were hoarse. On account of the rapid rise of the water, and the scarcity of skiffs and flats, many were rescued from the roofs. It is simply impossible to describe the anguish, distress, and destruction of those dreary hours.

Sr. Ebeling, a widow with eight children, had a comfortable cottage swept away with all her furniture and clothing in it. No means of sustenance, except the earnings of her three boys, the oldest about sixteen years of age. Bro. Linton, a poor man, with six in family, had the house he lived in carried off its foundation, and his furniture and clothing destroyed. Bro. Thomas Humes had his house partly demolished and furniture ruined. Sr. Gill, a widow, with six in family; furniture and clothing ruined. Bro. Morris, with a large family, A. M. Teagarden, J. A. Smith, and myself, shared the same fate. The water was eight feet deep in our church. Our organ, sofa, Sunday-school books, were all in the water. The building remained on its foundation, and it is not seriously damaged.

Wyoming Branch.

Sometime the last of February a branch was organized at Cheyenne, Wyoming, by Elder John Eames, consisting of twelve members.

Oak Island Branch.

There was also a branch organized in Bexar County, Texas, February 28, by Elder Heman C. Smith, known as the Oak Island Branch. There had been a branch at this place previously, but it had been disorganized on account of the transgression of some.

W. B. Smith's book.

A small book appeared about this time written by Elder William B. Smith, brother of the Prophet, containing sketches of his biography and an account of early incidents connected with the translation and publication of the Book of Mormon.

Oenaville Debate.

Commencing March 5 there was a discussion held near Oenaville, Bell County, Texas, between Elder C. M. Wilmeth of the Christian Church and Elder Heman C. Smith.

March 9 Mrs. Abigail Y. Alley wrote her cousin, Mr. Andrew Talbut, from Jaffa, Palestine. The following is an extract from her letter:

The Jews are gathering in as fast as the land will hold them, forming colonies. They are trying to buy more land just above where we live. It is high and sightly, and the price is also high. The owner wants a thousand Napoleons for it, which the Jews will not give; but they get it for less. There is a colony also near Ramley, at a place called the house of Dagon. They have been there one year and a half. They have farming utensils and a steammill to grind wheat, and are doing well; in fact the Jews are gathering fast, and the land is being built up as fast as it can be; even the Arabs say it is the last of the world. About one year ago there was a company of about fifty families came from the frozen regions. They said they heard that the Messiah was expected soon. They were six months coming, the way was so long. They lost all their goods, and had to be helped here. They went to Jerusalem, and are being helped by the mission that helps the Jews. They are small of size, as if they had always been half frozen. The Russian Jews are the best of all; they are more civilized. Many of them are being converted in Jerusalem to Christ. Outside of Jerusalem the Jews have built a large colony just outside the Jaffa gates. One year ago this spring I went to Jerusalem for the first time. I went to the Passover among the Jews and ate with them, and drank of the cup which our Lord said he would drink again in the kingdom anew. There is also a colony of Jews in Gaza, that are doing well. They have bought land there near the city, and have a steammill; so you can judge whether the wheat grows well or not. On the Oggee stream there are four mills full all the time. At Sarona, the German colony where our wheat fields used to be, they have windmills to grind the wheat. On the mountains of Judea they have also windmills, and the land is filled with improvements. Every new well furnishes sweeter water than the last one.

Letter from Palestine.

Mrs. Alley went to Palestine with the company under George J. Adams. (See volume 3, pages 449, 450.)

Annual conference for 1884 met at Stewartsville, Missouri, April 6; Joseph Smith and J. W. Briggs presiding; H. A. Stebbins, R. M. Elvin, and J. M. Terry, secretaries. The ministers present and reporting were: Josiah Ells, E. C. Briggs, T. W. Smith, A. H. Smith, J. H. Lake, J. R. Lambert, W. H. Kelley, J. S. Patterson, J. C. Foss, Heman C. Smith, J. F. McDowell, R. J. Anthony, D. H. Bays, M. T. Short, I. N. Roberts, J. F. Mintun, G. T. Griffiths, G. S. Hyde, W. T. Bozarth, J. F. Burton, R. M. Elvin, Joseph Luff, G. E. Deuel, Thomas Nutt, Rudolph Etzenhouser, Joshua Armstrong, George Hicklin, T. T. Hinderks, Henry Kemp, J. H. Merriam, John Landers, C. Saint Clair, H. C. Bronson, J. T. Kinneman, E. L. Kelley,

Annual conference.

and G. A. Blakeslee. The following ministers not present reported by letter: W. W. Blair, James Caffall, Charles Derry, E. M. Wildermuth, B. V. Springer, E. C. Brand, J. T. Davies, Duncan Campbell, George Montague, Columbus Scott, Thomas Taylor, P. N. Brix, H. N. Hansen, John Gilbert, F. M. Sheehy, E. H. Gurley, A. J. Cato, Hiram Robinson, M. H. Bond, M. R. Scott, Samuel Brown, C. G. Lanphear, J. D. Bennett, John Eames, C. E. Brown, Francis Earl, M. M. Turpen, Tehopea, Metuaore, Torohia, Vaiarea, and J. P. Knox.

These reports show labor done in Pennsylvania, West Virginia, Iowa, Illinois, Indiana, Missouri, Kansas, Canadas, Michigan, Ohio, New York, Nebraska, Utah, Arkansas, Texas, Kentucky, Tennessee, Mississippi, Alabama, Florida, Indian Territory, England, Scandinavia, Nova Scotia, Cape Breton Island, Maine, New Brunswick, Massachusetts, Rhode Island, Connecticut, Minnesota, New Jersey, Wyoming, Colorado, California, and the Society Islands.

The Church Recorder's report showed a net gain of six hundred forty-four.

The financial report of the Board of Publication showed a net loss of twenty-eight hundred seventy-nine dollars and sixty cents on account of the defalcation of the bookkeeper and secretary. The Board was by resolution exonerated from all blame in the matter.

The Bishop's financial report was read and referred to a committee consisting of William Leeka, Temme Hinderks, and J. F. Burton, who subsequently reported the books kept in a clear and concise manner, and the report correct, but the details of financial reports are getting too voluminous for insertion.

The following preambles and resolutions were presented by the Quorum of Twelve:

To the President of the Conference, Elders and Brethren Assembled; Greeting: The following members of the quorum have been in council for several days prior to the assembling of the conference, and since, and have had under consideration various important and vital questions relating to their rights and privileges as a body, and the welfare of the work in general. Some conclusions have been reached, and others are still

under consideration, which will be presented in due time. Among the decisions reached are the following, which are presented for your consideration, and your indorsement respectfully asked:

1. Whereas, The law appointing the Quorum of the Twelve and their mission among all nations, and their relationship to the church, having general supervision of the whole; also constituting them a judiciary, thereby authorizing them to regulate all the affairs of the same, seems not to be understood, or at least is misapprehended; and for this and other causes the council have been repeatedly hindered in the judicial department of their work.

The revelations given for the purpose of organizing the church of the living God upon the earth, for the dispensation of the fullness of time, makes known the several departments of subdivisions into which the kingdom shall be organized for the work of the ministry and the administration of the law governing the entire body. And

Whereas, In addition to traveling and preaching in common with their fellow servants, it is enjoined that the traveling high council shall take the oversight of the entire work.

Also upon the traveling high council there is by law enjoined special duties, to carry out which implies extra prerogatives and responsibilities not imposed as pertaining to other quorums. And to these specialities, the character, right and extent of their presidency they insist, in the nature of the case, must be recognized.

The duties assigned by the law are to build up the church and regulate all the affairs of the same in all nations. In the discharge of these duties, thus prescribed, of necessity is recognized executive authority, both in its quorum and individual capacity. Wherefore the council reserves to themselves the right to determine their interference, or otherwise as the case may be, for in the nature of things that prerogative exists with them.

We present this declaration, believing it due to ourselves regarding our calling and the duties therein imposed, especially when acting in our individual capacity, because, as an assembled quorum, its prerogatives and the character of its decisions are by positive enactment made known.

2. Resolved, That by virtue of their office and calling, as declared by the organic law of the church, the members of the Quorum of the Twelve are the lawful presidents of the church abroad in all the world, to preside over, regulate and set in order the same, and that in all the branches of the church and districts, this presiding authority should be acknowledged and acquiesced in by the presidents of its branches and districts. And when one of them is present at a district conference or branch meeting, it should be left discretionary with him, as to whether it would best serve the cause by presiding.

3. Resolved, That the Quorum of the Twelve, as a judicial body have the right, collectively or individually, to render decisions involving the law and usages of the church, in their various fields of labor, and when

such decisions are made by individual members of the quorum, said decisions are binding on the church, and should be respected until brought before the quorum and its decision had.

4. Resolved, That it is the decision of this quorum that the Bishops of the church have not the right or authority to dispose of, deed, and convey to others the properties of the church at their option.

5. Resolved, That a committee from our number be appointed for the purpose of comparing the present and Palmyra edition of the Book of Mormon, with the manuscript in the hands of David Whitmer, and that Wm. H. Kelley, T. W. Smith, and A. H. Smith compose said committee.

6. Resolved, That it is the sense of this quorum that the commandments of a local character, given to the first organization of the church, are binding on the Reorganization, only so far as they are either reiterated or referred to as binding by commandment to this church.

After much discussion the report was adopted with the exception of resolution number 4, which was referred to the quorum for further consideration. After reconsideration the quorum reported as follows:

Whereas, By inquiry into the rules governing the rights and privileges of the Bishop, and the restrictions thrown around his powers, we find that sufficient to govern the Bishop's relation to the properties of the church, is found in the "Articles of Agreement" between the Twelve and Bishopric, published in the *Herald* of May 1, 1878. Therefore be it Resolved, That we as a quorum consider that there is no necessity for further action in the matter.

It was resolved that the committee provided for in section 5 should report through the *Herald*.

The following report of the Quorum of Twelve was also presented:

The following resolutions were passed by the Quorum of the Twelve, and the consideration of the conference is called to them.

1. Whereas, By joint action of the Quorum of the Twelve and the Bishopric, a resolution was passed, authorizing the publication of the moneys given to the elders in their various mission fields through the *Herald*, the same as the means given directly into the hands of the Bishop, and his agents; and which was indorsed by the conference; and Whereas, The editor of the *Herald*, or Board of Publication, refused to publish these statements when submitted to them; therefore, Resolved, That this assumption of power is without authority of law and usage and dangerous to the liberties of the people.

2. Resolved, That in the opinion of this council, no person's name should be stricken from the church records until specific charges have been preferred against them, and lawful action had in the case, and that the cause or causes of action and expulsion should be stated upon the church record.

3. Resolved, That from the meager information that has been presented before us, concerning the publishing of a periodical in the Danish language, we are unable to make any recommendations concerning it.

This was adopted with the proviso that the editor of *Herald* should attach his reasons for not publishing. This he did as follows:

The editor of *Herald* states that the fault of refusing to publish the reports referred to was his, and not the Board's. His reasons for refusing are: (1) It was not ordered to be done specifically in the resolution referred to. (2) He did not consider that the order to publish the Bishop's report included the reports of elders referred to in the resolution. (3) That the reports which he refused to publish were sent him detached from the Bishop's report, and were not incorporated in it; if they had been, he could not have refused, although he believed then, and believes now that a publication of the totals of the amount each received and reported to the Bishop is all that is necessary.

The Quorums of High Priests, Seventies, First, Second, Third, and Fourth Quorums of Elders and First Quorum of Priests reported. The Seventy had dropped Nathan Lindsey for continued inactivity. E. N. Ware, B. B. Brackenbury, and T. J. Franklin, were dropped from First Quorum of Elders. William Chambers resigned as president of Second Quorum of Elders, and I. N. White was chosen to succeed him. Elder White chose as his counselors J. S. Roth and B. F. Durfee. These were approved by the quorum and the conference and were ordained on the 14th. W. B. Smith and Stephen Maloney were received into Second Quorum. The Third Quorum of Elders passed the following resolution which was subsequently adopted by the conference: "That the nature of the calling of the First Quorums of the church is of such a character as to prohibit them, or any one of them, engaging in secular pursuits, which in their nature demand the time and talent of the same."

The First Quorum of Priests was reorganized with D. R. Baldwin, president, H. R. Harder and C. P. Faul his counselors. These ordinations were deferred. John Wood, Frederick Uphoff, Jacob Smith, H. R. Harder, L. C. Donaldson, Herman Wilkie, and John Hardacker were received into the quorum.

The Fifth Quorum of Elders was organized at this conference. Rudolph Etzenhouser was chosen president; William M. Rumel and T. N. Hudson were upon his nomination chosen his counselors. The conference approved of these selections and they were ordained on the 14th. J. A. Robinson was elected secretary.

Nancy Andrews was received on her original baptism.

The following preamble and resolution were adopted regarding church history:

Whereas, The question has been raised with regard to the publication of the work entitled "The Life of Joseph the Prophet" forestalling the history of the church, as before contemplated by it through its appointed "Historian." And Whereas, It can not be considered that the book entitled "Life of Joseph the Prophet" was intended to forestall, or take the place of the History of the Reorganized Church, which Elder Jason W. Briggs, Church Historian, was appointed and expected to prepare for publication.

Therefore, be it Resolved, That he be hereby requested to proceed to prepare said history, which when completed shall be presented to the next ensuing conference thereafter for examination and approval upon its merits, by a proper committee then to be appointed; and that without regard on his part, or further action by us in reference to what may be contained in the work entitled Life of Joseph the Prophet.

The following missions were appointed: J. W. Briggs, to labor as he thinks proper in connection with his duties as Church Historian. Josiah Ells, Ohio, Virginia, West Virginia, and Pennsylvania, with privilege of traveling farther east. E. C. Briggs, Chicago Mission, Northern Illinois, Southern Wisconsin, and Minnesota. W. H. Kelley, Michigan, Northern Indiana, Northern Ohio, Western New York, and Western Pennsylvania. A. H. Smith, California Mission. J. H. Lake, Canada Mission. J. R. Lambert, Iowa, Missouri, and Kansas. James Caffall, Nebraska and Western Iowa. Z. H. Gurley, released from Eastern Mission. T. W. Smith, Australasian Mission. R. J. Anthony, Rocky Mountain Mission. Heman C. Smith, Southwestern Mission. George Montague, Southeastern Mission. John Gilbert, Massachusetts, Rhode Island, and Connecticut. F. M. Sheehy, Maine, New Brunswick, and Nova Scotia. Thomas Taylor, English Mission. T. E. Jenkins, Welsh Mission. P. N. Brix, Danish Mission.

The above appointments were in charge of the fields named.

The following were appointed to labor in the fields named: Glaud Rodger, California. J. S. Patterson, Southern Wisconsin and Northern Illinois. E. C. Brand, Utah until fall, then Nebraska and Western Iowa. Columbus Scott, Michigan, Northern Indiana, Northern Ohio, Western New York, and Western Pennsylvania. G. T. Griffiths, Ohio, Virginia, West Virginia, and Pennsylvania. I. N. Roberts, Kansas. G. S. Hyde, Nebraska. D. H. Bays and W. T. Bozarth, Southwestern Mission. J. C. Foss, Iowa, Missouri, and Kansas. J. F. Mintun, Minnesota. J. F. McDowell, Illinois and Iowa. F. P. Scarcliff and E. W. Cato, Southeastern Mission. M. T. Short, Eastern Iowa and Western Illinois. J. T. Davies and E. A. Davies, Missouri, Kansas, and Indian Territory. H. P. Brown, J. B. Price, Thomas Daly, Albert Haws, J. F. Burton, and David Chambers, California. H. C. Bronson, Eastern Iowa and Western Illinois. Duncan Campbell, Michigan. M. H. Bond, Eastern States. W. J. Smith, J. J. Cornish, Michigan and Canada. J. A. McIntosh and Samuel Brown, Canada. E. Delong, Levi Phelps, and J. A. Carpenter, Michigan. G. E. Deuel, Northern Michigan and Western Canada. Joseph Luff, Michigan, Northern Indiana, Northern Ohio, Western New York, Western Pennsylvania, and Canada. Harbert Scott, Southern Indiana and and Southwestern Ohio. M. R. Scott, Southern Indiana. L. R. Devore and D. L. Shinn, Southern Ohio and West Virginia. Henry Kemp, Western Iowa. Peter Anderson, Western Iowa and Eastern Nebraska. R. M. Elvin, Nebraska. B. V. Springer, Southern Iowa and Northern Missouri. Thomas Nutt, Northern Minnesota and Western Wisconsin. Alfred White, Missouri and Kansas. A. H. Parsons, Kansas. Charles Derry, Western Iowa. M. H. Forscutt, Michigan, Northern Indiana, Northern Ohio, Western New York, and Western Pennsylvania. J. T. Kinneman, Missouri and Kansas. Rudolph Etzenhouser, Central and Eastern Iowa. George Hicklin, Northeastern Missouri.

The following resolution on missions was adopted: "That the arranging for one or two competent elders for the Aus-

tralasian Mission be left with the First Presidency, Bishop, President of Twelve, and the missionary in charge and that a like order obtain in regard to the Rocky Mountain Mission."

The following resolution regarding Sunday-schools was adopted:

That the Board of Publication be requested to take such measures as they shall deem proper to furnish for Sabbath-schools suitable lesson papers, and if practicable, reduce the size of the *Hope*, make it a weekly and publish through it the lessons, and that W. C. Cadwell, Sr. Alice Cobb, and D. F. Lambert, be a committee to prepare and furnish said lessons for publication.

The following regarding a Danish periodical was adopted:

Resolved, That Brn. James Caffall, Peter Anderson, and Hans N. Hansen, be a committee to look after the interests of publishing a Danish periodical, as contemplated in a resolution adopted by the semiannual conference held at Lamoni, Iowa, in the fall of 1882, whose duty it shall be to receive names and moneys of those to become subscribers to said periodical when published, with all free-will offerings given in the interests of said publication, reporting their action at the soonest practical opportunity to the Board of Publication.

Resolved, That the Board of Publication shall proceed to publish said periodical as soon as the prospect shall justify them in so doing.

Resolved, That Bro. Peter Anderson, in connection with the editor of the *Herald*, take charge of the editorial department of said publication.

Whitmer interviewed.

The attitude of the witnesses to the Book of Mormon was largely discussed, and David Whitmer being the only survivor was interviewed by many both in the church and out. To all he maintained the truth of his former testimony. On April 25 Elder Whitmer was visited by Elders E. C. Briggs and Rudolph Etzenhouser. The following account from the pen of Elder Briggs is interesting both for testimony and historic incidents:

The following are some of the facts as stated to us:

Oliver Cowdery's name being mentioned we asked as to his last statement. In response we were told, that it was reaffirmed, accompanied with a solemn charge to keep the manuscript as he had.

"Would you like to see them?"

I replied that we would. He stepped into an adjoining room and in a few moments brought them to us. They were large sheets of foolscap paper, were rather brown, or yellow colored, not so clear and white as the paper of nowadays; written closely in a fine hand, with capital letters in all proper places, and well preserved. He then remarked:

"I was present when Joseph gave these manuscripts to Oliver, O, it was

such a solemn charge. He (Joseph) said, 'I feel it in my bones that there will be a division in the church, like it was with the Nephites and Lamanites, and if these manuscripts are not preserved, I fear that the church may be injured, and when you deliver them up to others, be sure they are left in good hands.' I now see why they should be preserved. A delegation once waited on me from Utah, Orson Pratt headed it, to secure them. And he said:

" 'Set your own price on them. There is millions in the treasury and we are authorized to draw any amount for them, so you may not be particular, ask any price.'

"I replied, 'They are not for sale.' He said:

" 'Why not?'

"I answered, 'I know, and that is enough. There is not enough gold in the world to purchase them.' Pratt urged the matter saying:

" 'You are not very well off, and it will do your children good.'

"I then told him, 'You have not got money enough in Utah to purchase them.' "

O, brethren, the above sentences were spoken by the good old man in such accents and tone, it fairly gave life to his sterling worth, as the man more precious than fine gold, even a man worth more than the golden wedge of Ophir. (Isaiah 13: 12.) His integrity is above suspicion. God bless his memory and his heart, ever more. Amen.

This brings to my mind a statement of the Elect Lady, Emma, in the winter of 1856. She said to me, "When you see David Whitmer you will see an honest man." And in the same conversation, she remarked of her husband Joseph's limited education while he was translating the Book of Mormon, and she was scribe at the time. "He could not pronounce the word Sariah. And one time while translating where it speaks of the walls of Jerusalem, he stopped and said, 'Emma, did Jerusalem have walls surrounding it?" When I informed him it had, he replied, 'O, I thought I was deceived.' "

Bro. Whitmer added that since Oliver's death it was alleged that they both had denied their testimony. He said that preachers and others got this up and heralded it about.

NARRATIVE OF SEEING THE ANGEL.

"In June, 1829, I saw the angel by the power of God, Joseph, Oliver, and I were alone, and a light from heaven shone around us, and solemnity pervaded our minds. The angel appeared in the light, as near as that young man. [Within five or six feet.] Between us and the angel there appeared a table, and there lay upon it the sword of Laban, the Ball of Directors, the Record, and Interpreters. The angel took the Record, and turned the leaves, and showed it to us by the power of God. They were taken away by the angel to a cave, which we saw by the power of God while we were yet in the Spirit. My testimony in the Book of Mormon is true; I can't deviate from it. I was troubled with so many by letter and otherwise, all over the United States, and some from Europe, that I

made my proclamation of March 19, 1881. In this way thousands read it, who would never have done so otherwise. I have the original manuscripts. They have the printer's marks. The printers here have examined them, and say they are genuine. When being printed, Oliver Cowdery would take about a dozen pages of them at a time, and remain and proof read and see that the work was done properly, and continued his vigil to the end."

Brother in Christ, after a visit with Bro. David Whitmer, one of the chosen witnesses of the Book of Mormon, I want to say that I felt to admire the man; his humble, meek manner is wonderful to behold, in comparison with the self-called ministry of the present age. He is a devout Christian, and speaks of Bro. Joseph, and the rise of the latter-day work with endearing words of love. As he said:

"The boys, Joseph and Oliver, worked hard, early and late, while translating the plates. It was slow work, and they could write only a few pages a day."

Of Joseph he continued:

"He could not do a thing except he was humble, and just right before the Lord."

I said, "Why not?"

He replied:

"The Urim and Thummim would look dark; he could not see a thing in them."

"How did it appear in them?" we asked.

His answer was:

"The letters appeared on them in light, and would not go off until they were written correctly by Oliver. When Joseph could not pronounce the words he spelled them out letter by letter. Ah! Joseph was a good man, but he had a hard task to manage with the people in the early days of the church. They were sectarian (Brigham Young was only a sectarian) and came in with all of their own views, and were hard to manage. In fact, they sought office in the church, and when they were ordained it was only putting new wine into old bottles in many cases."

I asked him why he did not go with the church.

He replied:

"I had good reasons, but do not wish to speak of them now. I was directed to remain here in Richmond."—*The Saints' Herald*, vol. 31, pp. 396, 397.

June 19 he was visited by Elders William H. Kelley and Heman C. Smith. The following is from the pen of Elder Smith:

We were met by an old lady, whom we supposed to be Mrs. Whitmer, and shown into the sitting-room. Presently Father Whitmer entered the room, and I had a privilege I had long desired, of seeing and conversing with one who had seen the plates from which the Book of Mormon was

translated, as they were exhibited by an angel from heaven. He talked quite freely in regard to his experience in the church, and we were favorably impressed with his manner, and his evident love of truth. His frank, open countenance not only shows him to be one of nature's noblemen, but impresses one that he is not of the type of men who could be coaxed, or bribed into a system of intrigue or deception.

He informed us that at one time he was told by five hundred armed men that if he did not renounce his testimony he should die; but in the face of death he affirmed the truth of his former testimony. He was with Oliver Cowdery in his last illness, and was by him admonished to never falter in his testimony of the Book of Mormon; for it was true. We saw and examined the original manuscript, and noticed particularly the capitals and punctuation marks, which so far as we examined are correctly inserted.

Leaving Father Whitmer, we called on General Doniphan, who received us kindly, and expressed himself as being glad to meet us. He said the Mormons lived neighbors to him while they were in Clay County, and they were a moral people. Not an indictment was found against one of them in Clay County. The General is a large, fine looking man; and though his physical powers are weakened by age, his mental powers, which by nature would rank among the great men of the age, are unimpaired. After meeting and talking with him, I am not surprised that he played such a noble part in the Missouri troubles. Just the kind of a man to whom we would look for noble deeds. The General informed us that he had examined the original manuscript, and being acquainted with Oliver Cowdery's handwriting, was positive it was principally written by him.

We had another interview in the afternoon with Father Whitmer and his son, and found them quite willing to do right and fair. Bro. Kelley had no trouble in arranging his business with them. We examined the manuscript and were satisfied that it is the identical one which passed through the printer's hands; for it contains the printer's marks.

In connection with this reference to General Doniphan we insert the following from the pen of President Joseph Smith:

We met General A. W. Doniphan, at his hotel in Richmond, whither we went to see, and shake the hand of the man, who had the courage and manhood under strange and trying circumstances, where death from unauthorized violence threatened Joseph and Hyrum Smith, Alexander McRae and others of the elders, to face the consequences of stemming the torrent of bigoted prejudice and murderous clamor, and say: "I will have nothing to do with such business; my men are soldiers, not murderers. I shall march from camp with my men to-morrow morning at daylight." It is undoubtedly owing to the outspoken stand taken by General Doniphan on that occasion, that those men were not shot upon the public square the next morning, as had been decided on by Generals Clark and Lucas, and others of the council of war.

The General is well advanced in years, but is still tall and erect, speaks clearly and distinctly. His mind seems to be still vigorous; and we were told by one who studied law and is practicing with him, that there is no apparent diminution of his powers in his profession, except the failure, common to age, to recall events recently transpiring. He is modest and avoids saying anything of the part taken by him in the scene referred to above. And when we told him that we came, with Bro. Alexander, as sons of one of the men whose lives was spared by reason of his action that day, as we believed, to thank him in person, he deprecated our thanks, saying: "I deserve no thanks for doing what was my duty. I had a long time to live and could not afford to burden my conscience and life with the blood of my fellow men."

We referred to the prejudice existing against our father and his comrades, and the terrible excitement of the time, and the risk he ran in incurring the displeasure of the popular will, as expressed in the order to kill those men the next morning. To this he replied that what he did at the time he did without thinking of the consequences, as men frequently act in cases of extreme emergency. Our interview was pleasant. He has been a man of action and careful observation. Has not sought political honors, but has served the people when their desire for his services has been properly expressed.

He visited Salt Lake City some years ago, met Alexander McRae, whom he remembered; and was well treated by the authorities there. He is a Democrat, and talked freely of the present political aspect of the country, but without any partisan feeling. One remark was very striking. "It is a difficult thing to grow old and prevent becoming querulous, covetous, and weak, or suspicious and misanthropic. I recognize this difficulty and strive to avoid either extreme." He is quite a friend to Elder Whitmer, knew Oliver Cowdery well, as well as many others of the Saints in Ray, Caldwell, Jackson, and Daviess Counties; remembers Lyman Wight, whom he regarded as an especially brave and fearless man. He affirms that there was nothing like polygamy taught, or known among the Mormons during their stay in Missouri. He further states that so far as his knowledge went they were good citizens.

Oliver Cowdery died at Richmond, about 1850, and his body lies in the "old graveyard," just north of the town; as we are informed by both David Whitmer and family and by General Doniphan.

The following letter from General Doniphan will be valuable on points on which it treats:

RICHMOND, Missouri, July 13, 1884.

ELDER HEMAN C. SMITH,

Oenaville, Bell County, Texas.

Dear Sir: Your letter containing several inquiries has been at hand some days but the excessive heat has prevented me from replying. My acquaintance with Oliver Cowdery (dead) commenced in the winter of

1831-2. As we were both lawyers, and members of the profession were not numerous in Western Missouri at that early day—we became rather intimately acquainted until June, 1838, when he left this State and returned to Ohio. Some eight years ago I was requested by some persons to accompany them to the residence of David Whitmer, Sr., in this village, when we arrived quite a volume of manuscript was lying on the center-table, and I was requested to state whether I recognized the handwriting. I had not been told the purpose of our visit before. I began to turn over the pages. It was an old looking document, but in a good state of preservation as if it had been well cared for. After sketching it over in various parts, I felt sure it was the handwriting of Oliver Cowdery, although I had not seen it for many years; and said that I believed it was his. In the further examination I found a few pages here and there in two other hands, and so pointed them out. Those present then asked Mr. Whitmer as to the various handwritings. He said that I was correct that the manuscript was almost entirely written by Cowdery. The other parts were written by Emma, wife of Joseph Smith, and Christian Whitmer, merely to relieve Cowdery when tired. I still believe the handwriting to be Cowdery's. As to your other questions I have no data to found a belief on as to whether this was the original manuscript from which the Palmyra edition of the Book of Mormon was printed or not. Joseph Smith and his brother and some others have been here about a week comparing them and doubtless will arrive at some certain conclusion in a few days. In my old age (seventy-six) it has not been my habit to answer such questions, but my respect for your grandfather induces me to relax in this instance. Very respectfully,

A. W. DONIPHAN.

Pittsburg debate.

In the early part of May there was a discussion in Pittsburg, Pennsylvania, between the Reverend Mr. Coovert, of the "Church of God," and Elder William H. Kelley. During this discussion and at other times it had been asserted that Nancy Rigdon, daughter of Sidney Rigdon, had testified to some very damaging things against the character of Joseph Smith. This prompted Elders William H. and E. L. Kelley to interview the lady. May 14, 1884, Elder E. L. Kelley wrote of this interview as follows:

Interview with Nancy Rigdon.

Since arriving in the city, I have had the pleasure of an interview with Mrs. Nancy (Rigdon) Ellis. She talked freely, and the visit was pleasant, at least to W. H. and myself. . . . She says she was eight years of age at the time that the preachers of the Latter Day Saints first came to her father's in Mentor, Ohio; and has a full remembrance of it because of the contest which soon arose between her father and Pratt and Cowdery, over the Book of Mormon. She says:

"I saw them hand him the book, and I am as positive as can be that he never saw it before. He read it and examined it for about an hour and then threw it down, and said he did not believe a word in it."

She further stated that her father in the last years of his life called his family together and told them, that as sure as there was a God in heaven, he never had anything to do in getting up the Book of Mormon. And never saw any such thing as a manuscript written by Solomon Spalding. On being questioned with reference to her knowledge of "sealing" and "polygamy," she said that she lived with her father in Kirtland till the year 1838, when they went to the state of Missouri. That she never heard tell of such a thing as sealing, or polygamy, in Kirtland. We called her attention to the fact that one William Smith, a Campbellite exhorter, stated to us in Kirtland that he heard, he thought, that she was sealed to Joseph Smith in Kirtland. She says:

"It is absolutely false; I never heard of such a thing while in Kirtland as sealing."

We asked, "Were you ever at any time or place sealed to Joseph Smith?"

"I was never at any time."

She then said her father went from Missouri to Nauvoo, arriving in Nauvoo in the year 1840. They lived there till the 18th of June, 1844, when her father started with his family to this city, and they arrived here the same day Joseph Smith was killed in Illinois, June 27, 1844. We then asked her:

"When did you first hear of polygamy in Nauvoo?"

She said she never heard of it while they lived in Nauvoo.

"Did you know any person while you lived in Nauvoo who was married to more than one wife, or had more than one wife at the same time?"

"I did not."

"When did you first hear of the so-called revelation on polygamy?"

"I never heard of it until after we came to Pittsburg, and some time after; I could not say just how long."

"Did you not hear talk that there was such a thing while you lived in Nauvoo?"

"I never did."

"When did you first hear about sealing?"

"I heard about this first about the year 1842. I believe it was in this year."

"How old were you at this time?"

"I was born in the year 1822."

"What was this sealing, and what was the object of it?"

"I can not say that I ever understood it fully. Can not give the object."

"Was it a state of marriage and did it contemplate living together as husband and wife?"

"I never so understood it."

She then stated that she thought Joseph Smith was quite a different man in spirit and manner the last year or two that she knew him from what he was in the other time she had known him, from 1831 to 1842. In her language she said:

"He seemed entirely different; but I never knew or even heard that he had more than one wife."—*The Saints' Herald*, vol. 31, p. 339.

A reporter of the *Pittsburg Leader* also interviewed this lady, and as a result the following appeared in the *Leader* for May 18, 1884:

It will be remembered by our readers that just previous to the commencement of the debate with Reverend Kelley on the Mormon question, Reverend W. R. Coovert stated to a *Leader* reporter that Sidney Rigdon, a former resident of Pittsburg, had stolen the manuscript of the Mormon bible, which had been written by a Doctor Spalding, of Ohio, as a romance, and which the latter had left with a publisher named Patterson, father of the editor of the *Presbyterian Banner;* that after stealing it he submitted it to Joseph Smith, of Palmyra, New York, who, in connection with Rigdon, published it and palmed it off as a revelation from God.

Learning that a daughter of Rigdon was living in Pittsburg a reporter called on her yesterday, and at first she declined to say anything at all on the subject, but finally, on the scribe promising not to use her name—she is married—she said: "I have never had the honor of seeing this so-called Reverend Coovert, who of late had been so free in his use of dead men's names, but I understand he parts his hair in the middle of his head, a fact which, from what I have heard and read of him, is no surprise to me. Now, while I most emphatically decline to be drawn into any controversy over that story of Coovert, which, if there was any foundation for it, I can not, for the life of me, see why it was allowed to remain quiet for years after all the actors are laid in their graves. Yet I will say this, that my father, who had the respect of all who knew him, and at a time when he had but little hope of living from one day to another, said to the clergymen around him, of which there was a number belonging to various denominations. These were his words: 'As I expect to die and meet my Maker, I know nothing about where the manuscript of the Mormon bible came from.'"

The lady said further that she believed as firmly as she believed anything, that Joseph Smith (who was, she believed, at one time a good man) had a revelation, and that the Mormon bible was founded on that revelation. But she was satisfied the Reverend Coovert had never seen a copy of it and consequently did not know what he was talking and writing about.

On May 9, 1884, the building known as the Cock Pitt, Preston, England, in which the first missionaries held meeting in 1837, fell down.

In *Herald* for May 10, Jason W. Briggs published the following notice regarding matters of history:

A request to the readers of the *Herald*, but especially the elders.

Matters of history.

In pursuance of appointment by General Conference, I am engaged upon the compilation of the history of the Reorganized Church, etc., etc.; and in order to secure all material facts, and incidents deemed worthy of record, transpiring in all the fields of missionary labor, whether at home or abroad, you and each of you are earnestly requested to contribute such facts and incidents, with dates and circumstances, in such form as you think proper, and convenient, and at as early a day as practicable. Original documents, or authentic copies, letters in manuscript or in print desired; and all such will, if desired, be preserved and returned. It is especially requested of those who were identified with the church during any part of the period from 1852 to 1860, to respond to this drain upon their private archives and memories. In short the sense of this request is this; if you possess anything which you think ought to appear in the history, please send it along; but please do not forget to write plainly, and oblige your fellow servant,

J. W. Briggs.

CHAPTER 26.

1884.

EUROPEAN CONFERENCE—INDEPENDENCE DEDICATION—BOOK OF MORMON COMMITTEE—PRICES RUN DEBATE—THE "VINDICATOR"—APPOINTMENTS—DEATH OF GLAUD RODGER—SECOND OENAVILLE DEBATE—WEBB CITY DEBATE—MURDERS IN TENNESSEE—SANDHEDENS BANNER—CURTIS STATEMENT—SUNDAY-SCHOOL LESSONS—T. W. SMITH SAILS—REUNION—EDENVILLE DEBATE—UTAH AFFAIRS—T. W. SMITH IN ISLANDS—CONDITIONS IN ENGLAND—DEDICATION IN INDIANA—MURDER IN COLORADO—CALIFORNIA PERIODICAL—CANNON ON JOSEPH'S POSTERITY—THE "OLIVE BRANCH"—ORDER OF ENOCH—STEWARTSVILLE DEBATE—KANSAS DEBATES—BANDERA DEBATE—NOVA SCOTIA DEBATE—BISHOP GAMET'S DEATH—BURTON IN AUSTRALIA.

A MISSION conference was held at Manchester, England, June 1 to 3, of which Elder Thomas Taylor wrote:

European conference.

You will be pleased to learn that the work in this mission is moving along very satisfactorily. We held our mission conference on Saturday, Sunday and Monday last, June 1, 2 and 3, at Manchester, had an excellent time; good attendance, and oneness of feeling to the one great end, the interest and progress of the work of God.

Independence dedication.

July 6 there was a church dedicated at Independence, Missouri. President Joseph Smith was present, assisting the local authorities. This was not the large stone church standing near the Temple Lot, but a brick building in the east part of the city.

The committee appointed at the annual conference to com-

pare different editions of the Book of Mormon with the manuscript in the hands of David Whitmer, met at the house of Mr. Whitmer in Richmond, Missouri, on July 8, and commenced the examination. Elder Whitmer had insisted that President Joseph Smith should be present, and hence he took part in the examination. This work had been under contemplation for ten years, and the favorable opportunity presenting itself, it was improved. This work of the committee received editorial notice in the *Saints' Herald* for August 23, 1884, which we insert for the sake of the valuable historical incidents related:

Book of Mormon committee.

It is often said that history repeats itself. In secular affairs this has occurred many times. And now and then there has been an instance of similar import in church affairs. Away back in the early days of the church, in the "upper chamber of Father Whitmer's house," a certain work connected with the work of the last days and the Book of Mormon, was being done by Joseph Smith, Oliver Cowdery and others; which work was of a preparatory nature, the results of which should be felt while the church continued to exist. What that work was history has recorded, and the Saints received it. From a solemn conclave held in that "upper room," there went forth an edict which was to affect the church wonderfully. They were commanded to go to the Ohio, and there a *law* should be given them that was to be applicable to them in their then "condition and in the New Jerusalem." That law is the revelation of 1831 specifically establishing the one wife rule in the church. Subsequent to the giving of that law the statement was made that the church was under condemnation, and would remain so until the people remembered the Book of Mormon and the former commandments which had been given the church, to do according to that "which was written." Into what a state of forgetfulness concerning the Book of Mormon and the former commandments, especially the one of 1831, the church had fallen and would fall, the history of the apostasy under Brigham Young fully shows.

On the 8th of July, 1884, a group of men were assembled by appointment and agreement, in an upper room of Father Whitmer's[1] house, in Richmond, Missouri, within the borders of the land of Zion, the persons of which group and the object for which they had met made it remarkable, and almost a repetition in history. The central figure in this group was David Whitmer, now the only surviving witness of the three, who were made special witnesses to the visit of the angel with the plates to show them to those chosen for that purpose. Almost fourscore years old, hair white as wool, eyes bright and faculties still good,

1 Son of Father Whitmer referred to above.

the patriarch sat among them, a link in destiny's chain formed by the hand of God.

Next in historic importance in this group was Joseph Smith, oldest son of Joseph Smith, the Martyr, the man by whom the Book of Mormon was translated and given to the world. He was there at the request and selection of Father Whitmer, directed by the Spirit; associated with him, also by selection of Elder Whitmer, was P. Alma Page, son of Hiram Page, one of the eight witnesses, a firm believer in the book to which his father bore testimony.

Alexander H. Smith, third son of Joseph Smith; William H. Kelley, son of one of the elders who labored and toiled in the field in the days of Joseph and Hyrum, and Thomas W. Smith, one who had received the work under the Reorganized Church, were present as duly appointed representatives of the Latter Day Saints, members of the church in its primitive organization and its reorganized form—to fulfill the behest of the people of God, who have "remembered the Book of Mormon," with the purpose of "doing according to what is written therein."

The object of the assembling of these men in this "upper room" was to examine together, the written word of the Book of Mormon and the printed page of that work. And though it may appear that accident may have chosen the men who composed this group of six, it must be evident to those who believe in the watchfulness of the Spirit over the affairs of the Lord's Christ upon the earth, that the choice of these men for this duty was not that of accident but design, the design of Providence. The committee represented the strength and youth of the Reorganization, as found in the sons of the first elders of the church, and the new element won to the faith through the preaching of the word. They also represented that portion of the church found in the remnant left from the apostasy, who refused to strike hands with usurpation and false doctrines, and stood for the truth as it was at the first.

In the other portion of the group were represented the first and subsequent phases of the work, Elder Whitmer representing a class who believe firmly in the Book of Mormon and the gospel of Christ; but who, for reason, known to themselves and God, stand without affiliation with either the apostasy or the Reorganized Church, yet wishing good will and success to every worker for the truth. Of the same class is Philandi A. Page, son of Hiram Page, one of the eight before named. It was fitting that Joseph Smith, oldest son and representative heir of the one who translated the Book of Mormon should be associated with this committee of examination, for in him all classes represented in the group have placed their confidence, as one striving to "turn the hearts of the children to the fathers and the hearts of the fathers to the children," that all may finally be found of Christ in one.

To complete the remarkable character of this assembling in that "upper room in Father Whitmer's house," there met with them, from time to time, during the eight days in which they were engaged in their work,

John C. Whitmer, son of Jacob Whitmer, also one of the eight witnesses; David J. Whitmer, son of David Whitmer, Sr., and George Schweich, grandson of David Whitmer, forming a family all firm believers in the Book of Mormon and all anxious that the work should be fairly and well done, and that it should redound to the glory of God and the good of the cause. The sittings were opened by prayer; he who offered the supplication on each occasion asking for each and all engaged in the work divine guidance and support. At the close, divine blessing was asked upon the complete work of the committee.

The suggestive character of the men engaged in the examination ordered by the General Conference last spring, and the importance attaching to such examination as a fact, with the results likely to follow may be understood if thought is had upon the following facts. The Book of Mormon was first published in 1830, at Palmyra, New York, by E. B. Grandin, printer, for Joseph Smith. It was copyrighted in the United States district for Northern New York. Since then an edition was published at Kirtland by P. P. Pratt and E. S. Goodin, known as the Kirtland edition. Another at Cincinnati, Ohio, under the supervision of Ebenezer Robinson; known as the Cincinnati edition; another at Nauvoo, Illinois, called the Nauvoo edition; all during the lifetime of Joseph Smith, first president of the church, and presumably all with his knowledge. In addition to those above named, there was issued what are known as the first, second, third, fourth and fifth European editions, published at Liverpool, England, under Brigham Young's administration; but supervised by Orson Pratt for the earlier, and Franklin D. Richards for the later editions, if we are correctly informed. There is also a later issue of the work, with references, edited by Orson Pratt, and published at Liverpool, England, by John Henry Smith, in 1883. Another edition still was printed in New York, for Russell Huntley and Zadoc Brooks, in the interest of what is known as the Brooks faction of the church, and issued about 1856. There are editions in the German, Danish, French, and we believe Italian languages; and maybe others.

It has been stated by some who are believers in the Book of Mormon that there are differences between these editions; especially that in the Danish tongue there have been changes quite unjustifiable, and which antagonize the English rendition. Changes in phraseology, if not in sentiment, have long been known between the Palmyra and subsequent editions. The Reorganization in pursuance of its office work of reorganizing and restoring, set about the comparison accomplished by the committee, and have had the hearty sanction of Elder David Whitmer, and the active countenance and assistance of his entire family.

There is reason to believe that there was a manuscript copy of the Book of Mormon placed in the southeast corner-stone of the Nauvoo House, at Nauvoo. Bro. E. Robinson thinks that he witnessed the deposit of such copy in that stone. Two years since Major Lewis C. Bidamon, who married Emma Smith in 1847, and is in possession of the Nauvoo House, took

up the corner-stone referred to, in repairing and remodeling the dwelling into which he made a part of the premises. He found that the contents of the stone had been imperfectly preserved, water having penetrated the cavity. The manuscripts were water-soaked and spoiled, a small section only being decipherable, the rest was mostly reduced to pulp, and on those portions not so reduced, the writing was faded out and illegible. A copy of the Doctrine and Covenants was with the manuscript, and the whole mass when dry crumbled to pieces at a touch. He forwarded such part as could be handled to us at Lamoni, where after a little exposure and handling it became entirely worthless even as a relic. If this copy thus accounted for was one of the two which it is alleged were made at the beginning, either the original or the copy, the one which Elder David Whitmer has is the only one in writing in existence; and must be the basis from which any errors, if any have been made, must be corrected.

The final report of the committee was published in the *Herald* for August 23, 1884, setting forth that the committee had carefully compared the manuscript in the hands of David Whitmer with the Palmyra and Plano editions of the Book of Mormon, noting all discrepancies. Many unimportant changes were found but none that changed the meaning of the language. Conclusive evidence was found that the manuscript was the one used by the printers of the Palmyra edition. The handwritings of Oliver Cowdery, Christian Whitmer, and Emma Smith were positively identified by parties familiar with these handwritings. The committee earnestly recommended that future editions of the Book of Mormon be made to conform to the Palmyra edition corrected by them to fully agree with the manuscript.

This recommendation has not been carried into effect.

The following certificate accompanied the report, but has not been hitherto published:

RICHMOND, Ray County, Missouri, July 17, 1884.

To whom it may come: This may certify that we were present from time to time at the residence of David Whitmer, Sr., during the examination and comparison of the Palmyra and subsequent editions of the Book of Mormon, with the manuscript of that book now in the hands of said David Whitmer, and that examination was conducted openly, and as we believe fairly; by W. H. Kelley, A. H. Smith, and T. W. Smith for the Reorganized Church; and Joseph Smith and Philandi A. Page for David

Whitmer; that said examination began Tuesday, July 8th and was concluded July 17th, 1884.

WM. H. KELLEY, Chairman of Committee.
ALEX. H. SMITH.
THOS. W. SMITH, Secretary of Committee.
D. J. WHITMER.
GEO. SCHWEICH.
JOHN SHORT.
JOHN C. WHITMER.

JOSEPH SMITH.
P. A. PAGE.

Prices Corners debate.

July 14 there was a discussion at Prices Corners, Ontario, between Elder J. H. How, of the Seventh-day Advents, and Elder James A. McIntosh.

The Vindicator.

In the *Herald* for July 19, 1884, appeared the prospectus of a paper to be published in England in the interests of church work. This periodical appeared first under date of August, 1884, under the title of *The Vindicator of Truth*, and setting forth that it was "the official organ of the English Mission of the Reorganized Church of Jesus Christ of Latter Day Saints, and is published by order of mission conference." The name of the editor does not appear, but we notice among the contributors the names of Joseph Dewsnup, G. S. Hyde, John Austin, Joseph Naylor, M. T. James, C. H. Caton, J. Ramsey, G. S. Greenwood, J. C. Foss, Simon Spargo, William Kendrick, Thomas Taylor, Elizabeth Spargo, and T. E. Jenkins. It was published monthly, closing in July, 1885. It was printed in the city of Birmingham.

Appointments.

On August 1 Elder J. R. Lambert, in harmony with a provision made by the General Conference, appointed J. M. Terry to labor in Kansas, and H. A. Stebbins to labor in Decatur District, Iowa, as general missionaries.

In *Herald* for August 2, the editor gave an account of a visit and conversation with General Doniphan. It contains some valuable historic references. It is as follows:

General A. W. Doniphan, whom we met at his hotel, the Hudgins House, told us that he knew Oliver Cowdery well, and knew him till his death; he spoke in good terms of him as a man and as a citizen.

We called upon the General the evening before we left Richmond, and had an hour's very interesting chat, in which the General related several incidents which occurred during the days that the Saints were citizens of

Clay, Caldwell, Ray, and Daviess Counties. He conducted the defense of O. P. Rockwell at the time of his arrest for the attempt to assassinate Governor L. W. Boggs, and of which charge Rockwell was acquitted. There was no evidence connecting Rockwell with the offense, and the General believed him to have been innocent. This was assuring, for so much has been said by those who have assailed the Saints about Rockwell as the agent of Joseph Smith in the outrageous attempt to assassinate the governor of the state of Missouri, that the statement of a man intimately acquainted with the affair at the time of its occurrence, tends to remove the fear that guilt might attach to them against whom it has been charged.

The General was also present and attending to the examination of Sidney Rigdon at Liberty, Missouri, when on a writ of *habeas corpus* he was before Judge King. Elder Rigdon had few if any friends there, about one hundred were gathered, the most of them "Mormon eaters," as they were called, and terribly excited against those under arrest and in custody. After the counsel had argued the legal conditions of the case, Elder Rigdon desired General Doniphan to inquire of the Judge if he might speak in his own behalf. The Judge said "certainly." Elder Rigdon rose and began; and, says the General, "Such a burst of eloquence it was never my fortune to listen to. At its close there was not a dry eye in that room, all were moved to tears." At its close the Judge said: "The prisoner is discharged the custody of the court, Mr. Rigdon is free to go his way."

The effect of Elder Rigdon's words was such that one of the leading men of the crowd picked up his hat, and turning to the bystanders, said, "We came here determined to do injury to this man. He is innocent of crime, as has been made to appear. And now, gentlemen, out with your money and help the man to return to his destitute family." He circulated the hat and the money was showered into it till he placed a hundred dollars in Elder Rigdon's hands, with the remark, "Now old gentleman, make the quickest possible time to your family, who need you and your help."

It must have been a remarkable scene, for as General Doniphan related it, the remembrance of it lit up his aged face with a glow of animation pleasant to witness.

In answer to the question whether the anti-slavery sentiment which prevailed among the Saints was in any wise at the bottom of the opposition and persecution to which they were subjected, he stated that there could be little doubt that in Jackson County and probably some others, the real reason of the hostility to the church was pro-slavery dislike to the anti-slavery sentiment of the Mormons. Religious bigots opposed to the doctrines of the Saints made the position of the Saints on the slavery question the pretext of their hate.

In answer to the question, Were the leading men among the Saints such bad men as it was urged that they were, the General stated that they

were not. He was intimately acquainted with many, had some of them for neighbors, and a "nicer lot of men I never knew; kind, neighborly, and upright."

Death of Glaud Rodger.

August 3, 1884, Elder Glaud Rodger, senior president of Seventies, died at Elko, Nevada. Elder Rodger was born at Airdrie, Scotland, in 1820. He was baptized into the church August 11, 1842. He served as deacon and priest, then as elder he traveled and preached extensively in Scotland and England. From Scotland he went to Utah, but was not satisfied with conditions obtaining there, and hence went on to California, where he united with the Reorganization, and at once became an acceptable minister, doing considerable ministerial work in California. In 1873 he accompanied Elder C. W. Wandell to Australia. They sailed from San Francisco on November 3, and as related elsewhere, were driven into Tahiti, where they began the work of the Reorganization in the Islands. In Australia he remained about five years, accomplishing an excellent work and leaving a most estimable reputation. During his sojourn there he buried his traveling companion, Elder Wandell, and for much of the time labored alone. Returning to America he labored in the missionary field in California, Nevada, and elsewhere. He was ordained president of the Seventy in 1880, and in that capacity commanded the unqualified confidence of his quorum.

He was a faithful laborer, a sound teacher, a wise counselor, an exemplary preacher, and an excellent man. He was buried at Elko, Nevada, by those who had ministered to his wants during his last sickness, viz., Bro. Emanuel Penrod and family and Bro. W. R. Stauts and wife. His widow still lives, residing at Lamoni, Iowa. Three of his children still live: Glaud, who resides in California; Joseph B., now a resident of Batavia, Illinois; and Dollie, now Mrs. Austin Olsen, of Lamoni, Iowa.

Second Oenaville debate.

Commencing August 5 there was another debate held near Oenaville, Bell County, Texas, between Elder C. M. Wilmeth, of the Christian Church, and Elder Heman C. Smith.

August 12 a discussion commenced at Webb City, Missouri, between the Reverend J. Hacker, of the Baptist Church, and Elder F. C. Warnky. Webb City debate.

A tragedy occurred in Lewis County, Tennessee, where a mob murdered William S. Berry and J. H. Gibbs, of Utah; also Martin Condor and J. R. Hudson, of Tennessee. This was deprecated by the Reorganization in general. Murders in Tennessee.

The committee appointed to arrange for a Danish periodical announced through the *Herald* for September 6 that they had decided to issue the periodical at once. The first number of this paper appeared under date of October, 1884, entitled *Sandhedens Banner*, Elder Peter Anderson, editor. It was intended to circulate as a tract as well as a periodical, for the benefit of the Scandinavian people who could not read the English literature of the church. Sandhedens Banner.

September 15 Mr. Mecham Curtis, who had long been associated with the church (see volume 2, page 323) wrote from Bandera, Texas, to President Joseph Smith concerning some early historical events.[1] Curtis' statement.

In the issue of *Zion's Hope* for September 27, 1884, the first series of Sunday-school lesson leaves was commenced. They were prepared by William C. Cadwell, of the committee appointed at the last annual conference. Sunday-school lessons.

October 1 Elder T. W. Smith and wife sailed from San Francisco, California, for Tahiti, on board the Tropic Bird.

A reunion was held October 4 to 12 on grounds belonging to Elder Henry Garner, in Harrison County, Iowa; Joseph Smith, president, J. C. Jensen, secretary. Reunion.

The names of the following ministers appear in the account

[1] I carried a petition from Black River, Wisconsin, from Lyman Wight to a council held in Nauvoo, Illinois, in February, 1844, asking permission to locate a mission among the Indians, which the council granted, your father in the chair. At the same time Lucian Woodworth was directed to go to Texas to apply for the privilege of settling a colony in that State, which he did. He called upon Sam. Houston, then president of the republic of Texas. Houston's reply was he could not do anything till Congress met; but your father was killed the June following, before the work was completed.

In the same council there was a call for volunteers to go to California to examine the Pacific coast. Salt Lake was not mentioned.

of the meeting: Joseph Smith, W. W. Blair, E. C. Briggs, James Caffall, Charles Derry, J. C. Crabb, Phineas Cadwell, H. A. Stebbins, E. C. Brand, Rudolph Etzenhouser, J. F. Mintun, Levi Gamet, Elijah Banta, B. V. Springer, J. S. Roth, G. S. Hyde, J. F. McDowell, J. W. Chatburn, Henry Garner, W. W. Whiting, Robert McKenzie, John Rounds, W. A. Carroll, John Hawley, John Pett, Henry Kemp, William Rumel, and others. Of the reunion the editor of the *Herald* wrote:

The moral tone of the meeting was most excellent; peace and her votaries were friends, and all vied in good humor to observe the proprieties of the meeting. The committees on ground, singing and police all did their work well, and left nothing that they could do, or get done, undone to make the occasion a success.

There were three or four cases of sickness in the camp, three of which were sick when brought there. Of these two died, one a child two years old, the other Sr. Dorothy Fry, aged eighty-four years and two months; who came, as she said, preferring to die among the Saints, if so be the good Lord be pleased to take her.

There were one hundred and twenty-four tents in the camp, at noon on Saturday the 11th, and at noon on Sunday there were in addition five hundred and fifty-seven teams, representing an aggregate of over three thousand people, who were more than ordinarily quiet and orderly. Brn. Jarius Putney and James Emerson, of the police force, reported that they found no one captious, or inclined to show disrespect to the rules of the camp when spoken to.

Edenville debate.

An eight day discussion, beginning October 16, was held at Edenville, Iowa, between Reverend J. H. Scull of the Methodist Church, and Elder I. N. White.

Utah affairs.

In the trial of Rudger Clawson in the Third District Court, Salt Lake City, Utah, which began October 15, 1884, Judge C. S. Zane presiding, both John Taylor and George Q. Cannon testified that they did not know whether records of marriages celebrated in the Endowment House were kept or not. Each testified that they had celebrated marriages there but kept no minutes, and did not know if any were kept. President Taylor, however, evidently felt quite indignant over the efforts being made by the Government to suppress polygamy, for on the 5th of October he delivered a discourse in the tabernacle, at Salt Lake City, in which he referred to the so-called revelation

on plural marriage; and the *Salt Lake Herald* of the 7th represents him as using the following vigorous language: "We are told that we must change and make the revelation pliable to suit the demands of the day. I'll see them damned first, and then I won't. [Voices, 'Amen.'] We have authority to show that those who do not accept this doctrine will be damned."

Elder T. W. Smith and wife arrived at Tahiti on November 6. He wrote that he had called on the American Consul, Mr. Atwater, and was by him introduced to the Director, next officer to the Governor. The Director informed him that he was at liberty to preach when and where he pleased, on condition that he observed the law. Metuaore wrote of their coming as follows: T. W. Smith in Islands.

I am happy to inform you that Bro. Thomas W. Smith and wife arrived here safely and in good health on the Tropic Bird, and it has been very gratifying to us all to receive him here with open arms, the only drawback is that he can not speak our language and we can not speak English, so that of a necessity our intercourse is, at present, limited; but it will not take him long to learn our language, as it is very simple and contains only fifteen letters. He and his wife are stopping with us all at our village; they are not quite accustomed to our kind of food yet, but will like it very much when they do. On the 16th of this month (next Sabbath) we are going to have a meeting of all when Bro. Smith will expound to us all his views.

Joseph Gilbert, of Omaha, Nebraska, recently returned from a visit to England, reported conditions there as follows:

The mission in England is good and bids fair to continue so. Branches are good, take one with the other; London might be better. Manchester District is on the increase, if I may be a judge. Sheffield, I believe is doing honest, simple gospel work; also Leeds. I may add the English Mission has done good work. Bro. Thomas Taylor still holds his own, expresses himself that he would like to have the burden lighter; all generally speak well of him. There are men there that can represent the work; the young men are not behind by any means. I have listened to some fine discourses from some of the young elders. Conditions in England.

November 9 the church house at Union Branch, Jefferson County, Indiana, was dedicated. Elders M. H. Forscutt and J. W. Waldsmith were present assisting the local authorities. Dedication in Indiana.

Murder in Colorado.

November 9 two members of the church, Mr. and Mrs. Standering, were murdered near Hutchinson, Colorado, by unknown parties. It was supposed that the purpose was robbery.

Californian periodical.

Early in November a circular letter was sent out announcing that a decision had been reached to publish a periodical on the Pacific Coast. The circular was signed by H. P. Brown, T. J. Andrews, George S. Lincoln, A. Haws, and others. On December 15 those interested in the move met at the office of H. P. Brown, Oakland, California, and organized a Board of Publication consisting of T. J. Andrews, president; G. S. Lincoln, treasurer; Richard Ferris, secretary; Albert Haws; and H. P. Brown, editor.

Cannon on Joseph's posterity.

Elder George Q. Cannon delivered a discourse at Ephraim, Utah, November 16, by which it would appear that he expected the posterity of Joseph Smith, the Prophet, would accomplish a work in the church. The *Deseret News* of November 25, reports him as saying:

> There may be faithful men who will have unfaithful sons, who may not be as faithful as they might be; but faithful posterity will come, just as I believe it will be the case with the Prophet Joseph's seed. To-day he has not a soul descended from him personally in this church. There is not a man bearing the holy priesthood to stand before our God in the church that Joseph was the means in the hands of God of founding—*not a man to-day of his own blood,*—that is, by descent—to stand before the Lord and represent him among these Latter Day Saints. But will this always be the case? No. Just as sure as God lives, just as sure as God has made promises, so sure will some one of Joseph Smith's posterity rise up and be numbered with this church and bear the everlasting priesthood and who will honor and magnify that priesthood among the Latter Day Saints."

The Olive Branch.

There was an effort made to revive the work of Joseph Morris. There was a paper published in San Francisco, California, by Elder James Dove, called the *Olive Branch*, in which it was announced that George S. Dove was the successor of Joseph Morris. The *Olive Branch* also published a portion of the revelations of Joseph Morris. Subsequently (1886), George S. Dove & Company published the revelations of Joseph Morris in book form, entitled, "Spirit Prevails." The *Olive Branch* for

November 15, 1884, announced that it would discontinue for the present on account of "force of circumstances occasioned by limited means."

On the 7th of December Lars Peterson and James Brighouse organized at Independence, Missouri, what they called the "Order of Enoch," or "The Church or Kingdom of Christ;" Lars Peterson and James Brighouse, presidents; E. Peterson, bishop. They issued a circular which set forth that: "Laciviousness or lustful desires have so defiled and corrupted all mankind, to such a state of degradation, that they are unfit to procreate." They therefore required that men to be pure must "cease the procreation of mortality as Noah did; that body of sin might be destroyed (Romans 6); and prepare to bring forth a righteous offspring through the thousand years," etc. It was claimed at the time of the organization that there were twelve in the order, seven males and five females. They were quite aggressive for a time, but the order is now extinct, and was not of sufficient importance to demand further attention. Order of Enoch.

Early in December there was a discussion held at Stewartsville, Missouri, between Elder Clark Braden of the Christian Church, and Elder J. W. Gillen. Stewartsville debate.

There was also a series of discussions held about this time in Kansas, in which the same bodies were represented. One between Elder Treble (Disciple) and Elder Edward E. Wheeler, one between Elder Treble and Elder E. A. Davies, and one between Elder Lucas (Disciple) and Elder Evan A. Davies. Kansas debates.

Commencing December 9 the same bodies were also represented in discussion at Bandera, Texas, by Elder C. M. Wilmeth (Christian) and Elder Heman C. Smith. Bandera debate.

About the same time the Baptists in the person of a Reverend McLean made an attack on the faith at Parrsboro, Nova Scotia, where Elder F. M. Sheehy stood in defense. Nova Scotia debate.

Bishop Gamet's death.

December 28, 1884, Bishop David M. Gamet died at his home in Little Sioux, Iowa. He was born in the state of New York, in 1811. He united with the church in 1835, and labored for years in the traveling ministry. After the death of the Prophet he followed the party under Brigham Young as far as Western Iowa, and discovering things he believed to be radically wrong he refused to go farther. He remained in Western Iowa, locating at Little Sioux, Harrison County. In 1861 he united with the Reorganization under the ministry of Elder S. W. Condit, and again entered the ministry. He was subsequently ordained a bishop at Council Bluffs, Iowa, in October, 1866, under the hands of Joseph Smith and Charles Derry, and for a time acted as bishop for that region. Afterwards he acted as Bishop's agent. He presided for some time over the Little Sioux Branch, and also acted as counselor to the president of the High Priests' Quorum. He was highly esteemed and respected wherever he was known for honesty, integrity, and virtue.

Burton in Australia.

On December 20, 1884, Elder J. F. Burton, his wife, and daughter Addie, arrived at Sydney, Australia, after a pleasant voyage from San Francisco of twenty-eight days. Elder Burton had been assigned to the Australasian Mission by the committee to whom the matter was referred at the annual conference of 1884.

This year was an eventful one in the line of church literature. It saw the inauguration of the Sunday-school lesson system, now a great feature of church work. Two church periodicals, *The Vindicator of Truth* and *Sandhedens Banner*, had been launched upon the literary sea; while preparations were completed to start the *Expositor*.

CHAPTER 27.

1885.

THE EXPOSITOR—NOTTINGHAM BRANCH—LEEDS BRANCH—SPALDING ROMANCE—BLAIR-GURLEY CONTROVERSY—TEST OATH—INFORMATION FROM BURTON—ANNUAL CONFERENCE—EDITORIAL COMMENT—UTAH MASS-MEETING—EUROPEAN MISSION CONFERENCE—SIOUX CITY BRANCH.

BEARING date of January, 1885, the first number of *The Expositor* appeared, published at Oakland, California. The first number contained the following declaration of its policy and purpose: The Expositor.

The *Expositor* is published in the interest of the truth, as its name implies; but more especially the truths believed in, and taught by the Reorganized Church of Jesus Christ of Latter Day Saints, and to draw the distinction plainly and clearly between the said church, which is opposed to polygamy and its kindred evils, and the so-called Latter Day Saint or "Mormon" church of Utah, which teaches and practices the abominable doctrines of polygamy, Adam worship, and "blood-atonement."

We want it distinctly known and understood by all the world, that the Reorganized Church of Christ, under the presidency of Joseph Smith, son of the martyred prophet, is a separate and distinct organization, duly and legally incorporated under the laws of our country, and has no connection or fellowship with the "Mormon church" of Utah under the presidency of John Taylor, successor to Brigham Young. It has been judicially decided by the courts of Ohio, that the Reorganized Church of Jesus Christ, is the true and lawful continuation of, and successor to the church organized by Joseph Smith and others, on April 6, 1830. While the same tribunal has decided and determined that the Utah church is a schismatic and apostate church, having denied and rejected the original doctrines of said church of 1830. And while this paper will fearlessly attack what it deems errors and heresies in religion, its columns will always be open as far as possible for the respectful reply of those

who think different from us. This we believe is one anamoly in religious journalism.

Of course articles will necessarily have to be brief, and they must be gentlemanly and decent, to insure insertion.

With regard to members of the Reorganized Church, it must be distinctly understood that its columns will not be used to ventilate private notions, or doctrines adverse to the well-established and generally accepted doctrines of said church.

The church is a unity, and so are her doctrines.

"We must all speak the same thing," for we are all baptized into one body, and have been all made to drink of the same spirit, for with us there is only "one Lord, one faith, and one baptism."

Nottingham Branch.

February 22 a branch was organized at Nottingham, England, by Elders C. H. Caton and G. S. Greenwood, with William Shepherd, presiding elder; A. Wibberly, priest; J. Cope, teacher; and William Coxen, deacon.

Leeds Branch.

The Leeds Branch, at Leeds, England, was organized soon after by Elders Joseph Dewsnup and James Baty, with Joseph Naylor, president; Martin Haywood, priest; and Henry Warren, teacher.

Spalding Romance.

About this time it became generally known that the Spalding Romance, of which so much has been said in connection with the Book of Mormon, had been discovered in the possession of Mr. L. L. Rice, of Honolulu, Sandwich Islands. This excited much inquiry, both on the part of those who believed in the identity of the manuscript with the Book of Mormon, and those who believed otherwise.

The following account of the find appeared in the January, 1885, number of the *Bibliotheca Sacra*, published at Oberlin, Ohio, and was copied into several other publications:

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spalding will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an anti-slavery editor in Ohio, and for many years State printer at Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession which he would be willing to contribute to the rich collection already in the Oberlin College Library. In pursuance of this suggestion Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn, and faded manuscript of about one hundred and seventy-five pages, small quarto,

purporting to be a history of the migrations and conflicts of the ancient Indian tribes which occupied the territory now belonging to the states of New York, Ohio, and Kentucky. On the last page of this manuscript is a certificate and signature giving the names of several persons known to the signer, who have assured him that, to their personal knowledge the manuscript was the writing of Solomon Spalding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper and endorsed in Mr. Rice's handwriting, "A Manuscript Story."

There seems no reason to doubt that this is the long-lost story. Mr. Rice, myself, and others compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required. JAMES H. FAIRCHILD.

This caused President Joseph Smith to write Mr. L. L. Rice, suggesting that the manuscript be placed for safe keeping in the hands of some proper and safe custodian in America, and suggested the Historical Society in Chicago, Illinois.

To President Smith's suggestion Mr. Rice replied as follows:

Mr. Joseph Smith: The Spalding Manuscript in my possession came into my hands in this wise. In 1839–40 my partner and myself bought of E. D. Howe the *Painesville Telegraph*, published at Painesville, Ohio. The transfer of the printing department, types, press, etc., was accompanied with a large collection of books, manuscripts, etc., this Manuscript of Spalding among the rest. So, you see, it has been in my possession over forty years. But I never examined it, or knew the character of it, until some six or eight months since. The wrapper was marked, "Manuscript Story—Conneaut Creek." The wonder is, that in some of my movements, I did not destroy or burn it with a large amount of rubbish that had accumulated from time to time.

It happened that President Fairchild was here on a visit, at the time I discovered the contents of it, and it was examined by him and others with much curiosity. Since President Fairchild published the fact of its existence in my posession, I have had applications for it from half a dozen sources, each applicant seeming to think that he or she was entitled to it. Mr. Howe says when he was getting up a book to expose Mormonism as a fraud at an early day, when the Mormons had their headquarters at Kirtland, he obtained it from some source, and it was inadvertently transferred with the other effects of his printing-office. A. B. Deming,

of Painesville, who is also getting up some kind of a book I believe on Mormonism, wants me to send it to him. Mrs. Dickinson, of Boston, claiming to be a relative of Spalding, and who is getting up a book to show that he was the real author of the Book of Mormon, wants it. She thinks, at least, it should be sent to Spalding's daughter, a Mrs. Somebody—but she does not inform me where she lives. Deming says that Howe borrowed it when he was getting up his book, and did not return it, as he should have done, etc.

This Manuscript does not purport to be "a story of the Indians formerly occupying this continent;" but is a history of the wars between the Indians of Ohio and Kentucky, and their progress in civilization, etc. It is certain that this Manuscript is not the origin of the Mormon bible, whatever some other manuscript may have been. The only similarity between them, is, in the manner in which each purports to have been found—one in a cave on Conneaut Creek—the other in a hill in Ontario County, New York. There is no identity of names, of persons, or places; and there is no similarity of style between them. As I told Mr. Deming, I should as soon think the Book of Revelation was written by the author of Don Quixote, as that the writer of this Manuscript was the author of the Book of Mormon. Deming says Spalding made three copies of "Manuscript Found," one of which Sidney Rigdon stole from a printing-office in Pittsburg. You can probably tell better than I can what ground there is for such an allegation.

As to this Manuscript, I can not see that it can be of any use to anybody, except the Mormons, to show that it is not the original of the Mormon bible. But that would not settle the claim that some other manuscript of Spalding was the original of it. I propose to hold it in my own hands for a while, to see if it can not be put to some good use. Deming and Howe inform me that its existence is exciting great interest in that region. I am under a tacit, but not a positive pledge to President Fairchild, to deposit it eventually in the library in Oberlin College. I shall be free from that pledge, when I see an opportunity to put it to a better use. Yours, etc.,

L. L. Rice.

P. S.—Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this Manuscript will give credit to the story that Solomon Spalding was in any wise the author of the Book of Mormon. It is unlikely that any one who wrote so elaborate a work as the Mormon bible, would spend his time in getting up so shallow a story as this, which at best is but a feeble imitation of the other. Finally I am more than half convinced that this is his only writing of the sort, and that any pretense that Spalding was in any sense the author of the other, is a sheer fabrication. It was easy for anybody who may have seen this, or heard anything of its contents, to get up the story that they were identical.

L. L. R.

Later Mr. Rice wrote as follows:

MR. JOSEPH SMITH.

Dear Sir: I am greatly obliged to you for the information concerning Mormonism, in your letters of April 30 and May 2. As I am in no sense a Mormonite, of course it is a matter of curiosity, mainly, that I am interested in the history of Mormonism.

Two things are true concerning this Manuscript in my possession: First, it is a genuine writing of Solomon Spalding; and second, it is *not* the original of the Book of Mormon.

My opinion is, from all I have seen and learned, that this is the *only* writing of Spalding, and there is no foundation for the statement of Deming and others, that Spalding made another story, more elaborate, of which several copies were written, one of which Rigdon stole from a printing-office in Pittsburg, etc. Of course I can not be as certain of this, as of the other two points. One theory is, that Rigdon, or some one else, saw this Manuscript, or heard it read, and from the hints it conveyed, got up the other and more elaborate writing on which the Book of Mormon was founded. Take that for what it is worth. It don't seem to me very likely.

You may be at rest as to my putting the Manuscript into the possession of any one who will mutilate it, or use it for a bad purpose. I shall have it deposited in the Library of Oberlin College, in Ohio, to be at the disposal for reading of any one who may wish to peruse it; but not to be removed from that depository. My friend, President Fairchild, may be relied on as security for the safe keeping of it. It will be sent there in July, by a friend who is going there to "take to himself a wife." Meantime, I have made a literal copy of the entire document—errors of orthography, grammar, erasures, and all—which I shall keep in my possession, so that any attempt to mutilate it will be of easy detection and exposure. Oberlin is a central place, in the vicinity of Conneaut, where the manuscript was written.

I have had an idea, sometimes, that it is due to the Mormons to have a copy of it, if they took interest in it enough to publish it. As it is only of interest as showing that it is not the original of the Book of Mormon, no one else is likely to wish it for publication.

Miss Dickinson, whom you call a granddaughter of Solomon Spalding, represents herself to me as his grandniece: "My great-uncle, Reverend Solomon Spalding," she writes.

Reverend Doctor Hyde, President of the Institution, in this place, for training Native Missionaries for Micranesia, (a very prominent and successful institution), has written an elaborate account of this manuscript, and of Mormonism, and sent it for publication in the *Congregationalist*, of Boston. I presume it will be published, and you will be interested in reading it. Very respectfully, yours,

L. L. RICE.

To this letter Mr. Rice added postscript saying that he found the following indorsement on the manuscript:

"The writings of Solomon Spalding proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession. (Signed)

D. P. HURLBUT."

The following communications will explain that the manuscript was finally made the property of Oberlin College, and from there a copy was obtained by the church:

HONOLULU, Hawaiian Islands, June 12, 1885.

PRESIDENT J. H. FAIRCHILD:

Herewith I send to you the Solomon Spalding Manuscript, to be deposited in the Library of Oberlin College, for reference by any one who may be desirous of seeing or examining it. As a great deal of inquiry has been made about it since it became known that it was in my possession, I deem it proper that it be deposited for safe-keeping, where any one interested in it, whether Mormon or anti-Mormon, may examine it. It has been in my possession forty-six years—from 1839 to 1885—and for forty-four years of that time no one examined it, and I was not aware of the character of its contents. I send it to you inclosed in the same paper wrapper, and tied with the same string that must have inclosed it for near half a century—certainly during the forty-six years since it came into my possession. I have made and retain in my possession a correct literal copy of it, errors of orthography, of grammar, erasures and all. I may allow the Mormons of Utah to print it from this copy, which they are anxious to do; and a delegation is now in the Islands, awaiting my decision on this point. They claim that they are entitled to whatever benefit they may derive from its publication; and it seems to me there is some justice in that claim. Whether it will relieve them in any measure, from the imputation that Solomon Spalding was the author of the Book of Mormon, I do not attempt to decide. It devolves upon their opponents to show that there are or were other writings of Spalding—since it is evident that this writing is not the original of the Mormon bible.

Truly yours, etc.,

L. L. RICE.

P. S.—The words "Solomon Spalding's Writings" in ink on the wrapper were written by me, after I became aware of the contents. The words "Manuscript Story—Conneaut Creek," in faint penciling, were as now when it came into my possession.

Oberlin College, OBERLIN, Ohio, July 23, 1885.

I have this day delivered to Mr. E. L. Kelley a copy of the Manuscript of Solomon Spalding, sent from Honolulu by Mr. L. L. Rice, to the Library of Oberlin College, for safe-keeping, and now in my care. The copy was prepared at Mr. Kelley's request, under my supervision, and is,

as I believe, an exact transcript of the original manuscript, including erasures, misspellings, etc.

JAMES H. FAIRCHILD,
President of Oberlin College.

KIRTLAND, Ohio, 24th July, 1885.

PRESIDENT W. W. BLAIR, Lamoni, Iowa:

Herewith I transmit to you the copy of the Spalding Manuscript prepared by President Fairchild as attested by him, together with his certificate, and photograph sheets. E. L. KELLEY.

The "Manuscript Story" was published by the church, and has been and is kept on sale by the Herald Publishing House, at Lamoni, Iowa. An examination does not disclose any resemblance to the Book of Mormon.

A controversy had been running through the columns of the *Herald* for some time between Elders W. W. Blair and Z. H. Gurley, on the questions of the gathering and tithing. In the *Herald* for April 11, 1885, the closing arguments were published. Blair-Gurley controversy.

At the spring session of the United States Supreme Court a decision was rendered annulling the test oath prescribed by the Utah Commission, thus restoring the elective franchise to several who were deprived by the test oath. Test oath.

The following information was received from Elder J. F. Burton dated at Sydney, Australia, March 25:

Everything is going on as usual. We reorganized, or revived the Wallsend Branch; but the Sydney Saints do not wish to be organized. They never were a regularly organized branch here. We are still preaching on domain and in hall. Information from Burton.

The annual conference for 1885 convened on April 6 at Independence, Missouri; Joseph Smith and W. W. Blair, presidents; H. A. Stebbins and W. C. Cadwell, secretaries. The following ministers were present and reported: W. W. Blair, J. R. Lambert, J. H. Lake, A. H. Smith, James Caffall, Josiah Ells, W. H. Kelley, Charles Derry, H. A. Stebbins, E. C. Brand, J. S. Patterson, J. C. Foss, G. T. Griffiths, Heman C. Smith, George Montague, R. M. Elvin, Rudolph Etzenhouser, Joseph Luff, G. E. Deuel, Henry Kemp, W. J. Smith, Thomas Nutt, Peter Anderson, A. H. Parsons, Columbus Scott, I. N. Roberts, M. T. Short, Annual conference.

J. T. Davies, J. T. Kinneman, Alfred White, George Hicklin, F. C. Warnky, E. W. Cato, E. A. Davies, M. H. Forscutt, and E. L. Kelley. The following absent ministers reported by letter: T. W. Smith, J. W. Briggs, E. C. Briggs, C. G. Lanphear, R. J. Anthony, J. C. Clapp, T. E. Jenkins, B. V. Springer, W. T. Bozarth, Duncan Campbell, J. F. Mintun, P. N. Brix, J. F. Burton, Torahia, Teavin, F. P. Scarcliff, A. J. Cato, J. J. Cornish, John Gilbert, M. H. Bond, J. M. Terry, H. C. Bronson, L. R. Devore, David Chambers, Albert Haws, Thomas Daly, Harbert Scott, I. P. Baggerly, John Landers, G. S. Hyde, F. M. Sheehy, Samuel Brown, Thomas Taylor, J. A. McIntosh, M. R. Scott, and Edward Delong. These reports covered missionary labor done in Utah, Idaho, Montana, Wyoming, Iowa, Missouri, Kansas, Society Islands, New York, Nebraska, Illinois, Wisconsin, Ohio, Pennsylvania, West Virginia, Texas, Arkansas, Indian Territory, Florida, Alabama, Mississippi, Wales, Minnesota, Scandinavia, California, Australia, Canada, Michigan, Indiana, Massachusetts, Rhode Island, New Jersey, Colorado, Maine, Nova Scotia, and England. The Church Recorder's report showed a net increase over all losses of 626.

Herald Office report showed a net increase of $515.34.

The committee on Sunday-schools reported at length setting forth that they had provided Sunday-school lessons for *Hope*, and did what they could in the space allowed them in that paper.

The following resolution was adopted concerning General U. S. Grant, who was then suffering from the sickness that terminated his life on July 23, 1885:

> Resolved, That it is with great sorrow and solicitude that we are compelled to chronicle the fact of the severe trial and affliction of that great patriot soldier and our beloved countryman, General U. S. Grant, and that during this conference we invoke in his behalf our united prayers, that if it may please our heavenly Father he may yet be spared to the joy of his family and countrymen.

It was resolved to compile all the resolutions and acts of past conferences now binding on the church, and H. A. Stebbins, Rudolph Etzenhouser, and D. F. Lambert were appointed a committee for that purpose. In consequence of

the discussions through the columns of the *Herald* on "items of doctrine," prominent among which was the controversy before referred to between Elders Blair and Gurley, the Pottawattamie District through its delegates protested against "such abuse" of the columns of the church organ. This gave rise to much discussion, and to the appointment of a committee composed of E. L. Kelley, J. T. Kinneman, J. W. Gillen, Columbus Scott, and G. T. Griffiths.

This committee subsequently reported as follows:

The committee to which was referred the resolution presented by the Pottawattamie District conference, relative to the adoption of certain measures which shall govern in the publication of articles through the *Saints' Herald*, submit the following:

1. That in its opinion, the enforcement of iron-clad rules and arbitrary decisions by persons who are not governed in their work by broad and liberal principles of toleration, as is shown by the history of societies in the past, has had such a tendency to subvert the liberties and retard the progress of the race, as to make the enactment of any set rules to be followed under all circumstances of doubtful propriety and final good.

2. That in our opinion there is a just and proper line to be drawn between the positions of permitting a fair hearing of the views of any and all through the church paper, and the abuse of the sacred principle of toleration and freedom adhered to by the church by using to excess the columns of the church paper, in making a series of attacks upon the life of the body, or an undue effort to enforce personal views upon the people, when they are clearly in parts antagonistic to the accepted faith of the body; and that the responsibility is upon the editor and Board of Publication to see that this line is truly made in their discrimination, the improper exercise or abuse of such discretion, or agency, to be remedied by the selection of such persons for these positions as will fill them in wisdom and fairness to all.

3. That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the *Herald*.

4. That in our opinion in the acceptance of articles for publication through the *Herald*, the parties doing the same should exclude all such as make special attack upon the supposed private views and character of the dead, or that impugn motives and question the integrity of the living; there being neither sound argument nor wisdom attained by such methods.

5. The committee has not deemed it within its duty to pass judgment upon the right or abuse of the exercise of privileges in the extended con-

troversy of the past few months, but to point out the proper steps to be taken in case the rights of the body are left unguarded in the future.

The conference amended by adding the following resolution presented by the Quorum of Twelve:

Resolved, That it is the sense of this body, that any man who accepts appointment and ordination as a representative of the church is under obligations to teach, sustain, and seek to establish the faith of the church; and no one, be he whosoever he may be, has any right to attack the divinity of the faith in part, or as a whole, as said faith is set forth in the Bible, Book of Mormon, and Doctrine and Covenants.

The Quorum of Twelve made a report censuring three members of the quorum. The report read as follows:

Whereas, In the present seeming crisis upon the church, when it is the duty of every member of this quorum to be present in the councils, for the good of the whole body, and

Whereas, The members present were led to believe that this quorum was to convene for the express purpose of meeting the crisis, and such have made diligent effort to be present at considerable expense, coming from distant fields, and

Whereas, Brn. J. W. Briggs, E. C. Briggs, and Z. H. Gurley, members of this quorum, have failed to meet, or report by letter to the quorum, thus virtually ignoring the members now present; and

Whereas, The quorum and conference are left without their aid and counsel at a time when their advice should be had; and

Whereas, Their thus absenting themselves from this conference is a hindrance and detriment to the quorum, and to the general good of the church; and

Whereas, No competent reasons have been assigned for thus absenting themselves; therefore be it

Resolved, That we deprecate such action, and require of them acknowledgment and confession for such treatment, and that we hold them under censure until such acknowledgments are made; and further we do so report to the body.

The following resolution presented by the Third Quorum of Elders was adopted:

Inasmuch as some of the members of this church are in the habit of visiting saloons and drinking intoxicants, which habit seems to hinder the spread of the work, therefore be it

Resolved, That we as a quorum, request that it be made a test of fellowship for any member of this church who will persist in this practice.

In harmony with a resolution adopted the day before, April 10 was observed as a day of fasting and prayer regarding the condition of President David H. Smith, and the first

quorums of the church. On the 11th instruction was presented through President Joseph Smith on these points.[2]

Reports of the quorums indicated the following changes: Glaud Rodger, president of Seventy; A. M. Wilsey, L. W. Babbitt, John Macauley, and D. M. Gamet, of the High Priests, had died during the year.

In accordance with instruction given, the Seventy chose five to fill vacancies in the presidency of the quorum, viz: John S. Patterson, John T. Davies, James W. Gillen, Hemar C. Smith, and Columbus Scott. These were presented to and approved by the conference, and accordingly ordained. These with E. C. Brand and Duncan Campbell previously ordained, completed the Quorum of Seven Presidents.

J. R. Badham resigned as second counselor to the president of First Quorum of Elders, and E. L. Kelley was chosen his successor. The following were received as members of this quorum: H. L. Holt, W. J. Smith, T. Whiting, Mahlon Smith, E. J. French, G. H. Hulmes, and D. L. Harris. The

[2] 1. At the April session of conference of 1885, during the consideration of the sustaining of the officers of the church made the special order for the 11th, when David H. Smith, second counselor to the president, was presented, the question was asked whether any communication had been received in regard to it. The President of the church replied: "The voice of the Spirit is that David H. Smith be released. He is in mine hand."

2. When the Quorum of the Twelve were presented the question was again asked: Has any information been received concerning said quorum? President Joseph Smith replied: "The voice of the Spirit is that E. C. Briggs be sustained for the present. J. W. Briggs and Z. H. Gurley are in your hands, to approve or disapprove as wisdom may direct. Be merciful, for to him that is merciful shall mercy be shown."

3. On the 14th of the month, the eighth day of the session, when the mission of Elder E. C. Briggs was being considered, the following instruction was presented as the will of the Lord concerning the Chicago mission, over which some trouble had occurred:

4. "It is my will that my servants shall contend no longer one with another in regard to the Chicago Branch. Let the branch be instructed to report to the conference of my saints of the district where the branch is located, the Northern Illinois District. My servants, the elders, when passing to and from, should labor in the city when time and opportunity permit, that my people there may be strengthened and encouraged. And this should be agreeable to the elders in charge of the branch and the district, who should ever be willing to aid such ministration; and this should be without jealousy on either part."

5. The following also received in 1885, is added by direction of conference of 1894:

"My servants of the Seventy may select from their number seven; of which number those now being of the seven presidents of seventy shall be a part; who shall form the presidency of seven presidents of seventy as provided in my law."

6. The foregoing was accepted as proper instruction, and the conference acted upon it as such; but the word received was not presented to the quorums, nor acted upon by them as is the usual custom of the church in regard to revelations received for the guidance of the church. It is given here as having been acquiesced in by all, in answer to prayer and decisive upon the matters referred to.

Second Quorum of Elders received as members W. S. Taylor, E. A. Davies, John A. Davies, and William Thompson. C. H. Porter and G. W. Beebe were received into the Third Quorum of Elders.

The Fourth Quorum of Elders released G. F. Waterman from his position of president of quorum on account of "failure in official duty." Elder J. D. Flanders was chosen to succeed him, and upon his nomination David E. Powell and J. T. Williams were chosen counselors. This quorum received into membership Joseph Westwood, Hiram Rathbun, Richard Preator, John T. Clark, Samuel Crum, B. N. Fisher, D. A. Frampton, and S. J. Madden.

F. W. A. Reidel was expelled, and C. A. Hall dropped from Fifth Quorum of Elders; and J. W. Wight and F. B. Moyers were received into membership. The First Quorum of Priests received into the quorum C. H. Derry, G. M. Jemison, H. R. Harder, G. E. Ross, Henry Scarcliff, Roderick May, Thomas Hatty, and William Pooler. J. B. Goldsmith was chosen president, and H. R. Harder and Robert White counselors.

The Quorum of Seventy adopted the following resolutions:

Resolved, That we, the Quorum of Seventy, do hereby reaffirm the resolution presented by the High Priests' Quorum, and adopted by the General Conference of September, 1880; wherein it is stated to be the duty of the church to sustain the Twelve and Seventy in their ministry as special witnesses of the gospel, before means are supplied to send out the members of the other quorums.

Resolved, That this quorum hereby declares that it recognizes the Holy Scriptures, the Book of Mormon, and the revelations of God contained in the Doctrine and Covenants as the standard of authority in church government and doctrine, and the final standard of reference in all controversies.

A committee was appointed to confer with the Church of Christ, known as "Hedrickites." After consultation this committee reported as follows:

We, your committee appointed to confer with a committee of the church known as "Hedrickites" report that we met with said committee—Elders Richard Hill, George Frisby, and George Hedrick,—at the house of Bro. Stephen Maloney, and after a free interchange of views, it was agreed to arrange with the Independence Branch of the church for a free, Christianlike discussion, in their chapel in this city, in respect to questions of doctrine and church government which exists between the

two societies, if found agreeable to the will and wishes of said branch. W. W. Blair, chairman, Stephen Maloney, Israel L. Rogers.

President Joseph Smith resigned as a member of the Board of Publication, and David Dancer upon the nomination of Bishop Blakeslee was chosen to succeed him.

Joseph Smith, J. R. Lambert, and E. L. Kelley were appointed a committee to formulate a set of rules to govern in cases of trial and appeal in the church. The leading officers were presented separately, which resulted as follows: Joseph Smith and W. W. Blair, of the First Presidency, were sustained, and D. H. Smith released. Josiah Ells, J. H. Lake, W. H. Kelley, James Caffall, J. R. Lambert, A. H. Smith, and T. W. Smith were sustained unanimously as members of the Quorum of Twelve, E. C. Briggs was sustained with one negative vote, and the conference refused to sustain J. W. Briggs and Z. H. Gurley. The remainder of church officers were sustained.

The chairman of the committee to examine the books of the Church Secretary and Recorder stated that they had been unable to meet and hence were not ready to report.

The committee on comparing the Book of Mormon with the manuscript in David Whitmer's possession made report, which was received, adopted, and the committee discharged.

Committee on repairing Kirtland Temple reported no work done. It was continued.

Alfred Munn made a proposition to the conference looking to the formation of a company to handle a thirty-two acre tract of land that he had purchased in the suburbs of Independence. This proposition was referred to the Presidency, the Bishopric, and Twelve.

A motion was made to repeal the resolutions of the Quorum of Twelve adopted at the annual conference of 1884. Action on this motion was deferred until next annual conference.

The Quorum of Twelve presented the following on missions:

We the members of the Quorum of the Twelve present, in council, by advice of the First Presidency and Bishopric, do hereby report: Under the present depressed state of the finances of the church, we do not deem it advisable to send out as many missionaries as in the year just past; but do advise, if it can be so arranged, and meet your approval, the appointing and sustaining the following-named ministers to the respect-

ively-named fields of labor; and while we regret the necessity of lessening the number of appointees, we trust all those who have hitherto had appointments, and who may have had reason to expect appointment from this conference, will accept the situation in the proper spirit, and labor for the good cause, as circumstances shall permit, until such time as the church finances shall enable them to take the field. Praying for the spirit of wisdom and patience to be given, we humbly submit the following:

W. H. Kelley, Michigan, Northern Indiana, Northern Ohio, New York, Pennsylvania, the Eastern Mission, New Jersey, and New England States, in charge. A. H. Smith, Pacific Slope Mission, composed of California, Oregon, and Western Nevada. John H. Lake, in charge of Canada Mission. J. R. Lambert, in charge of Iowa and Missouri. James Caffall, in charge of Kansas, Nebraska, Colorado, and Wyoming Territory. T. W. Smith, in charge of Australian Mission. J. Ells, Ohio, Virginia, West Virginia, Pennsylvania, and to travel farther east as he may feel able. E. C. Briggs, Northern Illinois, Southern Wisconsin and Minnesota.

The Twelve recommended other appointments as follows: E. C. Brand, Nebraska and Western Iowa. Columbus Scott, in the field of W. H. Kelley and Northern Illinois District. Gomer T. Griffiths, Western Virginia, Ohio, and Pennsylvania. I. N. Roberts, Kansas. Heman C. Smith, in charge of Southwestern Mission. W. T. Bozarth and D. H. Bays, released from the Texas Mission. John C. Foss, Northern Illinois, Southern Wisconsin, and Minnesota. George Montague, in charge of Southeastern Mission. M. T. Short, Eastern Iowa and Western Illinois. John T. Davies, Missouri, Kansas, and Indian Territory. R. J. Anthony, Rocky Mountain Mission. P. N. Brix, released from Danish Mission. Joseph C. Clapp, Idaho and Montana. W. T. Bozarth, Minnesota and Northern Iowa. Charles Derry, Western Iowa. M. H. Forscutt, Pittsburg and other parts of W. H. Kelley's field. F. M. Sheehy, Eastern Mission. J. J. Cornish, Michigan and Canada. M. H. Bond, Massachusetts District. R. M. Elvin, Nebraska. J. F. Burton, Australasian Mission. John Gilbert, Philadelphia. R. Etzenhouser, Central Iowa. James A. McIntosh, Canada Mission. Henry Kemp, Fremont District, Iowa. I. N. White, Western Missouri. F. C. Warnky, Missouri. Charles Horzing, Kansas. A. H. Parsons, Kansas. J. T. Kinneman, Missouri and Kansas. Peter Anderson, Eastern

Nebraska and Western Iowa. John Moore, Southern Iowa and Northern Missouri. Hiram Rathbun, Michigan and Indiana. Hiram L. Holt, Northern Iowa, Southern Minnesota, Southeastern Dakota.

The Twelve also presented the following:

Resolved, That this quorum request of the body assembled the reasons why they have failed to sustain Brn. J. W. Briggs and Z. H. Gurley as members of this quorum, that the quorum may act on their cases advisedly.

Resolved, That we, the members of this quorum, request of the First Presidency what the result of the action of the body in regard to Brn. J. W. Briggs and Z. H. Gurley is, in this quorum. Does it remove them from the quorum?

Provision was made that Joseph Luff be sent to Utah Mission, when he was prepared to go, if thought wise.

The recommendation concerning I. N. Roberts was changed to read Southwestern Mission.

The resolution requesting reasons for not sustaining J. W. Briggs and Z. H. Gurley was disapproved by vote of the conference. After these amendments the report of the Twelve was adopted.

On this conference the editor of the *Herald* commented as follows:

The conference which has just passed, was in some respects the most important of any held by the Reorganization since 1852. A feeling of unrest, in some of downright dissatisfaction, and in others of annoyance and distress, had gone out into the different districts of the church, and affected the delegates when they came together, in regard to the affirmation of the belief of the church. The delegates to the conference, and the members by virtue of their office, came into the session with this feeling, and it was made apparent before the reading of the reports of the elders in the field had come to a close, that the church as a body was in no immediate danger of disintegration. A strong determination to stand by the standard books, as heretofore indorsed, was manifested from first to last; and the idea that the church had not spoken with sufficient definiteness to be understood by her representative men was not entertained by any. Great harmony of both sentiment and spirit prevailed from first to last, with scarcely an exception. By some it is thought that in this respect it was the best session ever held in the Reorganization. . . .

Editorial comment.

The citizens of the city of Independence were friendly, and showed courtesy to the visitors from abroad; seemingly willing to give the Saints credit for the best of intentions.

The representation was large, and the best by far that the church has

had. All were present for the best good of all the people, and had come to attend to the business in hand, full of keen appreciation of the situation, its gravity, and its consequences; as well as cheerfulness and determination. The interest was intense and was maintained to the end of the proceedings.

Some of the business men of the place requested Bro. S. G. Mayo to invite those of the delegates and visitors who might so desire to a ride through the city and its suburbs, directing him to provide the carriages at their expense. Some of the Saints were pleased with this attention, and availed themselves of the opportunity, and were delighted with the country.

The attempt to force the church into the declaration of a formulated creed, failed as heretofore. There was no disposition to build the "iron bedstead" upon which to stretch the devotee. It was equally apparent that the body had little sympathy with any effort to destroy the integrity of the revelations of God to the church. It was considered that to declare upon this point at the demand of one, involved the precedent to declare on another point at the demand of some one else; and if for these, then at the requirement of any who chose to rise up and demand a declaration of dogma, the church would have to yield, the result of which would be to finally eliminate the liberty of individual inquiry, quench the teaching of the word of God, and practically deny the officework of the Spirit in leading into truth. Once involved in the intricacies of such formulated declarations there could be no abiding lines of demarcation drawn where belief might safely rest and dogmatism assume the rule. It was and is far safer to affirm the books of the church, as with one so with the other, than to build a creed.

There was no ambiguity in the declaration of the Presidency in the fall of 1879; nor any mistake in the adoption of their report. The affirmation of the report respecting the ministry was clear in each of the articles where a faith in the books was named; and any one with the clearness of perception to make him a representative of the faith of the church so far as the Bible and New Testament are concerned, need be under no dubiety as to the affirmation concerning either the Book of Mormon or Doctrine and Covenants.—*The Saints' Herald*, vol. 32, pp. 285, 286.

April 9 the Legislature of Tennessee passed a law forbidding the teaching of polygamy and prescribing penalties therefor. This rendered it more difficult for the missionaries from Utah to propagate their faith in that State.

Utah mass-meeting.

May 2 a mass-meeting was held in the Tabernacle, in Salt Lake City, Utah, to protest against the course of federal officers in the territory of Utah. A declaration of grievance and protest addressed to the President and people of the United States was adopted and John T.

Caine, John W. Taylor, and John Q. Cannon were sent to Washington to present it. Similar meetings were held in different parts of the Territory. These meetings were indicative that the people in Utah were feeling sensitively the efforts being made to enforce the law.

The annual conference for the European Mission was held at Sheffield, England.

In the *Herald* for May 16 the First Presidency replied to the question referred by General Conference concerning Elders J. W. Briggs and Z. H. Gurley as follows:

In reply to the question submitted to the Presidency at the late April session of conference, respecting the official standing of Brn. Jason W. Briggs and Zenas H. Gurley, by reason of the vote of the conference failing to sustain them: We answer that they are still members of their quorum, and hold priesthood; but by reason of the vote not to sustain, are not authorized to act as ministers for the church, until such time as the disability imposed by the vote of conference is removed.

JOSEPH SMITH.
May 4, 1885. W. W. BLAIR.

May 20 a branch was organized in Sioux City, Iowa, by Elders Charles Derry and H. L. Holt, composed of seven members, M. P. Berg, presiding elder; E. A. Townsend, teacher; David Jennings, deacon.

CHAPTER 28.

1885.

UTAH ELDERS IN DENMARK—IMPORTANT ITEMS—BRIGGS' EXPLANATION — SITUATION IN UTAH — SPALDING MANUSCRIPT—CHANGE OF FIELD—PLEASANT GROVE DEBATE—REVEREND HYDE'S ARTICLE—LIMERICK DEBATE—LETTER FROM ISLANDS—"ADVOCATE" CHANGES EDITORS—WEATHERFORD DEBATE—BISHOP SHARP PLEADS GUILTY—NEEDS OF UTAH—OPOLIS DEBATE—GALLANDS GROVE REUNION—BRADEN UNMASKED—CONFERENCE OF SOCIETY ISLANDS — GENERAL CLARK'S DEATH—CARRINGTON EXPELLED—SNOW ARRESTED—PRESIDENT SMITH IN UTAH — CONDITION IN WALES — WORK IN UTAH—PARRISH DEBATE—DOVEITES—SNOW CONVICTED.

JUNE 1 the spirit of opposition against Utah elders culminated in the forcible banishment from Jutland, Denmark, of Elders Ferdinand F. Hintze, Christian N. Lundsten, Jens Nielson, and Neils Hansen, for preaching their doctrines; and on June 4 Elder John P. Ihsen was brought on board the steamer Milo, at Copenhagen, Denmark, by the police officers, having been banished from the country for preaching the doctrines of the Utah Mormons.

Utah elders in Denmark.

The Vindicator of Truth, the official publication of the Reorganization in England, in its issue for June, thus speaks of two important items of business transacted at their recent annual conference:

Important items.

First. The question of making the church in this country self-supporting was presented, resulting in the appointment of a committee to ascertain the general feeling of the branches in this country, and to formulate a scheme whereby self-support may be had. The committee consists of Brn. T. Taylor, C. H. Caton, J. Dewsnup, and Henry Green-

wood. We are of opinion that this is a step in the right direction, and one that ought to have been taken long ago. For our part we are very thankful to the "church" in America for the valuable help it has so long given to this mission, but think we ought to have taken steps before now to have helped ourselves more than we have. Be this as it may, we are glad that the move is being made.

Another item of business which was considered (at least by the majority of those present) as of some importance, was the taking of first steps to invite Bro. Joseph Smith, the President of the church, to pay a visit to this country.

Under date of June 4, Elder Jason W. Briggs published the following notice in the *Saints' Herald*, see volume 32, page 409.

Briggs' explanation.

That part of the "report" of the members of the Quorum of the Twelve present, to the late General Conference respecting Brn. Z. H. Gurley, E. C. Briggs, and myself, for non-attendance, requires a notice from us. For myself I do not understand, nor never did, that it is a necessary duty for members of this quorum to attend all conferences, nor has it ever been so regarded or been the practice. And in the absence of a call to convene, by their own act, or by other authorized methods of convening them, they are entitled to the same option as all, or any elder. Further than this, in February last I wrote to each member of the quorum, asking their views upon certain questions in controversy involving some of the quorum, looking to a convening of the quorum. To this replies were received from each, but no one of them advised the convening of the quorum, nor suggested a thought to guide us in the contemplated convening of the quorum, while some expressed the idea of its uselessness. Under these circumstances no call for the quorum to meet was made,—its members having the same right to attend conference or not, as other elders; consequently those who did attend, (or "eat flesh,") ought not to censure those who did not. The letters of those six brethren, to me, in answer to mine touching the necessity of the meeting of the quorum, certainly do not harmonize either in letter or spirit with the resolution adjudging penance for non-attendance. The foregoing is the only "apology" due—adding that penance can only lie against violators of specific law.

As ever in hope,

WHEELER, Iowa, June 4, 1885. J. W. BRIGGS.

Situation in Utah.

The following extract from a letter from Elder A. H. Smith, published in the *Expositor*, volume 1, pages 54, 55, under date of Salt Lake City, June 23, reflects quite clearly the situation in Utah:

To say that a queer state of affairs exists in Utah does not fully express the fact. On our arrival here the church organ was very much exercised

and began the attack, as usual, by throwing mud and warning the flock to "beware of wolves," and "not to listen to the voice of the stranger but to hear the voice of the good shepherd," evidently forgetting that the shepherds had fled, and were in hiding. We found the sheep in sad perplexity. Their shepherds *had been* very bold, and advised them not to fear, but to stand firm in the declaration and practice of their religion, and the God of Israel would come out of his hiding-place and preserve them from their enemies, and no harm should befall them. But behold, presto, change! Those who were so bold, so defiant and loudest in saying "stand fast," were the first to buy tickets on the underground railway to pastures new and obscure, unattainable by the sheep, but places of safety for the shepherds. . . .

Taking in the situation, it was by us thought wise to move slow but sure in our advance. The opera-house was secured for Sunday evening services, and the afternoon service held in our chapel, Bro. Joseph Smith speaking at both services. The chapel could not hold all who came to hear. The Spirit of God was there, and many a veteran who in years past held high the banner of Prince Emanuel was seen to brush the silent tear from faces shining anew under the influence of the old fire. It was good to be there; and when evening came and we repaired to the opera-house, and beheld the sea of eager faces, as they rose tier on tier to the very dome of the amphitheater, we were made to feel the great importance of the occasion and the vital questions at issue. And again the voice of God's servant was heard pleading with the people, not in railing accusation, not in condemnation, but in pleadings, mild yet firm, to stop and think and return to the old paths, and walk in the light of God's holy law, given to the church through Joseph, the Seer. . . .

Truly it was a season of rejoicing to us, clouded only by the thought that the people, whom we had come so far to serve, looked upon us as enemies. Surely "God moves in a mysterious way his wonders to perform."

Some were made glad, some were made mad; but so we expect it will be, and are not discouraged.

As Joseph does not fear the deputies, and has come to stay till the Spirit shall say, "It is enough, the call is made," we will await the result and trust in God, not anticipating but patiently working till the result appears.

July Fourth in Salt Lake City, Utah, was, to some extent at least, devoted to a purpose far removed from that to which the day is generally consecrated. The people of this city and Utah Territory were smarting under the vigorous efforts of the government officials to apprehend, and punish according to the terms of the Edmunds law, all who were practicing polygamy. Bitter feeling against the Government was rampant. It was claimed that the law was unconstitutional,

hence those apprehended and imprisoned or fined for its violation, were deprived of their constitutional rights. Some of the Utah church dignitaries were in hiding; others were in prison; and still others had but recently obtained their freedom, having paid the penalties of the law. With such environments the people of Utah saw the light of Independence Day, 1885.

Visitors to Salt Lake City upon this day were surprised to see the flag flying in front of the city hall at half-mast. President Joseph Smith gives his experience in connection with this matter as follows:

The Fourth in Salt Lake City was an eventful day. The City Hall is directly across the street from Bro. Warnock's, and when I reached the sidewalk, I saw the "Stars and Stripes" at half-mast on the pole in front of the Hall. No one seemed to know why it was so displayed. But it was similarly displayed from the flagstaffs on the *News* Office, the Tithing Office, Tabernacle or Assembly Room, the Coöperative Store, the County Court-house, and all the public buildings controlled by the Utah church.

Through the efforts of Marshal Ireland, and some others, the flag was raised on the Court-house, and though first pulled down at the City Hall, then raised to full height of the staff, where it was flying at sundown.

This act of flying the flag of the United States at half-mast on the national holiday, was taken by many as a direct and premeditated insult to the flag and the Government it has so long represented. When asked by a committee of citizens why it was so displayed, Marshal Phillips replied that it was a whim of his. We happened to be at the hall, when a part of the quarrel was going on, as Brn. Anthony, Luff, and myself were hunting Marshal Ireland, on business for Bro. Anthony, and not finding him at his office, nor at one or two other places, to which we were directed, we were at last told that he had gone to the city hall. . . . We were a little sorry that we were at the hall during the altercation, as it was likely to be misinterpreted. We were sorry to see the flag at half-mast, for we thought that the circumstances did not warrant such an ill-advised action. We kept away from the business part of the city all the afternoon, and went to a meeting advertised as a patriotic meeting, held in the Methodist church, Governor E. H. Murray presiding. We were invited upon the platform. Judge Zane, of the Supreme Court; Bishops Warren and Walton, and Reverend Iliff, of the M. E. Church, and Reverend R. G. McNiece, of the Presbyterian, were already there. We complied with the invitation, and at the close of the meeting, by request of Governor Murray, we spoke a few words, evincing our loyalty to the Government and devotion to the flag.

We were in hopes that the authorities of the city, and the church of Utah, would have disavowed the putting the flags at half-mast on the public buildings; but the city council indorsed the action of Marshal Phillips in the case of the city hall; the *Deseret News*, the church organ, also indorses it. In the case of the court-house, Sheriff Groesbeck at once ordered the flag put at full height, as soon as he discovered that it had been so displayed. Ex-mayor Jennings has had the courage to disapprove the action at the city hall, and asked that his disapproval be placed on the council record.

To us it seems that if the action of a few city officials resulted in such an act of useless bravado as putting the flag of the Government at half-mast on the public buildings of the city and county in the central city of a territory belonging to the United States, (on such a holiday as the Fourth,) will be construed to be; that action should be at once promptly disavowed by both city and the church officials. If it was the result of a few church officials consulting together and influencing the city officials, it should also be disavowed by the church. If, however, it was the result of an order direct from controlling church authorities, it must add greatly to the gravity of the crisis already pending, and makes it difficult to say what complications may arise because of it.

The attitude of the church in Utah, if the *Deseret News* properly represents it, is one of distress and indignant protest against the action of Congress, and the prosecution of polygamists under it; claiming that the law is unconstitutional, and the prosecution and findings of the courts are acts of oppression and persecution; and that victims convicted under the law are martyrs.

Andrew Jenson, assistant church historian of the Utah people, thus speaks of this event under date of July 24, see "Church Chronology," page 123:

Although the rabid anti-Mormons were so enraged because the Mormons of Salt Lake City raised the flag on half-mast on July 4th, and threatened direful consequences, if the act was repeated on the 24th, yet on this eventful day, all the citizens, anti-Mormons as well as Mormons, put the flag at half-mast in token of mourning over the demise of Ex-president U. S. Grant, who died at Mt. McGregor, New York, the day before (July 23).

Without departing from the proper path of historians to pass judgment upon those who must bear the responsibility for disrespect to the flag, it may with propriety be noted as a part of the historical narrative, that well-known subsequent events have proved the act to have been unwise; and the public abandonment of polygamy, evidently compelled by the enforcement of the law against which such indignation was manifested, is not one of the least of those facts.

The following article appeared in the *Salt Lake Tribune* in the latter part of June, and was reproduced in the *Advocate* for July, which assists so materially in correctly reflecting the then doubly interesting Utah situation, that we insert it:

JOSEPH SMITH EXPRESSES HIMSELF ON THE UTAH CHURCH.

Joseph Smith, oldest son of the founder of the Mormon church, and President of what is known as the Josephite branch, arrived in the city Wednesday night. A *Tribune* representative called on him last evening at the residence of Mr. Warnock, for the purpose of ascertaining the objects of his trip to Utah, his opinion of the Utah branch, etc.

Mr. Smith is a pleasant gentleman, about fifty years of age, gray haired, with full, flowing beard and rather venerable looking. He received the *Tribune* man courteously and declared his willingness to impart any desired information.

"What object have you in visiting Utah?" asked the reporter.

"I have two objects. One is to become acquainted by observation with the Territory, its resources and its people; the other is to present the views of the church with which I am identified."

"Your church is not in harmony with the Utah church?"

"No, sir; in many respects it is not. In much that appertains to the origin and rise of the church, there is not a great difference. Antagonism, if it exists, occurs from different views touching polygamy and the union of church and state, in a political sense. It is possible that some part of it results from mutual misunderstanding, and consequently misrepresentation."

"Are you a believer in the mission and calling of your father?"

"I am; most decidedly so."

"Does that not make the perpetuity of plural marriage a necessity?"

"We do not so believe. The church flourished from 1830 to 1844 without polygamy, and we see no vital reason why it may not so exist and prosper again. With others, I have made this the basis of thought and labor for a number of years. At first the ground seemed untenable to many, but we have verified the stability of the position in a good many places from which the Saints were driven, both before and after the death of Joseph and Hyrum Smith."

"What are your feelings toward the people of Utah?"

"I have no feeling other than that of good-will toward the people. I knew many of them when I was a boy, and my remembrances of them are still clear. The introduction of polygamy was a serious mistake, and the consequences of it have created a crisis in the history of the people of Utah that is very grave. It seems that there is nothing in the principles of the church at its organization that would have produced such a crisis. Myself and cobelievers have foreseen that such crisis must occur, sooner or later, if polygamy was perpetuated, and not finding warrant for that contingency, we have felt that innocent persons would suffer. This we

have tried to show the people, telling them how the blow would fall when it came, because one foundation principle on which the church was originally built was, 'He that keepeth the law of God hath no need to break the laws of the land.'"

"What do you think of the Edmunds law and its enforcement, for that is really the question of the hour?"

"The law has been sustained by the courts; for that reason I have no opinion as to its constitutionality. It should either be enforced or promptly abandoned. All law is arbitrary, and its operation sometimes harsh. This law may be so enforced as to wound and bruise those whom it was intended to reach as a curative agent. And here is where I think the crisis is. The province of government should be to so treat all subjects that the citizen is saved to the state, while the integrity and dignity of the government are preserved. It is too early to determine whether this will be done, or the law be made odious by an overstraining of its provisions. Thoughtful men everywhere are anxious that the right should prevail. If the government proposes to stand by the law, it should be uniformly, equally, and justly enforced."

"What is the membership of your church?"

"Between eighteen and twenty thousand. We have branches all over the Union and members in nearly every State."

"Do you meet with the same opposition from Gentiles that the Utah Mormons do?"

"No; not when it is understood that we do not teach or practice polygamy. Of course, we meet with more or less opposition from other denominations, but our missionaries are always given a hearing. We held our last General Conference at Independence, Missouri, at the same time the Utah conference was being held at Logan. We had an immense attendance, the opera-house and court-house being crowded. It was the largest religious gathering ever held in that part of the country."

On page 562 of the *Advocate* for July, is found the following from the pen of President Joseph Smith, which was called forth by the *Deseret News* branding President Smith's reported statement in Chicago as an atrocious lie.

SALT LAKE CITY, July 2, 1885.

Editor Deseret News: Please do me the justice of the following correction:

The statement complained of by you in your to-day's issue, as given in the *Chicago Tribune's* report of my Chicago speech, February 22, 1882, was not made by me in the form stated. The statement made by me was, "That while in Salt Lake City, in 1876, I became acquainted with an unmarried man, then 39 years old, whose youth and early manhood had been spent in Utah. I asked him the question why he had not married, and he gave in reply, substantially, that he did not know where to go in the Territory to get a wife; that it was not easy to find young marriage-

able women, who were not already married into polygamous families, or were bespoken for some bishop. This man further stated that he was not alone in being unmarried for the same cause, the contamination of polygamy."

Neither the *Times* nor *Herald* gave the sentence in the obnoxious form used by the *Tribune*. I had twice before been misrepresented by the same paper, and tried to have them set me right, and failed; and so did not try in this instance; but in the issue of our own paper, the *Saints' Herald*, for June 1, 1882, as soon after the presentation of the matter in your issue for May 13, 1882, as it was possible, I published this correction, of which a copy of the paper containing it was sent you, with the denial of having made the statement; using the following language concerning it: "The statement as given in the *Tribune* report, and which the *News* denounces as an 'atrocious lie,' was not made as stated. The *Times* and *Herald* each published a report, and neither of them got the remark in the form given by the *Tribune*. As given it is a harsh remark, of which we do not object to the *News* finding fault."

The virtue and purity of the women of Utah, aside from plural marriage, were not questioned by me and never have been.

I hand you herewith a copy of the *Saints' Herald* for June 1, 1882, that you may see that I made the correction of the improper statement as soon as I could after my attention was called to it. Had I made the remark I should justly deserve censure; but not having made it, you should in honor to yourself and justice to me permit this to go before your readers.

Yours respectfully,

JOSEPH SMITH.

This was presented to the *Deseret News* by President Smith in person, but it did not appear.

July 15 Elder E. L. Kelley wrote to the *Saints' Herald* from Oberlin, Ohio, with reference to the celebrated Spalding Manuscript, as follows:

Spalding Manuscript.

In response to your letter forwarded to me by Bro. Blakeslee, I came here yesterday to arrange for a copy of the long-lost and hidden story of Solomon Spalding. The Manuscript is old and getting much worn; the outside leaves being in places thumbed and pinched to such an extent as to make it necessary, in a few instances, to supply words from the evident connections. There are sufficient marks and dates connected with its pages to show beyond any question that the writing is that obtained by Hurlbut from Mrs. Davison, as the one claimed by the enemies of the Book of Mormon to be the story forming the basis of the same, and delivered by the said Hurlbut to E. D. Howe, of Painesville, Ohio. After examining (in connection with the reading of President J. H. Fairchild) the Manuscript and story as related therein, I am fully satisfied as to the object Howe had in suppressing it when he published his "Mormonism Unveiled."

There is sufficient in the Manuscript to base the stories upon made by Howe's witnesses who claimed they had heard it read twenty-two years prior to giving their statements, except as to a few of the technical expressions and names that Hurlbut and Howe run in when they wrote up the "statements" for their "witnesses;" but nothing whatever to show that it was the foundation of the Book of Mormon. . . .

The copy will be ready and placed in your hands next week. The copying will be done by a typewriter copyist, *verbatim et literatim*, and will contain the certificate of President Fairchild, that it is correct.

The copy that Mr. Rice took will also be published, thus furnishing two independent copies to the public, making any suppressions or erasures impossible without detection.

President Fairchild charges nothing for his time in the examination of the matter and giving certificate; and finding that he desired a copy of the Book of Mormon for the Oberlin Library, I told him I would ask our publishing house to furnish him a copy free.

The Manuscript contains one hundred sixty-five pages, and between forty-five thousand and fifty thousand words. I expect to leave Kirtland for the West on Tuesday or Wednesday next, and hope to hear from you at once at Kirtland, if there are any other points worth looking after. There will be no necessity of getting in further evidences as to the genuineness of the manuscript, as there is proof sufficient. The first pages and indorsement on the last will be photographed so that should you wish to have it stereotyped and presented in this form for evidence, you can do so. There will be three pages of this in photograph form.

July 23 Elder W. H. Kelley contributed a letter to the *Saints' Herald* touching the same subject.[1]

Change of field.

The field of Elder Peter Anderson was changed by order of the First Presidency from Eastern Nebraska and Western Iowa, to the Rocky Mountain Mission, and to the latter field he repaired about the last of July.

Pleasant Grove debate.

Under date of August 1, Elder Joseph Luff wrote of a debate between Elder Jensen of the Utah church, and Elder R. J. Anthony, at Pleasant Grove, Utah.

1 Yesterday, in company with E. L., I dropped into the office of Professor Fairchild, at Oberlin, and had the pleasure of examining the famed old Spalding Manuscript, which has been posed against the faith so long by self-willed and unscrupulous opposers, as constituting the ground-plot for the origin of the Book of Mormon. Beyond question it is the identical Spalding Romance. There are so many things which identifies it, that the mind is set at rest that it is the thing "de facto." It has an antiquated appearance; leaves soiled by use and torn in places, and has a smoked, rusty appearance. The paper is thicker than ordinary writing paper now in use, and is not ruled. Water marks are easily traced upon it. The leaves are six and one half inches wide and eight inches long, and are closely written on both sides in an old fashioned cramped hand. The Manuscript when lying

The writer agreed to act as moderator for Bro. R. J. Anthony in a debate to be held with Elder Andrew Jensen, on the evening of July 20, on the following proposition: "Do the revelations contained in the Doctrine and Covenants (old edition) and the history of the church up to the death of Joseph Smith, as published in the *Times and Seasons* and *Millennial Star*, warrant the Saints in locating in the Rocky Mountains. Jensen affirming; Anthony denying.

This same gentleman, (?) after agreeing to affirm the above, went to the lady from whom we had rented a hall for the purpose, (according to agreement), and insisted that she should refuse the building, and demand a return of the key. The lady came, and when a return of the key was refused, wept and stated that this very gentleman (?) had directed her to demand it. Notwithstanding the contract for the house had been fully made, the brother holding the key gave it up rather than permit the lady to suffer at the hands of men whose duplicity places them beneath contempt. Another hall was secured in the little town, (Pleasant Grove,) and the debate advertised. The time arrived, and forth we went; but just imagine, if you can, how we felt when this "defender of the faith," this assistant editor of the Danish paper here, the *Bikuben*, positively refused to affirm his own proposition; in fact would not lead off in the debate at all. After considerable parley Bro. Anthony agreed, rather than lose the chance for being heard, to affirm the negative of the above proposition. It was the only show, and, at the last minute, without special preparation for such an emergency, he sailed in, and piled up the Doctrine and Covenants' arguments admirably. When the learned editor undertook a reply, he characteristically passed by all the pointers offered, and read from the *Juvenile Instructor* an item copied from the nineteenth volume of the *Millennial Star*, which was said to have been copied from Willard Richards' Journal. The reader will please observe that the nineteenth volume of the *Millennial Star* was not printed until thirteen years after the Martyr's death. . . .

loose on the table, measures three fourths of an inch in thickness. A few leaves were stitched together with linen thread, thus forming them into little sections, or books, easy to handle. Take a sheet of paper thirteen inches wide and sixteen inches long, double twice, so as to leave it six and a half by eight inches, and you have the precise manner of the arrangement of the paper for use. I counted eighty-seven sheets in all. Some are missing. On the large wrapper enveloping the Manuscript, the following is found written with lead pencil, "Manuscript Story—Conneaut Creek." It is known that writing done with lead pencil will remain legible for years. This wrapping-paper, however, looks to be a little more modern in its make-up than the Manuscript paper, but shows age. It is of good consistency, and is a good, durable, buff-colored wrapping-paper. The most probable thing is, that this wrapper was put around the "Manuscript Story" by D. P. Hurlbut when he procured it from Mrs. Davison; and that the pencil writing was done at Conneaut, Ohio, when he, Aaron Wright, John Miller, Henry Lake, et al., were closeted with the Manuscript before them, endeavoring to invent a theory that would account for the origin of the Book of Mormon, other than the truthful narrative given of it, and in a way that would tickle the fancy and please the ear of the fable-loving, give to themselves some note, a lucrative business, and to the Devil one more chance to close the eyes of the willingly blind.

To the above was added several statements said to have been made by the Martyr, and several acts interpreted by the Brighamites to mean or point to a Utah Zion; but none of them were ever published until fifteen years after the Prophet's death, and that, too, by residents in the Utah Zion, in justification for their course in settling here. At the close the writer challenged the editor to discuss the original proposition, either there or in Salt Lake City, embodying in it, specifically, that the evidence shall be produced from the history published prior to the Martyr's death. This was refused on the ground that there was no history before the year 1844. We took up the *Millennial Star* and *Times and Seasons*, and showed that there was. But it was no use, the debate must end there and then. Yet a number of that "intelligent audience" failed to discover when he said there was no history before Joseph's death, that he virtually admitted that he had been discussing a proposition which he knew all the time to be false in the essential claim made for it.

C. M. Hyde's article.

On July 30 appeared an important communication in the Boston *Congregationalist*, entitled, "Who wrote the Book of Mormon? Solomon Spalding not its Author," by Reverend C. M. Hyde, D. D. The gentleman referred to by Mr. Rice (see page 473), shows the conclusions to which a judge certainly not prejudiced would naturally come in regard to the Spalding Manuscript. It is as follows:

Just now many inquiries have come to Honolulu in regard to a manuscript in the possession of Mr. L. L. Rice, who came from Ohio to this city in 1879, to reside with his daughter, Mrs. J. M. Whitney. Mr. Rice was at one time editor of the *Painesville* (Ohio) *Telegraph*, having, in connection with his partner, Mr. P. Winchester, in 1839, bought that newspaper, with all the appurtenances of the printing-office in connection with it, from Mr. Eber D. Howe, the former proprietor. In the mass of material turned over to Mr. Rice was a small parcel that was labeled in pencil, "Manuscript Story—Conneaut Creek." The parcel never had been opened till last summer, when Mr. Rice was looking over his papers, in search of *memorabilia*, in regard to the early anti-slavery movements in Ohio, in which he had actively engaged. He then found that it was the story written by Reverend Solomon Spalding, who, it has been claimed, wrote the "Book of Mormon," which Joseph Smith, Jr., published as an inspired translation of certain records, in regard to the American Indians and their connection with Christianity, engraved on golden plates, and found by him on the top of a hill in Palmyra, New York. In the rubbish of a printing-office that manuscript of Mr. Spalding's for which diligent search has hitherto been made in vain, has been as effectually lost as if it had been entombed in some forgotten Indian burial cave, to be strangely resurrected in these islands out in the Pacific Ocean.

When President Fairchild of Oberlin College visited Honolulu last summer, he had the opportunity of examining this manuscript. In the *Bibliotheca Sacra* for January, 1885, he inserted a brief paragraph, expressing the opinion that this was not the original of the Book of Mormon. The Mormons came to the Hawaiian Islands in 1846, seeking proselytes, and have now on Oahu quite a settlement, with fifteen "missionaries." They are anxious to secure and publish the manuscript, as the best refutation of the claim that has been made that Reverend Solomon Spalding was the real author of the Book of Mormon. The statement of a few facts, however, will be convincing proof enough to any unprejudiced mind, both that this manuscript can not be the original of the Mormon bible, and that Reverend Solomon Spalding has no valid claim to have written any such book. It was through an article by Reverend D. R. Austin in the Boston *Recorder* for 1839, that the claim was made for Mrs. Matilda Davison, of Monson, that the Book of Mormon was written by her former husband, Reverend Solomon Spalding.

The facts in regard to Mr. Spalding are briefly these: He was born in Ashford, Connecticut, in 1761; graduated at Dartmouth, 1785; was pastor of a church in Connecticut, 1787, but left the ministry and went into business with his brother Josiah, in Cherry Valley, New York. In 1809 he removed to Conneaut, Ohio, and thence, in 1812, to Pittsburg, Pennsylvania, where he resided two years. Thence he removed to Amity, Pennsylvania, where he died in 1816.

Conneaut and Painesville are in the northeastern corner of Ohio, not far from Kirtland, where, in 1831, Joe Smith established the Mormon Zion. He professed to have been told of the existence of the plates in 1823, but did not obtain them till 1827, nor was the translation finished till 1830. Then the first Mormon church was organized April 6, 1830, of six members. In October four elders set out on a mission to the Indians in the far West, and on their way, at Kirtland, Ohio, made one hundred thirty converts to the Mormon faith, the number being increased the next spring to one thousand. This was largely through the influence of Sidney Rigdon, formerly a Campbellite preacher, then residing at Kirtland, and an acquaintance of Parley P. Pratt, one of the four Mormon elders, who gave him a copy of the Mormon bible that had then just been printed. Early in 1831 Rigdon visited Joe Smith, and, in consequence of his representations, Smith removed to Kirtland.

Mr. Howe published, in 1834, from the office of the *Painesville Telegraph*, a book called Mormonism Unveiled, in refutation of the pretensions of Joe Smith. This book was prepared by Doctor D. P. Hurlbut, now or lately residing in Sturgis, Michigan. He had been at one time connected with the Mormons, but had left them and wrote this expose of their foolish and absurd notions. It was in this book that it was first claimed that Reverend Solomon Spalding was the real author of the Book of Mormon. The claim seems to have originated in the statement of Henry Lake of Conneaut, at one time a partner of Mr. Spalding. Mr.

Lake, on hearing the Mormon bible read, exclaimed that it was the same story that Spalding had read to him twenty years before from his Manuscript Found. John Spalding testified that his brother Solomon, about the year 1812, was writing a book called the Manuscript Found, showing that the American Indians are descendants of the Jews. "Their arts, sciences and civilization were brought into view, in order to account for all the curious antiquities found in various parts of North and South America. [After their battles] they buried their dead in large heaps, which caused the mounds so common in this [section of the] country." His wife corroborates this testimony and says: "The names of Nephi and Lehi are yet fresh in my memory as being the principal heroes of his tale." These testimonies are confirmed by Messrs. Aaron Wright, Oliver Smith, Nahum Howard, Artemas Cunningham, John N. Miller and others, and also, as has been said above, by the widow of Reverend Solomon Spalding.

After Mr. Spalding's death this widow removed to her brother's, Mr. Harvey, Sabine, Onondaga Hollow, New York. In 1820 she married Mr. Davison and removed to Harwick, New York, removing thence, 1832, to Monson, Massachusetts, to reside with her daughter, Mrs. Doctor McKinstry. She had up to this time in her possession a small trunk with some manuscripts of her husband, but left it, in 1832, with Mr. Jerome Clark, in Harwick. At Mr. Sabine's solicitation, she authorized Doctor Hurlbut to examine this trunk, and take the manuscripts he might find for comparison with the Book of Mormon. Only one manuscript was found, which purported to be a short unfinished romance, deriving the origin of the Indians from Rome, by a ship driven to the American coast while on a voyage to Britain, before the Christian era.

It is this manuscript which, through the purchase of the Painesville printing-office, fell into Mr. Rice's possession, has been kept by him all these years in ignorance of its character, and is now brought again into public notice. On the last leaf is written: "The Writings of Solomon Spalding. Proved by Aaron Wright, Oliver Smith, John Miller and others. The testimonies of the above gentlemen are now in my possession. D. P. Hurlbut." The paper on which the manuscript was written is of poor quality, yellowed and softened by age, six and a half inches wide by eight inches long. One hundred and seventy-one pages are numbered and written out in full, but the threads which kept them together are broken, and pages 133 and 134 are missing. On the back of page 132 is the beginning of a letter in different handwriting. "Hond Parents I have received 2 letters this jan 1812."

The story has not the slightest resemblance in names, incidents or style to anything in the Book of Mormon. Its first nine chapters are headed: Introduction; An Epitome of the Author's Life, and of his Arrival in America; an account of the Settlement of the Ship's Company; Many Particulars respecting the Natives; A Journey to the Northwest; A Discription of the Ohons; Discription of the Learning; Religion; An

Account of Baska, Government and Money. The Introduction begins thus: "Near the west bank of the Coneaught River there are the remains of an ancient fort. As I was walking and forming various conjectures respecting the character, situation and numbers of those people who far exceeded the present race of Indians in works of art and ingenuity, I happened to tread on a flat stone." This is then described as being the cover of an artificial cave, eight feet deep. In the side of this cave a recess is seen, in which an earthen jar is found, containing twenty-eight parchment sheets, "written in an elegant hand, with Roman letters and in the Latin language." Then follows what purports to be a translation of one of these sheets, relating the adventures of Fabius, a young Roman sent by the Emperor Constantine from Rome to Britain, but driven by a storm to the coast of America. The wanderings of the shipwrecked party to the West are next described, and account given of the people, the Ohons, then living in the interior, with their manners and customs, and their wars with King Bombal and the Kentucks, Hadoram, king of Sciota, the Emperor Labmak and the allied nations under Habosan, king of Chianga, Ulipoon, king of Michegan, etc. Here is a specimen of the style: "While Labanco was engaged in conflict with another chief, Sambul thrust his sword into his side. Thus Labanco fell, lamented and beloved by all the subjects of Kentuck. His learning, wisdom and penetration of mind, his integrity and courage had gained him universal respect and given him a commanding influence over the emperor and his other counselors."

There is no attempt whatever to imitate Bible language, and to introduce quotations from the Bible, as in the Book of Mormon. On the contrary, Reverend Solomon Spalding seems to have been a man who had no very high regard for the Bible. There are two manuscript leaves in the parcel of the same size and handwriting as the other one hundred seventy-one pages of manuscript. A few sentences will show the views of the writer. "It is enough for me to know that propositions which are in contradiction to each other can not both be true, and that doctrines and facts which represent the Supreme Being as a barbarous and cruel tyrant can never be dictated by infinite wisdom. . . . But, notwithstanding I disavow my believe in the divinity of the Bible, and consider it as a mere human production, designed to enrich and aggrandize its authors, yet casting aside a considerable mass of rubbish and fanatical rant, I find that it contains a system of ethics, or morals, which can not be excelled on account of their tendency to ameliorate the condition of man." It would seem improbable from such avowed belief that Reverend Solomon Spalding was an orthodox minister, who wrote the Book of Mormon in biblical style, while in poor health, for his own amusement. The statement is more probable that he wrote this Manuscript Found, with the idea of making a little money, if he could find some one to print it for him.

It is evident from an inspection of this Manuscript, and from the above statements, that whoever wrote the Book of Mormon, *Solomon Spalding*

did not. The testimony of the Conneaut people after the lapse of twenty years, as to their knowledge of the contents of Spalding's story, the Manuscript Found, *is not to be relied upon,* imperfect and contradictory as it is. The supposition that Spalding wrote another story, which he carried with him to Pittsburg, to the office of Patterson and Lambdin, to be printed; that he left it there, where it was found in 1822 by Rigdon when he worked in that office, and that Rigdon took this Manuscript with him and published it through Joe Smith in 1830 as the Book of Mormon, is a most violent supposition, unsupported by any evidence whatever; Rigdon, in fact, having never met Smith till after the publication of the Mormon bible. That Spalding ever wrote any other romance seems to be disproved by the date, 1812, found in the latter part of this Manuscript, and by the correspondence of its contents with what it was found Spalding had actually written. While, on the contrary, all that is known of Joe Smith, his money-digging, his religious ranting, his schemes for getting a livelihood, corroborate the belief, in view of all the facts of the case, that he, and he alone, is the author of the Mormon bible and the founder of the Mormon church.

Limerick debate.

On August 26 Elder W. H. Kelley entered upon a discussion with Elder J. B. Taylor, of the Bible Christians or Newlights, at Limerick, Ohio, on the respective claims of the two churches represented. Elder Taylor acquitted himself as a gentleman throughout the debate, and Elder Kelley conducted his side of the battle in the same spirit. Some were baptized by Elder Kelley, or his associate ministers, nearly every day of the four days' debate, which indicates the conditions surrounding the controversy.

Letter from islands.

August 28 Elder T. W. Smith wrote from a point two hundred miles east of Tahiti, Society Islands, giving a very full report of the conditions surrounding the work in that far-off land. It follows:

I am now at Anaa, where there are five branches, of Benjamin Grouard's followers. Anaa is called the head of all the other branches of these people, and as it goes, so goes the others. There are branches at Fakarava, Faite, Makemo, Marikau, Takomi, Raroia, Takaroa, Hikuera, Niau, Ravahara, Nerigningo, Koatiu, Mitia, Tairaro, and perhaps others, with five here, Teimatahoa, Tekahora, Butuhara, Otepipi, Temaria, and Tuhora, makes at least twenty branches who claim to receive the old organization. These I think will, without doubt, accept the following propositions: 1. That you are the lawful successor to your father in his office and gifts; 2. That the proper name of the church is the Reorganized Church of Jesus Christ of Latter Day Saints; 3. To recognize my appointment, and

my office; 4. To accept the revelations given to us—or in other words the Doctrine and Covenants as containing the law of God to us. They claim to receive the Book of Mormon, and the Bible, of course. I am willing to receive into the church those baptized by Benjamin Grouard and by elders ordained by him, providing they are morally worthy. I shall give any the privilege of rebaptism if they desire it. I think if some of the leading men take that step, the rest will follow. While I do not think it essential to demand it, that is, that while I can not consider them outside the church, so as to require baptism, yet I believe it would be more satisfactory to themselves, and to others here; and for several reasons that I know of, and deem good ones, it would be better if they would do so. Yet, under the circumstances, I do not feel justified in insisting on it. Those who do not understand the case, or the peculiarities of these people, can not judge correctly on this point. I continually seek for wisdom from above, and I shall act as I consider to be the wisest and best way.

Beside these people, we have on Tahiti four branches; also one at Matea, one at Tikahau, two at Rairoa, two at Koukura, one each at Aputai, Manihi, Taroa, Tapoto, and Tubuai—or fifteen in all, fully identified with us. We have members at Tanga, at Hikuera, at Aputaki, and at Heu. Besides these, there are at Aputaki and at Hau, a people who indorse us fully; but who I shall insist on being rebaptized, because they were baptized by some who mixed some strange notions with the gospel. They called themselves the Church of Jesus Christ of the faith of Israel, believing that Abraham was the future judge of all. They misinterpreted some certain scriptures. I do not blame them much under their circumstances. These people number about two hundred at Hau. About two hundred miles southeast of Tubuai, or probably about four hundred miles from Tahiti, I have lately heard that about two hundred people joined, through the labors of elders from Tubuai. These must be seen to.

Now counting all these places as belonging to us, which we may safely do, there are not less than thirty islands, and at least thirty-eight or forty branches to look after. Now, it is utterly impossible for a man to visit them all in less time than a year, for then one man could give but about nine days with each. But when we have to depend upon some vessel to come along, which often would be a month and more to wait, it would take one man a year and a half to get around; for in most cases at least two weeks ought to be spent in a place. The Catholics, with not one-tenth the churches, maintain, outside of Tahiti, a bishop, and at least four priests; and they manage to be at each church once a month.

Now I ask that you will, with Bro. Blair, take this matter into prayerful consideration, and find not less than two young men, or middle-aged ones for that, who can learn the language readily. I think that I can safely guarantee at least one hundred dollars to be raised to help pay their expenses here, and perhaps more. I can not possibly do one fourth the work needed to be done here. I affirm that any man who can resist the

temptations thrown around him, while acting as a traveling elder in America, can stand what he may meet here. But, because a man may or ought to stay here two or three years, and because it would be unjust to separate man and wife that long, it would be best to send a man and his wife. If any can help pay his own way, so much the better; but I *must* have help, and that, too, at once. The conference has given that power to you and the Bishop, and the missionary in charge. Not any sort of a man will do. No fastidious, overdainty, self-important, rash, and over-zealous man will do. He must be "apt to teach," of good memory, and capable of learning the language. It is not at all difficult for any one with a good retentive memory. There are but few rules to learn. I can talk well enough to get along with them in conversation, but can not preach yet. But I have been compelled, because of the nature of the instructions to be imparted, to employ in every place an interpreter; and when I am not talking I am writing, either letters for the *Herald*, or on works to be translated, so that I have had no chance yet to take lessons from any one. Still I have grasped a great many words, and twice as many more that I do not. An elder coming here then who had nothing to do but to preach, could have learned to speak by this time. I am literally worn out with work. I do not weigh as much as when I left California by fifteen pounds. I must have help, and two elders at least. If the mission is not worth keeping up to that extent, it is not worth my efforts and time. The longer I stay, and the more branches I establish, the more is help necessary. Pray over this, I beseech you, and advise the church accordingly.

There are several native missionaries at work; but they are not where I want them, or where I would put them if I had the help of several white men. I would ask for four or five if I had any reason to even dream that they would be sent.

I am preparing a work in form of questions and answers, covering every subject connected with our faith. It will be of incalculable value to the natives. There are some of our tracts that ought to be translated, and a hymn-book should be made; and, O, dear, the work to be done in the translating line! I wish the Lord would put it into the hearts of several hundred Saints to send the *Herald* Office a dollar apiece, or that some two or three good souls would be prompted to give a hundred dollars apiece, to help us in that matter. This question-book I will sell, and send the money to the *Herald* Office, if the printing is done there. It costs so much here. We need a hymn-book badly. . These people are musical, and many of them are splendid singers, and many of their tunes are delightful. They have a good variety. Their singing is harmonious, and in no sense discordant. To convey the idea more clearly, they sing the original tune of "The Spirit of God like a fire is burning;" they sing "Lenox," "Come, come away," and a number of others. They will sing for hours if I want them to. If some elder could come here who is a good teacher of music, and learn their language, he would do a vast amount of good here.

In regard to the field here, I would simply say, that with Tahiti in the southwest corner, there are some fifty or more islands stretching north and east, and all points between, and the farthest about four hundred miles from Tahiti. These are known as the Paumotus, Chain Islands, and Morea and Matea, these two are not Motus, but mountainous; that is, Tahiti and Morea are. Matea is neither one or the other. It is an island with bluffs all around, perpendicular, two hundred feet high, and the top is nearly level. In some places the bluff is close to the water, in others a hundred yards back from the sea, here is where settlements are. This island is distinct in its formation from the Paumotus, yet in many respects similar. We have been on the Paumotus and here since the 15th of March, except about three weeks on Matea. On the Paumotus only cocoanuts grow—no oranges, lemons, pineapples, viis, fees, and but very few bananas, and no vegetables, except taro in places; so we are not living on fruit and vegetables all the time. We get here fish, bread and potatoes, when a vessel brings some; but they will not keep but a few days in this climate. We will be glad to get back to Tahiti, that we may see a cabbage, and a beet, and a turnip, and other things of the kind. We can get canned fruit here for eighty cents for two-pound cans, and this is fruit that is left over from last year in San Francisco. The sisters of Oakland sent us last spring some fresh canned goods, and they were good. We bought a can of Australian beef, called "Irish stew," which we found was the meat from a beef's head. But we have enough to eat, and in usual health. I was very sick lately, but am about as usual now.

There are a number of islands west of Tahiti, not under the French Protectorate, but under native kings and queens, that I would like to get a foothold upon; but the Protestant missionaries would do everything in their power to hinder us. It would be a good thing if we could establish our cause there. But I can not leave the forty branches in these parts, all clamoring for my presence, and I know that some need vastly more instruction than I can give them. I am sick at heart with the idea of the vastness of the work, and my inability to attend to but a small part of it, and I fear that I will not be able to stand the strain a great while without my health giving way. Why can not some of our rich brethren give five hundred dollars and send a couple of elders with their wives out here? No one would be wise to bring children. I think Bro. Luther R. Devore and wife would do here, as they have no children. Bro. and Sr. Brand would do here first-rate. But there are others, whom you know better than I do. If Bro. Mahlon Smith and his wife will come, all right.

The way we are treated in going from island to island, and the way we manage, is this. In every place a comfortable house with two or three rooms is furnished us. Most generally a good bed of cotton, pillows, sheets, and covering. We carry, however, a couple of pillows, a blanket and quilt. We seldom use the blanket, except perhaps to put under us where no bed is furnished, and that was but once. These beds, pillows, etc., are very clean and comfortable. Chairs, tables, knives and forks,

are furnished us; but we carry our own knives and forks and spoons and dishes; and we carry our own cooking-vessels, although they would furnish them in every place. All these could be bought quite reasonably in Papeete. But knives, etc., could be brought along. Bread can be had in every place at ten cents per loaf. Taro, which is a kind of potato, can be gotten everywhere. It is liked by most white people. Potatoes from New Zealand and San Francisco can be frequently got. Chickens and fish and pork can be had, one or the other, all the time; but the latter I do not eat, nor have I offended any one by refusing, notwithstanding the predictions of some in America. No one need fear in regard to eating, drinking, and a place to sleep. I have never yet had to say with the Master, I have "not where to lay my head." Cooking is done out doors, or in a shed, in camp style. We have a cooking-stove at home, in Tiona; but the natives have none. Plenty in Papeete, as every other convenience. . . .

The people on the islands nearest Papeete are more careful in their personal appearance than those farthest off. Where the Protestants bear rule, very little exposure of person is allowed. Where the Catholics rule, laxity in morals, and want of modesty is very marked. The Protestants are very strict. Among our people, the women are quite modest, and are most always seen with their "Mother Hubbard" dresses on. They look fine in silk or satin dresses, lace shawls, and fine hats, (which they make themselves), and never with any shoes or stockings. Their dresses are long, with trails, and they cover up their feet. The men, or some of them, wear shoes and socks on Sundays, and when they go to meetings; but they get them off as soon as they can. That our sisters at home may judge whether love of fine clothes affects their olive-brown sisters here, I would say that a couple Sundays ago, one sister had on a satin dress that cost sixty-five dollars, with hat and jewelry to match. However, not one in fifty could dress like that; but lack of funds is the only reason. I wear shoes and socks, vest and coat all the time, and also a medium cotton undershirt. I have worn the past weeks woolen pants and vest. It is not cool, yet I do not feel at all uncomfortable.

I believe I have said all that need be, to give an idea of this mission. I thought first I would merely give a history of the mission thus far; but I afterwards thought to write as I have, and so I have not been as brief as I intended. I hope that the Saints will not forget us in their prayers, and above all provide the Bishop with means, so that if suitable elders can be found to come here, they may not be kept home because there are no means to send them with. There are men in the church who could give a hundred dollars apiece towards it without any trouble. I do not think the church at home would be called upon to help. While I have nothing now, I have received enough for all our wants hitherto. I have not asked for any help from America. I sometimes see books that I need very much, advertised by Harper Brothers, and Scribner & Company; but if I had the money I could not send it from here, for there is no bank to get an

exchange check with, no express-office, and no money order or registered letter system. I would advise any one who may come here to bring ten or twenty dollars in American paper. Our good brother, J. A. Robinson, sent me a dollar bill, which I found convenient to send to the *Chicago Inter-Ocean*. And now when I read it, I remember his kindness. I am grateful, as is Sr. Smith, to different friends for papers. We got all our mail for three months, two days ago. I say all, but I fear not; for I did not get any word from Bro. Joseph, and I do not wish to think that he neglects us that much, although I suppose he has had but little time to write.

I think that the forty branches here will average thirty members apiece. But I will, if possible, get all the names by next spring conference.

September 1 the *Advocate* changed editorial hands, Elder W. W. Blair retiring, and Elder Joseph Luff taking charge. This was rendered advisable by the location of Elder Blair in Lamoni, and the presence of Elder Luff in Utah.

September 14 to 16 a debate was held near Weatherford, Texas, between Elder Heman C. Smith and Elder C. M. Wilmeth of the Christian Church.

A Utah historian, Andrew Jensen, thus briefly records an important event occurring September 18: "Bishop John Sharp plead guilty to the charge of unlawful cohabitation, and promised to obey the law; he was fined five hundred dollars and costs." See Church Chronology, page 124.

Bishop Sharp pleads guilty.

The text of Bishop Sharp's plea in court is interesting; as he was a leading man among his people. We herein reproduce it:

I hold myself amenable to the laws of my country, and in whatever degree I may have infringed upon the provisions thereof, am ready to meet the penalty.

I am the husband of more than one living wife, and the father of a number of children by each of them. The most of my children have arrived at their majority.

I respectfully submit to this court that the marriage covenant that I entered into with each of my wives was made at a time when there existed no law upon the statute books which made an offense of the plural marriage relations as contemplated in our religion, and that we entered those marriage relations and made those marriage covenants with the most profound conviction that we were obeying the law of God. Furthermore, from the time we made those sacred covenants to the present, we have sustained the most devout reverence for the sanctity and divine origin of

that law, and we have not designedly placed ourselves in conflict with any of the laws of our adopted country in embracing this cardinal doctrine of our religion.

Your honor can readily conceive my discomfiture and that of my wives when we learned that Congress had enacted what is known as the "Edmunds law," which not only subjected us to political disabilities, but also forbade us the right to live together as we had done for so many years. By this new law we are made transgressors and deprived of many of the privileges of our citizenship; and, while I consider this a harsh law, yet it does not, as I understand it, nor as I understand it to be construed by the courts, require that I shall disown the mothers of my children as my wives or abandon them to the charity of an unsympathizing world.

I expect to remain under the political disabilities placed upon me, but I have so arranged my family relations as to conform to the requirements of the law, and *I am now living in harmony with its provisions in relation to cohabitation*, as construed by this court and the Supreme Court of the Territory, *and it is my intention to do so in the future* until an overruling Providence shall decree greater religious toleration in the land.

The action of the Bishop created a sensation, as it amounted to a renunciation of his polygamic practices, and a confession that the practice of polygamy now that there was a specific law against such practice, was wrong. The *Deseret News* of Salt Lake City, the official organ of the dominant church there, lamented the Bishop's attitude, and declared that the effect of Bishop Sharp's action "will not be of sufficient magnitude to interfere in the most remote degree with the main question, which is unalterably fixed as the everlasting hills, and will never be receded from, come what may."

Opolis debate.

A discussion occurred October 1, 2, 3, and 4, at Opolis, Kansas, between Elder Warren E. Peak, and Elder Lewelyn, of the First Day Adventists, or Restitutionists.

Gallands Grove reunion.

A reunion was held at Gallands Grove, Iowa, beginning October 4, and closing October 12. President W. W. Blair presided, assisted by J. W. Chatburn and Charles Derry. John Pett and Charles Butterworth acted as secretaries. The following elders ministered at the numerous preaching services held: E. C. Brand, Charles Derry, W. W. Blair, J. S. Roth, J. F. McDowell, J. C. Crabb,

M. T. Short, Phineas Cadwell, and R. Etzenhouser. Thirteen were added to the church by baptism.

About October 15 appeared a somewhat remarkable pamphlet, entitled, "Braden Unmasked," by L. L. Luse. These two reverend gentlemen had united their forces against "Mormonism" in two debates, one held at Wilber, Nebraska, and the other at Kirtland, Ohio, both between E. L. Kelley of the Latter Day Saints, and Elder Clark Braden of the Christian Church. But Luse and Braden disagreed, quarreled, became bitter enemies, and his pamphlet is a fragment of the result. It is a most scathing arraignment of the reverend gentleman under consideration. Braden unmasked.

October 17 the conference of the western division of the Society Islands was held in the Tiona Branch, Tahiti. The minutes show the condition of the work in that far-off land to be good, showing about 1300 members in the mission. Elders reports show 581 baptisms since April conference.

About October 15 a debate was held between Elder D. S. Crawley and an Elder Cairns, of the Adventists, at Stewartsville, Missouri.

On October 15 occurred at Wheeling, West Virginia, the death of Apostle Josiah Ells, after a protracted illness. (See his biography in volume 3 of this work, pages 764 to 768.)

October 29 General John B. Clark, notorious on account of the part he performed in connection with the driving of the Saints from Missouri, died at Fayette, Howard County, Missouri. Gen. Clark's death.

November 1 Apostle Albert Carrington was excommunicated from the Utah church for "lewd and lascivious conduct and adultery." Carrington expelled.

Apostle Lorenzo Snow, of the Utah church, was arrested November 20, at his residence in Brigham City, Utah, on a charge of unlawful cohabitation under the Edmunds Bill. Lorenzo Snow arrested.

November 21 President Joseph Smith wrote from Nephi, Utah, as follows:

Pres. Smith in Utah.

Bro. Luff and myself reached Milford the evening of November 6, where we found Bro. W. W. Hutchings from Beaver, and Bro. W. H. McGary of Milford, waiting for us. We stayed at Bro. McGary's that night, and the next day traversed the desert and canyon roads under the comfortable guidance and care of Bro. Hutchings. The road from Milford to Beaver is a pleasant and picturesque one; partly over the level plain, partly along the Beaver River through Minersville Canyon, and partly through Beaver Valley. The way through the canyon is especially attractive, the mountain sides being colored and tinted with the brown and green of summer's foliage, and the rocks painted in Nature's own wonder workshop.

At Beaver we found Bro. W. Thompson, Sr., who had arranged for the use of the Methodist church for services on Sunday the 8th, morning and evening. We therefore began our efforts in the city at ten o'clock, on the 8th, with a fair attendance. In the afternoon, at two o'clock, Bro. Hutchings and myself attended the regular service of the Utah people in their meeting-house. We were shown a good seat to hear from, and after their sacramental service was over, we listened to a sermon by Counselor Fotheringham,—he who has served a term in the Utah prison for his religion he says, but for breaking the laws of the land the court says. His sermon was not particularly objectionable, except that he drew comparisons between the United States and the people of Utah that were not warrantable from the facts, and rather severely denounced the Government, predicting woe upon the inhabitants thereof. His text was from the Book of Mormon: "That nation on this land that will not serve God shall be destroyed," etc. Bishop J. R. Murdock presided.

In the evening the M. E. church was crowded with curious and apparently interested hearers.

Bishop Murdock called on us at Bro. Hutchings' house after the afternoon service, and was very kind and pleasant, inviting Bro. Luff and myself to call on him at his home.

We held eleven meetings at Beaver, omitting Monday and Saturday evenings, from the 8th to the 18th inclusive. The attendance was good and the interest maintained to the close of the meetings. The attention was most excellent and respectful. The pastor of the M. E. church, Reverend Copeland, gave us the use of the church building cheerfully, and was present at several services—illness prevented his attending the others. . . .

Elder John R. Murdock was liberal and kind. We visited him at his home, chatted with him and his wife, and ate at his table,—being treated kindly and courteously. We were respectfully met and treated by all, and neither saw a disrespectful act, nor personally heard a disrespectful word during our stay.

December 2, the condition of the work in Wales was reported by George Cope, as follows:

And I feel sure there are many dear ones in the land of the far West who will rejoice to hear of a little band of Saints working in the cause of truth in this immediate neighborhood. The branch here was only organized on the 15th of November last, and we do not number more than seven at present; but there are several hovering near to the waters, so we hope before long to have an increase. . . . There seems to be a good spirit of inquiry prevailing around, and everything seems to indicate a good future.

Condition in Wales.

December 8 Elder Joseph Luff, missionary in Utah, thus presented the work of President Smith in Utah:

Our work is going to tell after a little. Many are thinking who never thought before. By Bro. Joseph's coming, the ears of many have been reached that were closed to every appeal before. I believe his mission has been a grand success, and I hope he will see his way clear to come out again after next spring conference. He is the best missionary we could have here, for the people will not throng to hear any other in such numbers, and none are better capable of informing them regarding the Reorganization. Truly, God has been with him in power and the demonstration of the Spirit.

Work in Utah.

A debate occurred about this time between Elder George H. Hilliard and Reverend Mannon, on the divinity of the Book of Mormon, and the prophetic character of Joseph Smith, at Parrish, Illinois. It was reported as an unusual victory for the truth.

Parrish debate.

In the *Saints' Herald* for December 19, Elder Joseph Clapp wrote of experiences among the "Doveites," one of whom claimed to be the successor of Joseph Morris. His experience with these gentlemen illustrates one of the phases of the numerous errors to be met by the elders.[2]

Doveites.

2 While in Deer Lodge Valley I came in contact with two gentlemen (father and son), by the name of Dove. Mr. George S. Dove, the son of James Dove, claims to be a prophet, and the successor of Joseph Morris. I had quite a long talk with them, and I confess I was much astonished at their strange philosophy, and marveled at the "cheek" of this would-be prophet. He was trying to carry Joseph Smith, the Book of Mormon, Doctrine and Covenants, Joseph Morris, and George Dove; but we crowded him in argument so hard that he had to unload some part of his burden; so as you might suppose, he dropped everything but Joseph Morris and George S. Dove, and he there exhibited his true colors. . . .

They had succeeded in baptizing two persons before I got to Deer Lodge, but for some cause they did not baptize any after I got there. I attended one of their meetings and heard the old gentleman talk an hour and a half. I suppose he was trying to make a point in favor of his son's apostleship; but I hardly think any one knew just what he was trying to do, for it was so badly jumbled up. The young man took the stand and delivered himself of a harangue that sounded more like the ravings of a maniac than a gospel sermon. . . . From what I could learn, the Doves are communists. . .

Reincarnation is one of their most essential doctrines.

Snow convicted.

After two days trial in the First District Court of Ogden, Utah, the jury returned a verdict of guilty against Lorenzo Snow, for unlawful cohabitation in 1885, to which charge he had plead not guilty November 21.

The year 1885 was in several respects a year of unusual interest and importance to the church.

The work of President Joseph Smith in Utah, to which he had been especially moved by the Spirit, was performed in the direct line of the special duty imposed upon him to oppose the "sin in the West," and was attended with unusual excitement, as the officers of the law sought to punish the transgressors, and the prophet of God simultaneously raised his voice to remind them that those who obey the law of God are placed under obligations not to transgress the laws of our land. Altogether, the situation in Utah was one of intense interest; and the subsequent abandonment of polygamy justifies the high expectations which were had in regard to the work to be accomplished by the double instrumentality employed of God to call back to paths of duty, purity, and peace, a long-erring and wandering people.

Open doors for the preaching of the word, largely characterized the year in many localities. A desire to hear the word was manifest, and good results followed the proclamation of the elders.

CHAPTER 29.

1886.

PROSECUTIONS IN UTAH — CRITICAL CONDITION — DECKERVILLE DEBATE—GOOD NEWS FROM OREGON—CONVICTIONS IN UTAH—BOONSBORO DEBATE—CADWELL'S DEATH—SOUND DOCTRINE—HASTINGS BRANCH—OLIVER COWDERY'S DEATH—ATCHISON'S DEATH — UBLY BRANCH — MOTHERS' HOME COLUMN — UTAH SITUATION—CARLING DEBATE—SNOW DECISION CONFIRMED — DEBATE — MARTINSVILLE DEBATE — REWARD FOR CANNON—ELDER BRIX' DEATH—CHEERING NEWS FROM ENGLAND—SNOW GOES TO PRISON—CANNON FAILS TO APPEAR—TIBLON DEBATE—THE CHOICE SEER—AUSTRALIAN DEBATE—ANNUAL CONFERENCE—DEATH OF L. L. RICE—EPISTLE OF TWELVE—TIBLO DEBATE — SUPREME COURT'S DECISION — KIRTLAND BRANCH — "HERALD" EDITORIAL — NEWS FROM NEW SOUTH WALES — CAMERON DEBATE — BRIGGS AND "HERALD" ARTICLES.

THE year 1886 opened with conditions surrounding the work which may be reviewed briefly with profit to present and future generations. The prosecutions and convictions under the Edmunds law were increasing in Utah to such an extent that the historian, Andrew Jensen, in his "Church Chronology," paints this somber picture of the scene: Prosecutions in Utah.

> The prosecutions under the Edmunds law for polygamy and unlawful cohabitation were continued, and nearly every settlement of the Saints were [was] raided by United States deputy marshals, in search of polygamists. Fearing the impossibility of a fair trial, hundreds of the brethren and many families went into exile, some of whom sought refuge in Mexico and others in Canada. Nearly all the leaders of the church were in hiding, and the situation throughout Utah was truly critical.—Page 127.

Critical condition.

Within the ranks of the church all was not of the most promising character. True, open controversy touching the questions raised by Elders Jason W. Briggs, Zenas H. Gurley, and others, had been cut off by action of the Board of Publication; but it proceeded in private circles, and manifested a phase dangerous to the church. However, but few were seriously and permanently affected, and the outcome of the investigations started by the public discussion accruing before the repressive action of the Board, was a firmer hold upon the truth, and a higher and broader conception of some phases of the work, by many.

The questions pending in regard to the authority and powers of the members of the Quorum of Twelve were agitating many, and to some extent all; and there was an earnest expectancy characterizing the thought of the coming of the next General Conference which it was expected would decide some of these mooted questions.

Deckerville debate.

Elder J. J. Cornish held a debate with Reverend Staples, of the Methodist Episcopal Church, at Deckerville, Michigan, the latter part of December, 1885, and the fore part of January, 1886, nine nights in all. Three were baptized by Elder Cornish while the debate was in progress.

Good news from Oregon.

C. E. Aldrich, in a letter from Crawfordsville, Oregon, bearing date of January 3, relates the following concerning the goodness of God and the manifestations of his power.

I will now tell you something about the goodness of God towards us, and then you can judge about whether we are serving him or not. About four years ago the Spirit told us to repent of our sins and return to the Lord, saying, Know ye not that pestilence is raging through the earth, baffling the most skillful physicians of the land? Ere long you will have need of that great physician, Jesus Christ. Shortly after there came some disease that the doctors had no name for. Several died, mostly children. Soon after its appearance a doctor was waiting on a little child, a little over a year old, and he said there was no hope for it, at least there were fourteen chances against it to one for it; and the father of the child bought its shroud. That evening a brother came after the writer, then president of the Prairie City Branch, and I went in haste, for the Spirit bade us be quick. When we reached the place we found several old people there, the mother weeping over the child, with all in

the house, except three or four Saints who were well satisfied that the power of God would be there in due time to save.

To the surprise of all, the Spirit was given, the blessing pronounced, and in about five minutes all could see the child was much better. The next morning the doctor was sent for, and he pronounced the child was in perfect health. Though weak, it gained strength slowly for a time, then the Saints held a prayer-meeting and the plague was no more. Soon after this a cancer came on my wife's left cheek. The Saints by this time had departed from the narrow path, the Spirit was withdrawn, the branch went down, and I with my family moved to this place. The cancer kept growing larger. I employed a doctor and he took out the one on her cheek, but soon after it made its appearance on the left temple. We began to doctor it, but to no effect. It grew to the size of eleven inches one way and eight and a half the other. We called another doctor, and he said she could not recover, as it was in the blood. I told my wife what he said, and we continued our prayers. That night I had a dream. A messenger appeared to me and told me that if it kept on four days it would reach the brain, but to have all the faith I could. The next morning she asked me what I thought of the case. I told her all, and said I knew that she would stay the four days. She said she did not believe the Lord would take her away from her little children yet. The next morning I dressed the cancer and applied medicine as common, and it spread as usual. After dressing as above, she said something made her feel that we ought to send for the Saints to meet in prayer. That evening all met at her request and bowed around the bed in mighty prayer, and then she told us to take the medicine off, which was done, and to the surprise of some of the Saints as well as our neighbors it stopped its work immediately, and now she is still with us, in fair health, and still improving. It must not be thought that we only prayed once, for the Saints wrestled all that night. In fact it was the subject of our prayers for weeks, insomuch that some could testify that the angels were near us at different times.

In the District Court of Ogden, Utah, January 5, a verdict of guilty was found against Lorenzo Snow for unlawful cohabitation in 1884 and a part of 1883, and he was sentenced to eighteen months imprisonment and fined nine hundred dollars and costs. Conviction in Utah.

January 6 witnessed the beginning of a discussion between Elder J. F. McDowell, and Elder J. D. Pegg of the Seventh-day Adventists, at Boonsboro, Iowa; subject, the Sabbath question. Eight sessions were held. Boonsboro debate.

January 11 at Amboy, Illinois, occurred the death of High Priest Edwin Cadwell. He was born July 7, 1810, at Springfield, Massachusetts, and embraced the gospel faith in 1840, remaining steadfast to the end. Cadwell's death.

The following sound doctrine occurs in the pastoral of Elder W. H. Kelley, bearing no date, published in *Herald* of January 30:

The spirit and genius of our cause is not that of domination, but an appeal to the judgment and conscience of the people; the education, enlightenment, and advancement of all—keeping constantly in view "the law and the testimony."

Sound doctrine.

The Saints are free, one and all. But their freedom is in the law; not to ignore and refuse to obey, but to keep it. Not goaded to duty as serfs and vassals, by the lash of some dominant lord; but intelligently, cheerfully, and conscientiously performing their respective duties as made known—able to give a reason for their faith and action—fearing God and loving the right. This is the royal road of progress in earth and heaven. "We are laborers together," mutually interested in a great cause. Each one forms an integral part of the whole, and each in charge of him or herself with a fixed determination to be found in the line of duty—keeping constantly in view the right—and there is no question as to success—the securing of the honor of the cause everywhere—together with the divine benediction.

Hastings Branch.

The first Sunday in January a branch was organized at Hastings, Australia, with Evans Jones as presiding elder; Bro. Woolley as priest; Bro. McGurks, teacher.

The following letters, self-explanatory, touching the life and testimony of Oliver Cowdery, were published in the *Saints' Herald* for February 6:

RICHMOND, Ray County, Missouri, January 20, 1886.

Bro. Joseph Smith: I send with this a copy of a letter written by my father to Doctor Warren Cowdery, a brother of Uncle Oliver Cowdery, concerning his death and sickness; also answering some questions that Warren Cowdery asked by letter. Father most always kept a copy of this kind of letters when he wrote to any one, and mother gave me a number of his old papers. This copy I found amongst them. Different parties had been making inquiry concerning Uncle Oliver's dying testimony. It seems the Devil will keep up his lying, thinking he can weaken some in the faith of the Book of Mormon, and saying that the witnesses denied their testimony before they died. I bear my testimony that I was with three of the eight witnesses to the Book of Mormon in their last sickness, and they held firm to their testimony. If you think it would do good to publish the letter concerning Uncle Oliver, you may. Yours in the hope of a glorious resurrection,

Oliver Cowdery's death.

PHILANDER A. PAGE.

RICHMOND, Ray County, Missouri, March 20, 1850.

Doctor Warren Cowdery; Sir: In compliance with a request made by your brother Oliver, and from you, feeling it my duty both to the dead and the living, I address you upon a subject which is solemn, yet carries with it a consolation. Although we have been called upon to mourn we are not left to despair. We have been called upon to inter his remains in the silent tomb where it will not be seen any more until the morning of the resurrection, yet the principles which he avowed deserve to be written in letters of gold, never to be obliterated.

I will give you a description of his illness and death. On the 22d of January, 1849, brother Oliver came to Richmond. The weather was severe and he caught a bad cold, which gave rise to a tight, dry cough. When warm weather came on, he had better health until the first of August when he was attacked with a fever; after the fever left, the chills came on; after this his health was on the decline. In December he was attacked with inflammation of the throat. Some time in February, 1850, the inflammation settled in his stomach, attended by a severe cough, which wore him down; and on the 3d day of March, 1850, we had to part with him. But he gave evidence of his acceptance with God, declaring that he knew his sins were forgiven, and that he had become sanctified. I held him up till he could take the parting hand with all present; then he said to me, "Lay me down, and let me sleep in the arms of Jesus."

During his sickness his mind was strong; although his bodily strength failed, his mind was clear and active.

Questions.—Did he die holding to his former testimony as he taught it, or did he die as some of the sectarians without any special faith in any church? Did he express any opinion about Strang and his followers, or Brewster and his followers, or the Twelveites, or any others that pretend to embrace the Mormon faith? He did frequently express his opinion of those different factions pretending to hold the authority of the primitive church of Christ, who do not cleave to the standard of truth. Of those he said they are either deceivers, or deceived; but he said there are many among them who are honest and will receive the truth when they hear it; and any organization that does not agree with the order laid down in the Bible and Book of Mormon in the gospel dispensation, is to be rejected; knowing that for us to support such errors would be opposing the order of God, and would be worshiping the man of sin. Among his last words, was to reaffirm his testimony to the Book of Mormon.

Your brother in Christ,

HIRAM PAGE.

On Tuesday, January 26, occurred the death of General David R. Atchison, in Clinton County, Missouri. General Atchison will be remembered kindly as one of the few Missouri officials who treated the Saints with justice and consideration. Atchison's death.

On the same day a branch was organized near Ubley, Michigan, by Elder J. J. Cornish, consisting of twenty members.

Mothers' Home Column.

The *Saints' Herald* for January 30 appeared with a new department, "Mothers' Home Column." This important change occurred to some extent by reason of "A Plea for Domestic Culture," made by Lucy Lloyd in *Herald* of January 23, in which she said:

Dear Sisters of the Household of Faith: I trust our beloved editors will grant us space in the columns of the *Herald*, for the purpose of writing to each other whatever may seem best for our mutual benefit, that we may assist ourselves and others also by kind words of advice and such encouragement as shall lead us, through our own energies, to attain a higher plane of excellence in every-day life.

The times now urge us to be steadfast; striving daily to perfect our faith and build each other up in every good work, spiritually, socially, and morally. An exchange of our choice recipes and best methods of regulating our domestic affairs for the comfort and health of our families is very desirable, that we may learn to simplify our work and teach ourselves to be pleasant and companionable, and that although our homes may be very poor and plain, try to make them habitations of love and happiness. We will also consider the duty of parents to children and try to learn the most wise and proper plans for their training. Home is a mother's kingdom, and there is no field in this world that requires more careful, faithful cultivation than the hearts of our little men and women. Truly, a happy home is worth striving for, and it is a duty we wives and mothers owe to ourselves and families to make it happy. We need encouragement, therefore let us try to give and receive with all patience, charity and humility before God, asking him to bless our efforts, that our talents may multiply and our light shine through this department, helping the *Herald* to bless every fireside it may reach. Household, according to Webster, are those under one roof, or those belonging to the same family. All Latter Day Saints should feel that they belong to the one family of our Father in heaven, and as such should love and help each other as members of one household, remembering it is the duty of the strong to help the weak; and the duty of the wise and fortunate to seek to uplift the needy and unfortunate. If some are more blessed than others and have by dint of calculation gained a more lofty round in the ladder, let them not look down on those struggling beneath, but kindly show them how they may accomplish the same ends. Wisdom, and all good gifts are from God, and we should impart as freely as we receive. Blessed are they that *overcome self* and strive to keep that love in their hearts like a living fountain which continually strengthens the faith and patience of the Saints of the Most High.

Mrs. M. Walker was visited by the editor of the *Herald* and requested to take charge of such a department. This she agreed to do. The editor gave to the new department the appropriate title, "Mothers' Home Column." Her introductory was able and appropriate. She wrote:

When Bro. Joseph asked us, "Will you take charge of such a department?" the immediate answer of the heart was, "We will do all that we can," and the same response comes from the soul to-night. . . . Sr. Lucy Lloyd has, in her excellent letter, fully explained the purpose of this new department of the *Herald*. . . . As one of your number we expect from time to time to contribute our share. To this work we willingly bring the entire talent God has given unto us, nor stop to question how much that may be. We know that he who had the one talent committed to his charge was held to an account as strictly as he who had ten, and what matter if when our hands are folded in death, no more to labor, our busy brains have ceased to work, our hearts ceased to throb with joy, or ache with pain,—what matter, if it may be truthfully said of us, "She has done what she could!" . . .

When the "Plea for the Little Ones" went abroad to this church, through the columns of the *Herald*, it found a response in many a faithful heart, and soon the children had not only a column in the *Herald*, but a paper all their own. Is not this second plea as much for the children as for the sisters? "Home is a mother's kingdom, and there is no field in this world that requires more careful, faithful cultivation than the hearts of our little men and women." Truer sentence than this was never written, and when the time shall come that God shall fully baptize our hearts with the spirit of this work, when the mothers of the lambs of this flock shall arise in his strength to acquit themselves fully of this sacred duty, then may they look for the blessing of God upon their homes, and expect to see their children walking in wisdom's ways.

That this department of the *Herald* may be a success—may fully realize the most sanguine hopes of those who labor for it, and those hearts bid it "God-speed," let each one "try to give and receive with all *patience*, *charity*, and *humility* before God." Grander key-note than this was never struck, and may God imbue the heart of each one who shall contribute with this spirit is our prayer. Many brothers and sisters during these long years, have been faithfully contributing their share towards sustaining the *Hope*, and who may say that this department shall not be equally successful. It is needed now, it has long been needed, and if we are only true to ourselves and the trust committed to our charge it may prove a blessing to thousands, comforting, supporting, and cheering those who of all others in this wide world need encouragement in their never-ending labor of patience and love.

As editor of this department, we promise you that no effort shall be wanting upon our part to make it a success, yet the sisters must not forget

that we are only one among many. We will need original contributions upon any subject of general interest to us as mothers, wives, and housekeepers; also any means by which as members of the household of faith, we may contribute our mite towards rolling on the great work in which we are engaged. But while we solicit original contributions, we do not propose to confine ourselves to these exclusively.

"Truth is truth wherever found,
On Christian or on heathen ground."

The following from Elder Joseph Luff to President Smith under date of February 1, shows something of the Utah situation at that time:

Utah situation.

Have been to Ogden, Kaysville, Plain City, and Union Fort. . . . At Kaysville and Plain City I was greeted with crowded houses and excellent attention; was also favored with glorious liberty. Did a little public debating in each place; and a little went a long way with them. Your work in Ogden is telling all over. It is public talk to this day, and you are wanted back there.

Carling debate.

Elder D. E. Hough reported in *Herald* under date of February 2, the holding of a sort of running debate at Port Carling, Ontario, in which he had to meet the combined wisdom of a number of opponents.

Snow decision confirmed.

February 6 brought added gloom to the polygamists of Utah, for upon that day the Supreme Court of Utah sustained Judge Powers' decision against Lorenzo Snow, thus sealing the doom of all polygamists so far as the territorial courts were concerned.

Martinsville debate.

On the date last mentioned, Elder F. M. Sheehy began a four-night debate with an Adventist minister, Elder Plummer, at Martinsville, Maine, upon the following: "Resolved, That the Bible teaches there is no conscious entity between death and the resurrection."

Debate.

Elder J. J. Cornish reported, under date of February 8, the beginning of a debate with Elder John Chisholm of the Disciple Church. It was not concluded, however, as the chairman held Elder Chisholm strictly to the proposition, and he refused to proceed unless allowed more latitude.

Reward for Cannon.

February 8 the excitement in Utah was still further intensified by Marshal Ireland, who offered a reward of five hundred dollars for the apprehension of President George Q. Cannon. President Cannon had been in

hiding for some time, thus evading meeting the charge of unlawful cohabitation; but on Saturday, February 13, his arrest was effected at Humboldt, Nevada. While en route to Salt Lake City he had the misfortune to fall from the car or purposely leaped from it, sustaining considerable injury. The officer, however, again secured possession of his person. Upon arrival in the city he gave bonds in the sum of forty-five thousand dollars and was released.

March 1 witnessed the death of Elder Peter N. Brix, at Aalborg, Denmark. He was in this foreign land engaged in missionary work, and fell at his post. He was greatly missed by the Saints of Denmark who respected and loved him as a faithful worker in the Master's vineyard.

Elder Brix' death.

March 12, Elder Joseph Dewsnup, Sr., communicated the following cheering news from England:

Cheering news from England.

The Manchester District (English Mission) bids fair to excel the progress of the past, if we may judge of the future from present appearances. The spirit of inquiry seems rife in several of the branches, resulting in the attendance of numbers of strangers at the ordinary services each Sabbath evening. Five were added to the church by baptism on Friday evening last, in the Manchester Branch. . . . At Leeds in this district the work is onward. The brethren and sisters are battling manfully for the faith once delivered to the Saints, and are succeeding almost beyond their most sanguine expectations. . . .

The work is onward in Sheffield, and the Saints under the presidency of Elder John Austin and his faithful coadjutors, Elder Henry Hoole and Priest Frederick Beaumont, are indefatigable in their efforts to build up the church of Christ. . . .

On Saturday the 6th of March, I visited and met in tea-party with the president and Saints of the Farnworth Branch, spending a very pleasant time with them. The brethren and sisters were all alive to the interests of the church and I believe prospects are brighter than they have been for some time past. The local ministry is leading into sympathy with the church those who are honestly searching after the truth. . . . We have had a decided revival of the Lord's work here in Manchester and our present condition is clearly traceable to the self-denying and praiseworthy efforts of a band of noble young men, chief amongst which may be mentioned the name of Elder Wm. Armstrong, Jr. The efforts of these brethren have resulted in the bringing of quite a number of people into sympathy with the gospel; several of whom have already become

united with the household of faith, and bid fair to become valuable as well as reputable members of the church. . . .

I visited the Saints at Wigan on the 17th of January last and found the few that are left there fully alive to the importance of the work, and earnestly endeavoring to work for the Master. . . .

I may here say that we have flourishing Sunday-schools in connection with the churches in Sheffield and Manchester, and in the latter place we have also a "Band of Hope" society.

Snow goes to prison.

Lorenzo Snow, of the Utah church, went to prison March 12. The claim is made that he went voluntarily that the case might the more speedily be brought before the Supreme Court of the United States, to which tribunal he had appealed from the Supreme Court of Utah.

Cannon fails to appear.

The case of George Q. Cannon was called in the District Court of Utah March 17. Defendant did not appear and his bonds were declared forfeited.

Tiblon debate.

March 20 Elder Willard J. Smith engaged in a debate with a Christian minister, Elder Ward, at Tiblon, Kansas, on the following: "Resolved, That the Book of Mormon is of human origin."

March 21 Elder F. C. Warnky debated with Elder Ward on, "Resolved, That the Book of Mormon is of divine origin."

The *Saints' Herald* for March 22 contained the following editorial, which indicates some of the conditions surrounding the ministerial field:

We are constantly receiving letters from the various fields occupied by the elders, and the branches, stating the desires of the writers, and others whom they represent, that an elder or elders should be sent to labor in the places whence they write. Some of these letters are from brethren and sisters who are living remote from any branch, and who have not heard a sermon by the elders of the church for months, and even years; others are from those who live in branches, some of them for years, and in which there are elders.

Bro. O. E. Cleveland writes from Annex, West Virginia, that the little branch of six, to which he belongs, is widely scattered. He has tried to interest the people and keep the work in motion, but apparently with little effect. . . .

Bro. Cleveland is only one of numbers in similar condition; and the calls are seemingly equally urgent everywhere. Not long ago Bro. James Scott wrote from Indiana, most earnestly pleading that some one would be sent, but especially that either Bro. W. W. Blair or the senior editor

would come. He deemed it important that the work should be cared for there, and there is no doubt he was correct.

Thus from the north to the south, the east and the west, these letters calling for help in the ministerial field come to us. We read them anxiously; and are by no means indifferent to them. But we are utterly powerless to respond to them in accordance with the requests they make.

We rejoice that the people are waking up to the necessity of hearing the truth. We are glad that the Saints as a rule, are doing what they can to adorn their profession; and thus to preach by example as well as by precept. We are pleased that the elders and Saints are moved by anxiety when they perceive the willingness to hear.

The *Saints' Herald* for March 27, contained an important editorial entitled, "Joseph the Choice Seer," which was followed by many in similar view, which were associated with an important phase of church development. The Choice Seer.

The *Herald* of March 27 contained a report of a debate between Elder Joseph F. Burton, and Elder Fred Mogg, of New Lambton, Australia, on the following proposition: "Is there a spirit in man which is a conscious and intelligent entity, and may exist apart from and independent of the body." Burton affirming. Date and place of holding the debate are not given. Australian debate.

The forty-eighth annual conference convened at Lamoni, Iowa, April 6. Joseph Smith was chosen president; W. W. Blair, assistant; H. A. Stebbins, secretary; John Scott, assistant. Annual conference.

Of the ministry there were present and reporting: J. H. Lake, James Caffall, Joseph R. Lambert, W. H. Kelley, E. C. Briggs, A. H. Smith, Charles Derry, C. G. Lanphear, E. C. Brand, J. S. Patterson, Heman C. Smith, Columbus Scott, R. J. Anthony, B. V. Springer, I. N. Roberts, G. T. Griffiths, J. L. Bear, J. C. Foss, W. T. Bozarth, M. T. Short, M. H. Forscutt, R. M. Elvin, I. N. White, R. Etzenhouser, J. J. Cornish, F. M. Sheehy, F. C. Warnky, Henry Kemp, Hiram Rathbun, H. L. Holt, A. H. Parsons, M. H. Bond, John Kinneman, E. L. Kelley.

Those of the ministry reporting by letter were: T. W. Smith, William B. Smith, Thomas Taylor, C. H. Caton, J. C. Clapp, J. F. Burton, Peter Anderson, F. P. Scarcliff, Charles Herzing, Clarence Saint Clair, L. R. Devore, James Moler,

Albert Haws, Thomas Daly, John McKenzie, J. F. McDowell, A. J. Cato, D. H. Bays, John Gilbert.

These reports covered fields of labor in the Society Islands, Canada, Nebraska, Kansas, Missouri, Iowa, Michigan, Indiana, Ohio, Pennsylvania, New York, Rhode Island, Massachusetts, Maine, California, Nevada, Illinois, Arkansas, Texas, Rhode Island, Switzerland, Minnesota, Wisconsin, England, Montana, Australia, Dakota, Alabama, Oregon.

The report of the Board of Publication showed a net gain of $434.45.

The report of the Church Recorder showed a net gain in membership of 1,724, making a total membership of about 18,054.

On April 7 the Quorum of Twelve presented the following report:

The members of the Quorum of Twelve present, met at the residence of Bro. William Hopkins. At this meeting the following request was moved, and is hereby presented to conference, desiring action upon the request, respectfully submitted:

Whereas, At the last session of General Conference the body assembled refused to sustain "as members of the Quorum of Twelve," J. W. Briggs and Z. H. Gurley; and Whereas, No cause was assigned, or charges preferred showing why they should not have been sustained, and Whereas, It is a rule, in justice and law, that any person accused is entitled to a hearing upon the allegation brought against him. And where there is no charge against a person, he is considered free, and should not be held in jeopardy. Resolved, That we request again the General Conference to show cause why the body refused to sustain those members of the Quorum of Twelve or release them from further embarrassment.

Also, we respectfully report: Whereas, The Quorum of Twelve for cause, passed a vote of censure upon Brn. J. W. Briggs, Z. H. Gurley, and E. C. Briggs, at the last session of conference, for absenting themselves from the councils of the quorum, demanded an explanation for such treatment of the quorum, and the church; and Whereas, Bro. E. C. Briggs has appeared before the quorum and made explanation, and assigned reasons why he was not present, which show that there was no intention upon his part to avoid duty or ignore the members of the quorum, or the claims of the conference; Therefore, Resolved, That we accept his explanation as a proper apology and release him from further censure.

A. H. SMITH, Secretary.

The clause in relation to E. C. Briggs was adopted; and M. H. Forscutt, J. C. Crabb, Jonas Chatburn, E. C. Brand,

and E. L. Kelley were appointed a committee to draft and present reasons for not sustaining J. W. Briggs and Zenas H. Gurley at the last General Conference.

The committee subsequently reported as follows:

We, your committee, appointed to "show cause why the body refused to sustain" Jason W. Briggs, and Zenas H. Gurley, as "members of the Quorum of Twelve," beg leave to report that, owing to the reception of papers during this session of conference from these brethren, in which they withdraw from fellowship with the body, the following, in their judgment, are the only reasons now necessary to be given for the refusal complained of:

First, The report of the Quorum of the Twelve to the annual conference of 1885, as published on page 290, volume 32, Latter Day *Saints' Herald*. In that report, the Twelve censure J. W. Briggs and Z. H. Gurley for "absenting themselves from conference" and quorum meetings; for failing to report; and for "virtually ignoring" the other members of the quorum, becoming thereby "a hindrance and detriment to the quorum, and to the general good of the church," and on these complaints they not only base a resolution in which they "deprecate such action, and require of them acknowledgment and confession for such treatment," but in that resolution these brethren of the Twelve themselves held the members complained of "under censure until such acknowledgments are made;" and did "so report to the body."

Second, The body indorsed the action of the Twelve, and the vote given affirmed the decision of the members of the Twelve present, as against those absent; for the resolution of the Twelve was before the body when the question of sustaining the authorities came up for consideration, and the body by its vote affirmed its approval of the censure the Twelve presented by refusing to sustain the brethren censured.

Respectfully submitted,

MARK H. FORSCUTT.
J. W. CHATBURN.
J. C. CRABB.
E. C. BRAND.
E. L. KELLEY.

The conference failed to adopt this report, or to further define reasons for failing to sustain these officers, hence no reasons were ever given by the body for withdrawing support from Jason W. Briggs, and Zenas H. Gurley in 1885.

The committee on *Sandhedens Banner* reported as follows:

We, the undersigned, being appointed in connection with Bro. Peter Anderson a committee for *Sandhedens Banner*, and having as we think, served as far as practicable, and believing our continuance will be of no benefit to the paper, we therefore ask to be relieved, and suggest that the

Sandhedens Banner be issued under the auspices of the Board of Publication, and we heartily pray for its success.

We ask indulgence, to further add to our report on the *Banner*. We think Bro. Peter Anderson should have what financial aid is necessary, to enable him to prosecute the editorial work of the *Banner*. . . .

JAMES CAFFALL.
H. N. HANSEN.

Members of the committee reporting were discharged, and their report adopted.

The following documents were presented to the conference and referred to a committee consisting of E. L. Kelley, I. L. Rogers, and Heman C. Smith:

To the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled.

We, the undersigned members of said church, feel impelled by the action of the last annual conference toward us to submit the following facts for your consideration, and as reason for that which we feel compelled to do.

It is known to the body whom you represent that we do not believe in certain doctrines and principles, or policy more or less accepted and taught by the elders in the church, among which is: First, The literal gathering of the church into Jackson and the adjoining counties in the state of Missouri (or any other one or more places) known as a local Zion. Second, Temple-building and ceremonial endowments therein. Third, Baptism for the dead. Fourth, Tithings as a law applicable to the church. Fifth, The law of consecration by which individuals are made legal heirs to the kingdom of Zion. Sixth, A sole mouthpiece of God to the church. Seventh, The plenary inspiration of, and consequent absolute authority of what are called the sacred books. Eighth, The doctrine of "cursing one's enemies," and of "avenging God upon them to the third and fourth generations." (See sections 100 and 102 of the Doctrine and Covenants.)

In the years gone by we have sought to have the action of the body upon the more important of these, and preparatory to the action sought have endeavored to show from the books themselves that the church have been, and that many are still in error. We have invoked the General Conference, and the General Assembly of the various quorums, as also the Quorum of the Twelve by Elder Briggs its president, in the hope that these questions might be set at rest; and we were induced to believe that they were, and that the church was disposed to drop these doctrines as essential to membership and good standing, as seen by its acts of 1879, in adopting the "Report of the Presidency," and in 1883, in adopting the paper as presented to the Secretary of State of the United States, and more especially the adoption of a resolution by the General Conference, April, 1884, declaring the local commandments in the Doctrine and Cove-

nants not binding, etc. This was believed by us as a step in the right direction, but to our great surprise, this was followed by elaborate articles in the official organ of the church tending to nullify that resolution et al, and when the president of the Twelve sought to give a reason in accord with said resolution, the church organ aforesaid was denied him.

The action of the last General Conference relating to us personally refusing its support to us as ministers, and for which act the said conference declined to give a reason, and still declines so far as we are informed, can only mean one of two things, viz.—acquiesce in silence, in what we do not believe (as stated above) or leave the church,—reason, self-respect and conscience compel the latter, preferring the gospel of Christ to these things. We therefore do hereby withdraw from the said church our membership and fellowship impugning the motives of none we appeal to the judge of all for the rectitude of ours for this act.

JASON W. BRIGGS.
This March 28, 1886. ZENAS H. GURLEY.

To the foregoing may be added the revelation of 1841, section 107, Doctrine and Covenants, which enjoins upon the church the building of a hotel, called the "Lord's boarding-house" for Joseph Smith and posterity to dwell in from generation to generation, as also the promise contained therein, viz., "And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed." This coupled with the provision in section 43, that "none else" should or could receive revelation for the church, and the provision in section 19, that the church shall receive Joseph's words and commands the same as if from God's own mouth,—established in our judgment a lineal descent of authority, equivalent to an imperial dynasty, which is foreign to the Spirit and genius of the gospel of Christ.

J. W. B.
Z. H. G.

Added by consent of Elder Briggs.—Z. H. GURLEY.

Also another paper was read, as follows:

We the undersigned members of said church indorsing the views set forth by Elders J. W. Briggs and Z. H. Gurley, in their paper of withdrawal from the church, and feeling that we can not conscientiously accept and indorse the doctrines contained in Joseph Smith's revelations as a rule of faith and practice, and desiring to act and live in all good conscience before God, avoiding all hypocrisy in the profession of our faith, recognizing the responsibility which we owe to the race and to God, and knowing that the church expects and requires belief or toleration of the doctrines contained in the revelations, as seen by the act of Decatur District of said church, feel it our bounden duty to withdraw from said church, we therefore do hereby withdraw our membership and fellowship from said church, appealing to the Omnipotent for the uprightness of our intention and this act.

GRACIE GURLEY. MARGARET GURLEY.
EDWIN H. GURLEY. MIDA GURLEY.

April 7, 1886.

This committee subsequently reported as follows:

Your committee to whom was referred the application and reasons therefor of the brethren, J. W. Briggs, Zenas H., and E. H. Gurley and three sisters Gurley to withdraw all fellowship with or from the body would respectfully present the following:

1. That the assigned reasons that impelled them to take this step was action of the last General Conference of this body toward the two first brethren named, i. e.: J. W. Briggs and Zenas H. Gurley, and which conference action we find, was the refusal of the body to sustain them as laborers in the office of an apostle in the Quorum of the Twelve; and further, that at the time of the presentation of the application to your body by the brethren the cases were in the hands of another committee appointed by you to consider and report upon the same.

2. It is further cited by them that for years they have not believed in certain doctrines and principles more or less accepted and taught by the elders of the church—how many or how few of the elders does not appear—but it does appear as set forth in the last part of reason eight by them, that they never have been affirmed as doctrines held to by the church here represented. And the committee are of the opinion that the matter of the presentation of individual opinions by elders, or others of the body, such opinions not having been affirmed by the body as a rule of faith or practice, does not make them a part of the faith or belief of the body; but relate to us individually upon the issue of toleration, which toleration we believe as was manifested in the action of Jesus while dealing with men here in his ministry, should be so broad as to make no occasion for persons to wish to withdraw from the body by reason of these individual differences of opinion.

3. The committee noticing specifically some of the alleged entertained views set forth in the reasons given, state:

That as to the alleged "temple building and ceremonial endowments therein," that we know of no temple building, except as edifices wherein to worship God, and no endowments except the endowment of the Holy Spirit of the kind experienced by the early Saints on Pentecost Day.

4. "Baptism for the dead" referred to belongs to those local questions of which the body has said by resolution:

"That the commandments of a local character, given to the first organization of the church are binding on the Reorganization only so far as they are either reiterated or referred to as binding by commandment to this church:" And that principle has neither been reiterated nor referred to as a commandment.

5. "Tithing as a law applicable to the church" is accepted in the sense set forth by the Savior in the 16th chapter of the gospel recorded by Luke, that we are stewards of our heavenly Father so far as the riches of this world are concerned and that as such we should render an account of our stewardship here; the rendition is in all cases however, necessarily voluntary on the part of the member complying with the law.

6. We know of no "consecration" by which individuals are made legal heirs to the kingdom of God, or church of Christ, when the rewards are apportioned; except, that of a life consecrated to the service of the Master as ordained in his word together with the consecration of properties for the aid of the poor, preaching of the gospel and establishment of the said kingdom, as a member of the same has to so impart.

7. "The sole mouthpiece to the church," is Jesus Christ. We are to receive commandments as a church only as Christ communicates the same; and we are entitled, as a church, to be first satisfied that Christ did give any commandment purporting to come from him, before accepting, or receiving the same.

8. "Plenary inspiration" has never been affirmed by the church; but we believe in the so named "authorized" books of the church as true and proper standards of evidence in the determination of all controverted doctrines in theology.

9. The doctrine of "cursing" and "avenging enemies," we accept only as explained in paragraphs 3 and 4 of section 102, Doctrine and Covenants, the section referred to by the brethren, wherein the Lord is made the sole executor in behalf of the children of Zion as follows:

"I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad; there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys. Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this can not be brought to pass until mine elders are endowed with power from on high; for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill, I will fight your battles.

"Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."

10. So far as the necessity and failure on the part of the church is concerned to convene the quorums in general assembly, the wisdom of the majority of the body as to the practicability and necessity of such a step seems to have been adverse thereto in the past.

11. That part of the reasons in the *addenda* to the application referring

to providing a place of living for certain officers of the church is incorrect and misleading; for said revelation provides for the erection of a boarding-house, a hotel for strangers, in which house the President of the church as such, and his successors, were to "have place;" but neither he nor they were to own said house, neither were he or they to be its "governor," or keeper; and further the commandment to build is largely of a local character; has never been reiterated to this church and consequently under the resolution of the body, before referred to, not made binding upon us.

12. We further believe in an "imperial dynasty" *only*, wherein Christ is to be King, and the reigning of such of his servants who keep the faith here, with him when he shall come with his rewards.

13. Your committee therefore are of the opinion that the reasons set forth in the application fail to justify the parties in the step they have taken; but believing in the recognized doctrine by the church of individual agency and freedom of conscience in all matters pertaining to religion, we recommend that this body appoint a suitable committee of three of its members who shall be instructed to wait upon the members asking a release, and labor with them as the law provides; and do they persist in pursuing the course outlined in the applications, that they be authorized to report to the church secretary and without impugning the motives of brethren, to authorize their names erased from the records. And to carry out this provision we offer the following:

Resolved, That under the special circumstances attending the application of withdrawal from this body by the brethren named that the rule heretofore adopted by the body governing trials of members, shall be waived in the cases named; unless the said parties desire a trial, in which case the said committee be empowered to appoint the necessary court or courts which shall proceed at as early a time as practicable and hear the cases.

All of which we submit for your consideration.

E. L. KELLEY.
I. L. ROGERS.
HEMAN C. SMITH.

Elder Smith of the committee concurs in all of the report except the matter of waiving a trial of the parties, and thinks they should have a trial before erasing the names.

After some discussion the report of the majority was adopted, and the matter disposed of by the adoption of the following resolution:

Resolved, That under a suspension of the rules, we grant the request of those desiring to withdraw from the church, and that their names be stricken from the church record.

The following resolution was presented according to notice

previously given and after discussion was lost by a delegate vote of 114⅔ for and 285⅓ against.

Resolved, That the report and resolutions of the Quorum of the Twelve, as printed on pages 285 and 286 of the *Herald* for 1884, General Conference proceedings, and acted upon as shown on page 299, be and the same are hereby repealed.

Upon recommendation of the Quorum of Seventy the following were confirmed for ordination to the office of Seventy: Myron H. Bond, George H. Hilliard, Henry Kemp, Joseph F. Burton, Hiram L. Holt, Willard J. Smith, John Smith, I. N. White, Evan A. Davies, Alonzo H. Parsons, Peter Anderson, Arthur Leverton, Thomas Daly, L. R. Devore, R. S. Salyards, John Arthur Davies, A. J. Moore, William M. Rumel, John S. Roth, F. M. Sheehy, and R. C. Evans. Provision was made for their ordination.

In the business session of April 11 the Bishop presented the following:

The work referred to the Bishopric at the last conference of organizing and setting in order the lesser quorums of the church, has been duly considered by us; and after an examination of the law, we are led to conclude that this is a duty enjoined upon the Quorum of the Twelve.

We therefore refer the matter back to the conference, together with all applications for membership to the quorums, lest we should transcend our duties and interfere with that of our brethren, and await your further action in the premises.

By action of the conference this matter was referred to the Quorum of Twelve as suggested.

The following missionary appointments were made at this conference: William H. Kelley, Michigan, Indiana, Ohio, Pennsylvania, New York, Eastern Mission, New Jersey, and New England States, in charge. E. C. Briggs, associated with W. H. Kelley. J. R. Lambert, Iowa and Missouri. James Caffall, Kansas, Nebraska, Colorado, and Wyoming. Thomas W. Smith, Australasian Mission, in charge. J. H. Lake, Dominion of Canada, in charge. A. H. Smith, Illinois, Wisconsin, Minnesota, Dakota, and Manitoba. E. C. Brand, Gallands Grove District. Heman C. Smith, Pacific Slope Mission, in charge. G. T. Griffiths, Pittsburg and Kirtland District. A. H. Parsons, Kansas. William T. Bozarth, Missouri and Iowa. W. J. Smith, Canada. M. H.

Bond, Massachusetts District. Peter Anderson, Rocky Mountain Mission. J. W. Gillen, Missouri and Iowa. M. T. Short, Northwestern Illinois. H. L. Holt, Pacific Slope Mission. John C. Foss, Minnesota. I. N. White, Missouri and Southeastern Kansas. F. M. Sheehy, Maine. R. S. Salyards, Pittsburg and Kirtland District. L. R. Devore, in Southeastern Ohio and Virginia. J. T. Davies, in Spring River District. C. Scott, in Michigan District. J. L. Bear, Missouri and Iowa. John Smith, Massachusetts District. R. J. Anthony, Rocky Mountain Mission. William Rumel, Nebraska. E. A. Davies and Warren Peak, Wyoming District, Pennsylvania. Henry Kemp, Fremont District, Iowa. George S. Hyde and I. N. Roberts, Southwestern Mission. J. S. Roth, Des Moines District, Iowa. J. C. Clapp, Montana. T. E. Jenkins, Welsh Mission. B. V. Springer, Michigan District. George H. Hilliard, Southern Illinois. George T. Chute, Southeastern Mission. James A. McIntosh, London District, Canada. George Montague, Southeastern Mission. R. M. Elvin, Nebraska. D. S. Mills, Pacific Slope Mission. M. R. Scott, Southern Indiana District. E. J. French, Southern District of California. E. A. Stedman, Southern Minnesota. J. R. Badham, D. L. Harris, A. W. Thomson, William Gibson, Pacific Slope Mission. Oliver Johnson, Rocky Mountain Mission. John Larsen, Rocky Mountain Mission. F. P. Scarcliff, Southeastern Mission. H. H. Robinson, Independence District, Missouri. F. M. Cooper, Northern Illinois. Otis Foss, Eastern Maine District. Thomas Daly, Northern California District. J. J. Cornish, Northern Michigan and Canada. Oregon was referred to the president of the Pacific Slope Mission. A. J. Moore, Missouri and Iowa. J. F. Burton, Australian Mission. Thomas Taylor, English Mission, in charge. Duncan Campbell, Southern Iowa. H. N. Hansen, Pottawattamie District. Hiram Rathbun, Michigan. J. T. Kinneman, Far West District. A. White, Independence District. Charles Ryan, Southern Kansas. J. H. Merriam, Canada Mission. J. W. Wight, Little Sioux District. Hiram C. Bronson, St. Joseph, Missouri. F. C. Warnky, Missouri. R. Etzenhouser Eastern Iowa. Charles Derry, in Little Sioux District.

A. J. Cato, Southwestern Mission. A. Haws, Oregon. William Anderson, Pacific Slope Mission. Samuel Brown, London District, Ontario Canada, Mission. R. C. Elvin, in Southwestern Nebraska.

April 13 the following touching ordinations in organized districts was adopted:

Resolved, That in organized districts, no one be ordained to the office of an elder, without the voice of the district or conference be had ordering such ordination, or by sanction of the missionary in charge.

The following touching the rules of representation was adopted April 14:

Resolved, That provision four, of section three, of the Articles of Representation, which reads:

"Provided fourth; That no one delegate shall represent in the same conference more than one district," be stricken out, and the following inserted in lieu thereof: Provided fourth; That no one delegate shall be entitled to cast, as representative, in the same conference, more than twenty votes.

The Quorum of High Priests reported the death of two of their number, namely, Zenas Whitcomb and Edwin Cadwell.

The report of the Quorum of Seventy showed the following changes: The removal by death of Peter N. Brix; the dropping of Henry H. Morgan, for inactivity; the dropping of John H. Hansen, who was unable to make any promise of present or future labor; the ordination and reception into the quorum of I. N. White, Henry Kemp, W. J. Smith, M. H. Bond, A. H. Parsons, J. S. Roth, W. M. Rumel, John Smith, A. J. Moore, F. M. Sheehy, and H. L. Holt.

M. H. Forscutt presented his resignation as a public official of the church, and asked to be permitted to labor locally as an elder. The resignation was accepted, and his request granted.

The report of the First Quorum of Elders showed a loss of one by death; of four by ordination to the office of Seventy; the reception and enrollment of R. R. Dana, Asa S. Cochran, A. B. Moore, M. H. Gregg, and J. M. Terry; the election of Volentine White as secretary.

The Second Quorum of Elders reported having lost their president, I. N. White, and his counselor, J. S. Roth, by their being ordained seventies, and having indorsed

S. Maloney as president, and F. C. Warnky and W. C. Cadwell as his counselors. That the following had been received into the quorum: Richard Coburn, Peter Adamson, Charles K. Ryan, George W. Harlow, M. P. Berg, Edward Wheeler, and Warren Peak. George Wilson had been released upon request.

The ordinations of the new president and counselors of this quorum were ordered.

By resolution Nova Scotia was attached to the mission of W. H. Kelley and E. C. Briggs.

Report of the Third Quorum of Elders showed the loss of E. H. Gurley by resignation; the resignation of E. T. Dobson as secretary, and the choice of J. M. Terry in his place; H. Parker received into the quorum.

The Fourth Quorum of Elders reported the loss of H. N. Hansen by ordination to the office of seventy, and the addition to the quorum of Thomas Horton.

The Fifth Quorum of Elders reported dropping the following for failure to obtain license within the time limit: James Bamber, Robert Fuller, Niel Hammer, Ekin Lovell, Charles Perry, J. V. L. Sherwood, B. T. Saint John. The following were reported as added to the quorum: Oliver Johnson, John Larsen, J. M. Tousley, H. Southwick, F. R. Tubb. W. M. Rumel, first counselor, having entered the quorum of seventy, J. A. Robinson had been chosen to succeed him. R. Etzenhouser was chosen secretary and treasurer in place of J. A. Robinson. The quorum had lost the following members by death: Thomas N. Hudson, C. A. Sherman, Edward Bennett, and John Carmichael. Emsley Curtis had been chosen as second counselor. The ordination was ordered.

The First Quorum of Priests reported the following additions: C. K. Preston, A. W. Head, W. H. Kelley, Peter Peterson, to fill vacancies caused by death and ordinations. C. P. Faul was chosen as permanent secretary. W. H. Kelley was chosen as second counselor to the president, whose ordination was requested, as also that of R. White, as first counselor. These ordinations were ordered.

A report of the committee on compilation of church resolutions was read, and referred for examination to a committee

consisting of H. A. Stebbins, J. H. Hansen, and Asa S. Cochran. The committee reporting was H. A. Stebbins, R. Etzenhouser, D. F. Lambert.

The following resolution on tracts was offered:

Resolved, That the Bishop of the church be authorized to transfer to the business manager of the Board of Publication the sum of five hundred dollars from moneys now due the church by the Board, for the purpose of furnishing tracts for free distribution, such as the Bishop and the business manager may direct.

It was adopted.

A resolution was adopted, that all applications for enrollment in the quorums of elders be made to the Secretary of the church.

The following resolution was adopted:

Resolved, That the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice, as one likely to lead their minds from Christ and his gospel.

The following preambles and resolutions presented by the Quorum of Twelve were adopted:

Whereas, Inequality and loss to the church result from the practice of taking up collections for the support of the ministry; and Whereas, Such practice is in opposition to the recommendation of the Twelve and the Bishopric, with the indorsement of the General Conference thereon. (See minutes of September conference, 1882.)

Therefore, Be it resolved by this council, that we call the special attention of all General Conference appointees, branch presidents, and all whom it may concern, to this matter, and we declare in harmony with the expressed views of the Twelve, Bishopric, and church, that none but the Bishopric, their agents, or some one either authorized by them, or holding an ex officio right are authorized to take up collections for the ministry.

Whereas, There have been, from time to time, numbers of elders in the field, in addition to General Conference appointees, some with and some without the permission of the missionary in charge; and Whereas, Many, if not all, of said elders have received money, but failed to report the same to the Bishop, as required by him; therefore be it

Resolved, That while we look with favor upon and shall ever seek to encourage the efforts made by the elders to preach the gospel as their circumstances will permit, we deprecate their failure to properly account for all moneys received and advise that all elders receiving help while laboring in the Master's vineyard be required to report the same in full to the Bishop of the church.

The Twelve were requested to give a clear and definite statement of the word *ex officio* and subsequently presented the following:

In reply to your request to give a "clear and definite definition to the word *ex officio*," we answer as follows: First. The word means "by virtue of office." (See revelation of 1861.) Second. The word, as used by us, refers: (1) to the Twelve; (2) to missionaries in charge. (See Epistle of Twelve and Bishopric in conference minutes for 1878.)

Death of L. L. Rice.

The *Daily Honolulu Press*, of April 15, contained notes of the life and death of L. L. Rice, who had in his possession for many years the notorious Spalding Manuscript.[1]

[1] He was born in Otsego County, New York, in 1801. As a young man he went to New York City, where he learned the printing business early in this century. While living there he was led to take the total abstinence pledge, and enrolled himself upon that platform, and has done much for the cause of temperance during a long life, the most of which found him identified with the newspapers of Ohio. He went to that State before 1830, and for fifty years was one of her leading citizens. About 1830 he began the publication of an anti-Masonic paper. A few years later he removed to Cleveland, where for many years he was the editor and publisher of a paper which was the predecessor of the "Cleveland Leader" and was dedicated to the agitation of anti-slavery principles.

In 1848 he went to Columbus, the capital of the State, and began the publication of a paper in that city.

For more than twenty-five years he was identified with the public life of Columbus, at first as an editor, then as State printer, and in other positions.

He was well known and greatly beloved. He had for his friends and associates such men as Garrison, Giddings, James G. Birney, Salmon P. Chase, and men of that stamp.

Father Rice, as he was affectionately called during his residence in Columbus, was a man of strong intellectual power, and was thoroughly consecrated to the highest purposes of life. He was permitted to see the triumph of some of the principles he so vigorously and ardently espoused, and to see the banners of other principles rapidly advancing to victory.

In 1875 he removed to Oberlin, where he resided till 1879, when he came to Honolulu, making his home here with his daughter, Mrs. J. M. Whitney. During the summer of 1884 Reverend W. H. Rice of New York, his only son, visited him here, making, as each felt at the time, a final visit. Father Rice kept his intellectual vigor up to the very last. His very presence, during the years of his stay here, has been felt to be a benediction. Yesterday morning he rose as usual and was about the house and grounds until a few moments after ten. He then went to his room and lay down on his bed for a little rest, before dressing to go out to the lunch at Bethel Church, as he was planning to do. At this time Doctor Gray dropped in for a friendly call, and sat chatting with him some minutes. The Doctor remarked that Father Rice carried on his conversation with all of his usual animation.

About half past ten o'clock he observed that he must get ready to go down town, but at the suggestion of the Doctor, that there was an abundance of time, he remained quiet. Suddenly and without warning he fell back upon the pillow, gave a single, slight clutch at the region of his heart, and lay still in death. Not a word or cry of pain; "he was not, for God took him." We shall miss the noble form, and the saintly face; but every life that touched his, is the richer and fuller for it. W. C. MERRITT.

The Quorum of Twelve issued a general epistle to the church, April 19:

To the Saints in all the World; Greeting: The annual General Conference, for the year 1886, has just closed, which was fruitful in accomplished results that portend good to the Reorganized Church of Christ. The church has awakened to the realization that, in order to succeed, she must work in harmony with the text-books—not only in profession, but in fact, giving credence and recognition to the authority upon which rest the watchcare and supervision of the work abroad. For the want of this recognition, and a proper unity so clearly set forth in the law (concerning which a special admonition was given in the revelation of 1882) the work of the Reorganization has been greatly retarded. The proper recognition of each quorum in its place, with the rights, duties, and privileges of the members belonging thereto, should long since have been conceded by all; but unfortunately, this has not been the case. Each one has held his or her private construction of the law and its meaning, to please an aspiring mind, flatter a vain disposition, or gratify an envious and jealous feeling, which has worked as sour leaven for years, neutralizing, in some respects, the efforts of the best workers in the cause. It is cheering, however, to know that light has dawned upon the majority, and a better course is being pursued. Judging from the spirit, temper, and accomplished results of the conference, it is the settled purpose of the workers to eliminate this unsavory leaven from the body, discourage and discontinue the sowing of the seeds of discord, jealousy, envy, and mistrust, that have done their work so effectually, in some respects, in the past, and move straight forward in the right, and as the law directs. Reform is certainly needed in order to place us where we belong.

We deprecate any policy that makes the innocent bear half of the blame of the guilty in order to conciliate and effect a temporary reconciliation and peace; but believe that the wrong-doer should be made to take the consequence of his act; and we are united in the purpose, as we have ever been, that neither flattery, nor fear shall divert us from this course. Some rigid discipline is needed in order to raise our moral tone as a people.

The reaffirming of the declaration of rules passed at Stewartsville in 1884, bodes good to the work. Though containing only that which may be read in the law of the church, they have been received, by some, with suspicion and distrust; mainly from the fear, as expressed, of an abuse of power by those to whom they relate; but abuses are liable to arise in any department, and none can be more easily corrected than this one.

In order to bring them to mind anew, we quote as follows, second paragraph:

"Resolved, That by virtue of their office and calling, as declared by the organic law of the church, the members of the Quorum of the Twelve are the lawful presidents of the church, abroad in all the world, to preside

over, regulate, and set in order the same, and that in all the branches of the church, and districts, this presiding authority should be acknowledged and acquiesced in by the presidents of branches and districts. And when one of them is present, at a district conference or branch meeting, it should be left discretionary with him as to whether it would best serve the cause by presiding.

"Resolved, That the Quorum of the Twelve, as a judicial body, have the right, collectively or individually, to render decisions involving the law and usages of the church, in their various fields of labor, and when such decisions are made by individual members of the quorum, said decisions are binding upon the church, and should be respected until brought berore the quorum and its decision had."

The President of the church discerned at once that in these resolutions were found a proper rendering of the law relating to this question, and called the attention of the church to them in one of the ablest editorials that ever appeared in the *Herald*, found on page 305, number 20, volume 31, from which the following is an extract:

"But the history of the Reorganization shows that there was a wide rebound from the rule of priestcraft to one of entire disregard of all authority. Nor was it until every representative sent out by the church was made to feel how utterly fallacious his efforts to bring to pass unity and respect for the law of the church were, did those representative men feel the importance of the Master's word, 'He who heareth you heareth me.' There is no meaning attached to the conferring the calling of an apostle upon a man to the office (of an apostle) and sent out by the church, unless that man is so invested with the authority of the church that he may speak for the church, and carry with him the dignity and honor of the body which he represents. And much mischief has resulted in the past, and may result again if there be not somewhere the right of immediate and positive decision. The Twelve are essentially a traveling ministry, a presiding ministry at that; and are so because of their calling to travel, looking after the spread of the gospel and interests of the church. This includes the welfare of both the districts and branches in their respective fields; and while no member of the quorum may wantonly enter in upon the privileges of either district or branch presidents; yet he may, and must by virtue of his calling and appointment by the church, exercise that authority if necessity warrants, and this is because of a two-fold reason. First, because the organic law of the church invests him with such prerogative. Second, because he is by his appointment a part of each and every organized district and branch in his charge, and has his place at the lead by virtue of such appointment."

The decisions made by individuals of the quorum relate to the law, rules, and usages of the church, rather than to cases had before elders' courts, which may be appealed for final settlement. The Quorum of the Twelve acting under the direction of the First Presidency, as the law defines, is the presiding authority in all the world; and this does not in

the least interfere with the high prerogative and presiding authority of the First Presidency, who by a single tap of the bell may call home one or all of the traveling high councilors at a word! The churches abroad should not wait for members of this council, when traveling, to insist upon a recognition of their rights; but should cheerfully tender a recognition from courtesy and respect for the office, if nothing more, in order that they may administer successfully and aid the work wherever they may be sent. Having been appointed by divine commandment and the common consent of the church to these positions, the keys of authority and the First Presidency are represented through them, more than any others, *to all the world.*

Why this was ever questioned and necessity laid upon us to defend our rights before antagonizing accusations, is passing strange; and it is only with a view that unity may be attained, and the best interest of the cause subserved that we dwell upon it now.

This quorum has been weakened in numbers by the death of Bro. Josiah Ells, and the withdrawal of Brn. J. W. Briggs and Z. H. Gurley. The withdrawal was for reasons assigned, which will appear in full in the minutes, with the answers made by the conference, which are able and to the point, and may be read with profit by the thoughtful. We sadly regret these losses to our number, for the work's sake, but do not feel like slackening our efforts and support to the work. At no time have we had pleasanter sessions or acted more in unity, than at the sessions just passed, the Spirit's presence encouraging us and giving evidence of God's approval. However well or poorly others succeeded, there was not so much as a ripple of bad feeling occurred among the members of the quorum at the recent conference; and we go out in amity and one accord to another year's labor, confident that God is yet at the helm. May grace and peace be with his Saints everywhere.

A large number of elders were called into the quorum of seventy at the past session of conference, which will augment the working force in the ministerial field. This is as it should be; but we must wait for further direction, perhaps another year, for instruction to go on with organization of quorums until complete. Though some may be anxious, we must wait God's time, which will be our opportunity, and not faint by the way. The appointment of these seventy, together with others, as they now go to their several fields of labor, suggests that there is work for all. They must preach, the church must meet some of the expense. We can not do better, perhaps, than to quote from *Saints' Herald*, May 13, 1883, page 209: "The question of tithing, in its practical sense, may be considered settled so far as applicable to the present condition. One impediment (perhaps the chief one) to the effectual execution of this law, is found in the want of that confidence that ought to exist among Saints. This is due to the fact that imposition has been, and still is in practice under the name and profession of Latter Day Saints; this being one of the iniquities comprised in the 'flood' against which the Spirit of the

Lord raised a standard in the reorganization of his people, will the Saints withhold the sustaining of this standard because of former misrule, against which this is a standing rebuke? If too confident *then* shall we go to the other extreme *now*? To you, brethren, belong a full share of every legitimate burden, and also the full reward of well doing." As a means governing in this duty we refer you to the action of the Twelve and Bishopric, as found in *Herald* for May 1, 1878, part of which we give below. [Here follows paragraphs 1 to 5 of "Principles and Rules of Action." See pp. 225, 226.]

In the appointment of missions, as in all other work which has been required at our hands, we have acted according to the best wisdom received. We have had none to favor and none to oppose; and nothing, save a deep sense of the grave responsibilities which rest upon us, and our love for God's work, could have induced us to reject any from the missionary list.

Each year, each day, brings its anxieties, duties, and sacrifices. The Saints are to be tried. To be a Saint is to wage a warfare until the end. Soon the Master will come with the reward of merit. May we be ready to meet him. Go on and be comforted, and may the blessings of God attend you.

E. C. BRIGGS,
W. H. KELLEY,
ALEX. H. SMITH,
JOHN H. LAKE,
JAMES CAFFALL,
J. R. LAMBERT,
Of the Quorum of the Twelve.

Tiblo debate. About this time Elder W. J. Smith held a debate in Tiblo, Kansas, with Reverend Ward, of the Christian Church, on the respective claims of the two churches.

Supreme Court decision. May 10 the Supreme Court of the United States dismissed the three Snow polygamy cases for "want of jurisdiction," and also set aside a former judgment in the Angus M. Cannon case. This left the polygamists entirely in the hands of the Utah federal courts.

Kirtland Branch. May 13 a branch was organized at Kirtland, Ohio, under the supervision of Elder W. H. Kelley. Elder E. L. Kelley was chosen to preside; John Gillespie, deacon; and Hattie Griffiths, secretary.

Herald editorial. An editorial entitled, "The Late Conference," appearing in *Saints' Herald* for May 15, reflects with clearness and force the situation at the time.

Considerable disappointment seems to have been experienced by some by reason of the session of conference just past. Wherein that disap-

pointment lies we are not altogether informed, only as we hear an occasional murmur that gives a clue to the bent of thought. "We were expecting that the Lord would speak and fill up the quorums at this conference," one is heard to say. "We expected a feast of fat things," says another. "We did not have the gifts at any of our meetings for testimony and prayer; what is the matter?" says still another.

We will be pardoned, we trust, if we express some thoughts concerning the late conference, and state some convictions respecting the matters before it and the action thereon. There are in the lifetime of all organized bodies, small or great, crises of greater or less importance during the passing of which doubt, uncertainty, fear, and apprehension are felt by all. The Reorganized Church has passed through several severe difficulties, in which the permanency of the institution seemed to be in great danger; but we apprehend that no session of conference has been held since 1867 in which the situation was more critical or the danger more serious and threatening than in the one we have just closed.

The question whether the church should consent to formulate a creed in which items of disbelief should find a prominent place, involving serious concessions to the views of two, three, or more prominent men in the body for the sake of the personal worth these men might be to that body, has been faced for several years, and the best that either moral cowardice or conservative wisdom could do, was to put on the appearance of putting off the evil day. Those who have attended the conferences since 1867 can not fail to remember that efforts have from time to time been made to bring about the making of specific declarations touching certain ideas, or theories of doctrine in the form of "we believe" thus and so, rather than to leave those matters couched in the more comprehensive, "we believe in the Bible, Book of Mormon, and Doctrine and Covenants." This question assumed definite shape at this last session when three elders of the church said to the assembled representatives of the body: "You hold to certain things of belief which we disbelieve. We had thought you had abandoned the things referred to, but find you have not, we therefore withdraw from fellowship with you. You have preferred not to accede to our views, we therefore relieve ourselves of the things you believe."

These are not the words in which the withdrawal is framed, but the statement contains the moral aspect of the affair. The substance, the shadow of which the church has seen and felt for years, was precipitated upon us at an early hour of this last session, and the consideration of it and its consequences, its causes, and its effects, entered largely into the thoughts, conversations, and ministrations of the entire session. Its gravity was enough, its surrounding of such a nature that we should have been less than human if we had not felt its somber influence.

The question tersely stated was this, should the church recede from positions assumed by it in the days of its opening struggles, accepting in the stead thereof views held by the few adversely to those positions, for

the sake of harmony with that few. If this could be done, a compromise thus effected, and peace be established upon that basis, where and whence the next crisis of a similar character. The entering wedge driven home, the precedent established and it seemed as if it were easy to foresee that it could be but a few years, possibly a few months at best, when a few other men might be led to make a similar demand for similar reasons, and the church again be called upon to make concessions for the sake of oneness and unity of belief. If to the demands just made upon us we could yield, and as a body abandon a belief in the revelations of Joseph Smith, contained in the book of Doctrine and Covenants; which belief has so often and so persistently been avowed by the church since 1852, it must inevitably follow that upon a like demand, the same body should abandon a belief in the Book of Mormon, and as a sequence there could be no declaration of belief so sound or so well grounded but that it must be put into the same list and be abandoned at the demand of discontented disbelievers.

If the church could consistently yield one well accredited and commonly received teaching, or tenet, of which the majority were satisfied as to its validity, there could be none, not one, which they might not be called on to give up. It would be but a question of time as to when the church would be indeed not only without a creed but without a faith.

It can then be seen that the crisis was a grave one. Personally we confess that we never entered in upon the work of a conference session more bowed down with the weight of responsibility, more impressed with a sense of danger, more certainly aware of possible consequences of disaster than we did the work of this last session. To us it was not a session to "have a good time," to enjoy the "preached word;" to "feast" upon the "fats" of prophecy and tongues, to spend the pleasant hours of recess in chat and visit. It was a crisis in which the welfare of the whole work was at stake; it was a season for faithful devotion to truth, for fervent prayer, for the exercise of the "best gifts," for wise counsel, wiser action, and patient endurance. Those who came for a spiritual "holiday," may have gone away disappointed; those whose anticipations were high may have gone away sad and discouraged; but those whose prescience and wisdom enabled them to foresee and estimate the gravity of the issues have gone away settled and grounded. Those who have been worried and fretted, fearful lest there was not sufficient certainty of belief with the mass of the leading men to act decisively when the emergency came, are gratified to discover solidity of purpose and ability and disposition to decide and face the consequences of decision. Those who held the banners neither wavered in the crisis, nor suffered the standards to be lowered.

None regret the action of Elders J. W. Briggs and Z. H. Gurley more than we do. We think none would have been willing to concede more to have healed the breach between them and the rest of the elders than we. But when they publicly stated their withdrawal from their association

with the body; we believe that self-respect and respect for the church itself require that they should not be held to an unwilling affiliation with the church in any sense whatever. These men are not children, nor men of common ability only. Each is above the mediocre in talent and should know what they wished to say and do. Hence, on the self-chosen ground upon which they based their action of withdrawal, we are contented to let it rest. That they made a grave mistake we certainly believe; they claim to think that we (the church) are in error. Whatever the positions they have held in the church, and to which they were called by divine authority and grace, they have voluntarily resigned. The wisdom of their having been chosen for the work they have done should not be questioned. He who called them knew them and the work he designed them to do in the church. When they abandon that work by severing the connection uniting them with others called in a similar way, and under circumstances which indicate beyond doubt that God took cognizance both of the men, the work, and the circumstances, we can not follow them into the consequences of such abandonment, but must stay with the work itself—such are our convictions.

We trust that none of the eldership will permit themselves to be betrayed into any acrimonious denunciation of Elders Briggs and Gurley; or be guilty of circulating disparaging stories, or tales concerning them. It is beneath the dignity of men who may be devoid of claim to the Spirit of truth; and is totally unbecoming those claiming to be moved by the Christian grace, to revile and belittle former brethren who have gone out of our midst. We may be, and we are satisfied they have made a mistake and we may say so, but an acrimonious tirade in so saying is uncalled for.

In respect to the filling up of the quorums. We had no directions looking toward this, except as was made known in the choosing a number into the seventy. This was important and timely. A number of men of excellent spirit, who have been striving to approve themselves as workmen were chosen and ordained, and will doubtless magnify the calling. We were somewhat in hopes that the High Council might be more perfectly completed, but the absence of positive direction and the extreme difficulties attending calling the members of the high priesthood together, made it unwise as we regarded it. Had there been a command the ways would have been clear.

In regard to the gifts being had during the prayer-meetings. One of the gifts, the principal gift of the Spirit to the members, or officers of the church, and the one most needed by the delegates and other members of the last session of conference, were the gifts of wisdom, and of faith. No more trying season of the same duration of days has ever occurred to a body of elders. No crisis in which better judgment, nobler self-control, wiser thought and speech, more deliberate and cooler reason were demanded has been met and passed than the one impending at the session of which we write. We think decidedly that the verdict of succeeding events will show that the gifts of wisdom, knowledge, and faith were with

the people of God during our entire session; and if so, we shall be content though no "cloven tongue, as of fire," was seen or heard.

A communication from Elder J. F. Burton, under date of May 19, from Wallsend, New South Wales, reflects the condition of the work in that country:

News from New South Wales.

You see by this address I am back from Victoria. While there I was much blessed of the Master in all ways needed. Generally I had excellent liberty in presenting to the people the truths of the gospel. Many are investigating our faith, and while there thirty-six united with the church, and others are near the kingdom. . . . The ministry are capable and able, and if they are faithful will keep the Saints together, edifying them, and also adding to their number. There are some excellent Saints there, and some young men who may be a great help yet to the work in Australia. . . .

The conference, with its cares, anxieties and sorrows; its pleasures, joys and peace has passed.

May 19 and 24 Elder J. H. Lake met Reverend L. B. Tupper, an evangelist, in debate at Cameron, Ontario.

Briggs and Herald articles.

An article bearing date May 26, over the signature of J. W. Briggs entitled, "How the Case Stands," appeared in *Saints' Herald* for June 26, together with the editorial reply, entitled "Does the Case so Stand?" We quote them as follows:

In a late issue you take occasion to express the opinion that those who withdrew from the church, at the late conference "made a grave mistake;" and in connection therewith you convey the idea that those who withdrew had sought to "get the church to recede" from, or drop some of its doctrines, which if complied with, others, or the same ones might object to still other tenets calling for further concession, the thin "end of the wedge" being inserted would do its cleaving work until there would be no faith to stand by, etc. You then congratulate the church upon the assumed fact that her representatives in the late conference stood firm—would not yield an iota of the faith so ruthlessly assailed (by these withdrawing members). Now what are the facts upon record in the case?

First. We, Z. H. Gurley and myself, controverted certain doctrines and dogmas, usages and policies of the rejected church, as contained and taught in the book of Doctrine and Covenants, and which we alleged were not necessarily applicable to, or binding upon the Reorganized Church. For this the *Herald* was closed against us, and the next conference promptly placed us under a ban. We then submitted our reasons for withdrawing, which were a disbelief in those things that we had controverted, and these reasons constituted our assault upon the doctrine or faith of the church, if we assailed it at all. Now in what manner did the church's representatives stand firm and resist this assault? The com-

mittee to whom was referred the same reported substantial agreement with us in every particular and affirmed *nothing* that we had objected to; omitting to notice one specific reason and the climax of them all, to wit: that we were *bound* (by the preceding conference), and gagged (by the Board of Publication), and this report was adopted by the conference!

No wonder that this conference could not formulate *a reason* for the act of the previous one complained of. It is probable that if the substance of that committee report had been incorporated in the proceedings of the conference of 1885, instead of 1886, and shedding its spirit influence upon the Board of Publication, the result would have most likely been, as stated in that report concerning individual opinion, that the principle of toleration as taught and practiced by Jesus, "should be so broad as to make no occasion for persons to wish to withdraw,"—and no withdrawal would have occurred. We are willing to let the responsibility of the causes and "occasion" for the "grave mistake" rest where the record places it, and with the declaration that at no period of my life have I valued the truth more than at the present moment, and the love of it—all truth—has, so far as I am conscious, the chief seat in my heart of hearts; and hoping it will prevail.

I am, respectfully yours, etc.,

J. W. BRIGGS.

WHEELER, Pottawattamie County, Iowa, May 27, 1886.

P. S.—If it seems to you presumptuous in my asking a place in the *Herald* for this communication, I am nevertheless impressed with its justice and its propriety. J. W. B.

There will be found elsewhere in this issue an article with the caption, "How the case stands," from the pen of Elder Jason W. Briggs.

In publishing this article the *Herald* is desirous that some things stated in it may be more properly understood than they would be from the terms of the article itself.

1. The paper of withdrawal states specifically that the parties had sought to have certain alleged points of belief and church policy modified or corrected; and further states that the parties had hoped that such obnoxious features had been "set at rest; and we were induced to believe that they were, and that the church was disposed to *drop* these doctrines as essential to membership and good standing."

The language quoted above is from the article of withdrawal itself, and warrants the idea said by Elder Briggs to have been conveyed by the editorial referred to. It was the intention to "convey" just that "idea," for it is certainly conveyed. In the article of withdrawal, it is stated, "In the years gone by we have sought to have the action of the body upon the more important of these (doctrines), and preparatory to the action sought have endeavored to show from the books themselves that the church have been, and that many are still in error." No juster inference can be drawn than that these men sought to have the church "recede" from, or "drop" some of its doctrines.

2. The conclusion is also equally just that if the church were to drop a doctrine, tenet, or policy to accommodate itself to the opinions, or beliefs of those withdrawing, the same ones, or others might ask for other concessions, and so the church be asked to recede from all, if demanded, and for similar reasons.

3. There was no congratulation upon the representatives of the church standing firm, in the editorial referred to; but the plain statement that they did stand firm. There was no effort to overstate the matter, or to underrate the men or distort the motives of those who withdrew.

4. The reasons given in the paper of withdrawal are not the assault upon the faith of the church. That assault was made before those reasons were formulated and presented; and the article by Elder Briggs itself states that those presenting their letter of withdrawal had "controverted certain doctrines, etc." It is not left to inference that because "certain doctrines and principles or policy are more or less accepted and taught by the elders in the church;" these men withdrew from it; this is their own allegation. What conclusion can be fairer than the one that as the church had not, or would not drop the things complained of, and the elders who accepted and believed them enjoined by the church from teaching them, these men withdrew from the fellowship of the church; thus making the belief of a few or the many of the elders in those things which they did not believe the cause and the occasion of their withdrawal.

5. The report of committee to whom the article of withdrawal was referred, is not in substantial agreement with that article of withdrawal. It is a reaffirmation of the position the church has occupied and now occupies upon the points named in that report. If the things affirmed in the report are a correct statement of the positions of the church, and in agreement with the men withdrawing, then should they not have withdrawn. If Elder Briggs is in substantial agreement with that report, then was there no occasion for withdrawal.

6. There was no necessity for the church to affirm belief in what the parties withdrawing objected to. The church had never affirmed some of them at all, and some of them in nothing like the sense in which those withdrawing presented them. Some of the objections are without point, as far as belief of the church is concerned; and no one should expect an elaborated answer in such a case.

7. The gagging by the Board of Publication could apply to but one of the parties who withdrew, if to any, and was a matter solely within the control of the Board, subject to an inquiry before the conference. No complaint was made to conference of refusal to publish, and the Board asked to state why such refusal was given, or explanation asked from the Board before the conference.

8. The action of withdrawal by the parties named in it was presented at an early moment in the conference, and made the giving a reason for refusing to sustain at the preceding session unnecessary; hence the

inference that the conference could not have formulated a reason is a wrong one. No complaint of the action of the previous conference in failing to sustain was formally made; nor was there an effort made upon the part of those withdrawing to obtain a reason for not sustaining; the reasons for such refusal to sustain were asked for by others than the ones who withdrew, and they urged at the former session that such reasons should be given.

9. The substance of the committee's report has been affirmed at repeated sessions of the conferences of the church, and its essence and spirit may be found in several of the actions of conferences held prior to 1885. The principle of toleration found in it, is found in the report of the Presidency in the fall of 1879; and has ever been recognized on all necessary occasions. The principle of toleration formulated by Jesus: "He that believeth and is baptized shall be saved; and he that believeth not shall be damned;" permits no latitude to individual opinion; and though human privilege may exist to refuse credence without coercion, the "word spoken shall judge men in the last day."

10. If the report of the committee is in substantial agreement with those who withdrew; and if such report correctly states the position of the church; and if Elder Briggs' statement is correct that had these things been "incorporated in the proceedings of the conference of 1885," "it is probable" that "no withdrawal would have occurred;" the fault of misunderstanding does not rest upon the church, and we can all the more readily acquiesce in the statement of Elder Briggs, "we are willing to let the responsibility of the causes and the occasion for the 'grave mistake' rest where the record places it."

11. It almost seems that from the first to the last the church as a body has been placed as if individual rights were the only ones to be regarded; that rules of association, obligations of membership, courtesy to coworkers were all to be made subservient to individual rights and dignities; that the church was in duty bound to respect and regard individual rights and the sanctity of individual conscience and opinion whether she was heard and listened to or not. We do not say that such has been the intention or purpose, and trust that we mistake appearance.

CHAPTER 30.

1886.

R. B. YOUNG SENTENCED—KIRTLAND TEMPLE—CHELSEA BRANCH—UTAH SITUATION—UTAH STATEHOOD—AS TO RECEIVING REVELATION—VIEWS OF LEADING MEN—WORK IN ENGLAND—BAY CITY DEBATE—CEDAR COUNTY, MISSOURI, DEBATE—NORTH FORSTER BRANCH—DEBATE—"HOPE" ENLARGED—WORK IN WALES—GARNER'S GROVE REUNION—THOSE WHO PREACHED—FORTY-TWO BAPTIZED—THOUSANDS PRESENT—DEDICATION AT OMAHA—REMARKABLE HEALING—VANESSA DEBATE—WHITMERITE MOVEMENT—NEWS FROM SOCIETY ISLANDS—PROGRESS IN NEW SOUTH WALES—SCHELL CITY DEBATE—MEDINA CITY BRANCH.

JUNE 1 Royal B. Young was sentenced by Judge Zane to one and a half years imprisonment and nine hundred dollars fine for unlawful cohabitation; and this is but one of many similar sentences pronounced about this time and soon after, against the polygamists of Utah.

R. B. Young sentenced.

With the number for June 1, the publication of the *Saints' Advocate* ceased.

The effort to repair the Kirtland Temple was renewed, and in the June 5 number of the *Saints' Herald* an appeal to the Saints for aid in this work was made by the committee, consisting of William H. Kelley and G. A. Blakeslee.

Kirtland Temple.

A branch was organized at Chelsea, Michigan, June 13, by P. W. Premo, and named Chelsea Branch. The only officers ordained were a priest and teacher.

Chelsea Branch.

The situation in Utah is aptly portrayed by Elder R. J. Anthony under date of June 16 as follows:

Utah situation.

The people in the mountains are sorely pressed and distressed. To all outward appearance they are almost driven to desperation. While I know they are wrong, I am pleased to see the degree of patience and forbearance exhibited by them. There is no rest or peace for this poor misguided people now. The marshals are raiding the settlements daily, and taking the polygamists wherever they find them, with their families, and placing them under bonds. Many of the polygamists are fleeing after their false and fleeing shepherds. Brigham used to say that the day would come when "judgment would be laid to the line and righteousness to the plummet;" and when Johnston's army was on the way here, he said they should be harassed until they should not have "sleep to their eyes nor slumber to their eyelids." This surely is the time; only it comes the other way. Perhaps there never has been a day like unto this in these mountains. There has been a time here when no man could safely speak against the "priesthood," or fairly oppose their measures without being denounced in public and private as an apostate, or a vile wretch. And because of the fear and complete isolation many were compelled to submit to a state of cruel oppression.

Utah Statehood.

The *Salt Lake Herald* for July 4 contained the following resolutions, which reveal the growing desire of the people of Utah to gain access to the sisterhood of States.

Whereas, A colonial or territorial form of government in the United States was never intended to be only temporary government—to continue until the people of the respective Territories were sufficiently numerous and capable of sustaining a State government; and

Whereas, To continue a territorial form of government after the people are capable and willing to assume the responsibilities thereof is cruel, and moreover a breach of faith with American citizens of the Territories, and contrary to American principles; and

Whereas, Utah has a population sufficient, and is capable of sustaining a State government, and is anxious to assume the responsibility; and

Whereas, Her people are loyal to the American system of government, being devoted to republican; and

Whereas, The general government has no reasonable excuse for keeping Utah out of the Union; therefore

Be it Resolved, That Utah throw off the garments of territorial vassalage, and that she is and of right ought to be a sovereign coördinate State in the American Union, on an equal footing with the original States in all respects whatever.

As to receiving revelation.

The question of revelation and revelators was at this time receiving much earnest and prayerful consideration. This led to the publication of articles in the *Saints' Herald* combating the idea that "each and every individual must or may sit in judgment upon what is given to God's people in a regular way by his prophet;" and contending that "whatever, in the providence of God, came to the Saints in a regular authentic manner as 'thus saith the Lord,' by duly accredited prophets, was accepted for just what it claimed, when the authority of the individual to deliver the word of the Lord to the people was properly established."

Views of leading men.

Other men of the church combated these ideas, and took decided ground in favor of the right and duty of the inhabitants of Zion to "judge all things pertaining to Zion." These differences, while they may have affected disastrously a few, served to develop the real strength of the work, and the eternal character of the foundations on which it rests.

Under date of August 6, Elder Joseph Dewsnup wrote from England, describing the gospel work in that land, as follows:

Work in England.

Since last I wrote you I have had the privilege of attending the mission conference, which was held in Birmingham on the 12th, 13th, and 14th of June last. The tone and temper of those taking part in the business proceedings of said conference were admirable, and speak well for the future relationship of the Saints of this mission with one another, providing the same charitable disposition be maintained. There were several subjects presented that contained within themselves much that required cautious deliberation, strongly impregnated with charity and that perfect love which casteth out all fear; and I am pleased in being able to say that there was more of forbearance and less of irritation exhibited than has been the case at some similar gatherings in the times that are past. . . .

I had the pleasure on Wednesday, the 4th instant, of leading six more into covenant with God, through baptism. The interest in the work seems to increase daily, and the brethren and sisters, with few exceptions, are indefatigable in their endeavors to spread the gospel amongst their friends and neighbors; and the description here given will apply with equal propriety to the brethren and sisters in each part of the district.

Some time in the fore part of August Elder J. J. Cornish held a debate with a representative of the Simite Order, at Bay City, Michigan, which a vote of the hearers decided very largely in favor of Elder Cornish. The Simite elder affirmed that there had been no apostasy from primitive christianity, and hence there was no need of a restoration. Elder Cornish denied. Bay City debate.

Elder I. N. White held a debate about the same time with an elder of the Christian Church, in Cedar County, Missouri, which resulted in much good.

Elder Joseph F. Burton wrote from New South Wales, under date of August 30, giving an account of the organization of a branch at North Forster, known as the Forster Branch; and also of a debate with Reverend Phillips, a Church of England minister, on a proposition involving the identity of the church in doctrine and organization with the church organized by Christ, and the necessity for immersion. North Forster Branch.

For some time previous to this, M. Walker, editor of the *Hope*, had been making a special effort to secure an enlargement of the paper, and in September had the satisfaction of seeing her labors crowned with success. Hope enlarged.

In *Saints' Herald* for October 16 appeared an article entitled "The Work in Wales," by Elder Joseph Dewsnup, Sr. He gave quite a graphic description of his visit to the Wales conference at Cardiff in company with Elder Thomas Taylor and others, and condemned earnestly the sin of drunkenness and other sins which retarded the work in Wales. Work in Wales.

The general annual reunion of this year met at Garner's Grove, Harrison County, Iowa, Saturday, October 2, and lasted over two Sundays. President Joseph Smith was chosen to preside, and W. W. Blair and J. C. Crabb as assistants. W. C. Cadwell was elected secretary. W. C. Cadwell also acted as marshal, and W. T. Fallon as chief of police. Garner's Grove reunion.

The following ministers preached the word to large throngs of people during the reunion: Joseph Luff, Joseph Smith, Charles Derry, John A. McIntosh, W. H. Garrett, J. S. Roth, Duncan Campbell, M. T. Short, W. T. Bozarth, David Chambers, J. F. McDowell, E. C. Brand, W. W. Blair, J. C. Crabb, George A. Blakeslee, George S. Hyde. Forty-two persons were baptized during the reunion. It was estimated that from five to six thousand people were on the grounds the last Sunday of the reunion.

Those who preached.

Forty-two baptized.

October 10 the Oakland Branch, California, resolved to incorporate the branch. Articles of incorporation were adopted, and George Bartholomew, H. P. Brown, and William Anderson were elected directors.

October 17 the new church edifice erected at Omaha, Nebraska, was dedicated. The opening prayer was offered by Elder James Caffall, the dedicatory prayer by President Joseph Smith, who also preached the dedicatory sermon.

Dedication at Omaha.

October 24, James Sloan who was in 1842 and 1843 Church Recorder at Nauvoo, Illinois, died at Sacramento, California.

The *Saints' Herald* of November 20 contains the following account of a remarkable case of healing, given by Thomas Harris:

> I wish to say what God has done for one in our family. My daughter-in-law was deaf in one ear since she was a child, from the effect of measles. When our beloved Bro. R. J. Anthony was here she wished to be administered to. Brn. Anthony and J. E. Reese were called; she was administered to, and on Sunday following she received her hearing perfectly, for which we praise the name of our Redeemer. Brn. L. B. and Loren Gaulter were in the house at the time; the Spirit's influence was felt by all in such power that tears of joy flowed from all present.

Remarkable healing.

Elder R. C. Evans held a debate at Vanessa, Ontario, the night of December 5, with Reverend Sims, presumably of the Methodist Episcopal Church. Elder Evans affirmed the following proposition: "Resolved, That baptism is essential to salvation." The debate was followed by lectures delivered by Reverend Sims, who made a

Vanessa debate.

vigorous effort to overthrow the gospel work in that locality. These lectures were replied to by Elder Evans.

What is known as the Whitmerite movement was at this time attracting some attention, and some of its representatives were actively disseminating its theories. The claim was made that David Whitmer had the right of presidency over the church by reason of his ordination to the presidency of the High Council of Zion, July 3, 1834. These claims attracted some attention from both members of the church and the outside world. From this fact, and by reason of purported interviews with Elder Whitmer, which were published in leading papers, containing matters regarded as erroneous and injurious by the editors of the *Saints' Herald*, Presidents Joseph Smith and W. W. Blair, they published a lengthy and critical review of Elder Whitmer and his work in the *Herald*, to which he made reply to a degree, which was also published therein. The Whitmerite movement soon began to wane, and secured thereafter but a small amount of attention from any source.

Whitmerite movement.

On November 7 Elder T. W. Smith wrote from Temarie Anaa, giving the following interesting incidents concerning the islands:

It is now two years since we landed in Papeete (November 6, '84), and it may not be amiss to give you our views of the condition of the mission and its peculiarities and necessities. I found here three distinct and antagonistic parties, claiming to regard Joseph Smith, the Martyr, as the prophet of the latter times. One of these, residing mainly on this island (Anaa), ignored Joseph, the son, or (Iotefa te tamaiti) as he is commonly called, and all apostles, except Benjamin F. Grouard; that is they knew only Joseph the father and Grouard; and of course they knew nothing of the prophetic calling of Joseph, only as Grouard taught them. About all they seem to remember is, that Grouard said that Joseph was a prophet, and had translated the Book of Mormon, and that he was sent out here by Joseph as a missionary—a seventy, I believe. They remember what he said about Ephraim and Manasseh, and Joseph's land, in Genesis 48: 49, and Deuteronomy 33; and about the "book," in Isaiah 29, and Ezekiel 37. So that when I call their attention to these teachings they say, "That is the same as Turuati taught." This party are very few in number, that is, those who heard Grouard, and were baptized by him. I have not found over twenty in all this mission. The rest are dead, or because of persecution waged against them by Catholics, about 1852; and because they had

News from Society Islands.

no shepherd for over thirty years, have gone into the Catholic Church. The local organizations have been kept up, but the great majority of the membership are young people or rather those who were unborn, or very young when Grouard went away; but they talk as glibly about what Turuati taught, as if they had heard him for themselves, but do not know what he taught. There was one oversight on the part of Grouard, and that was a failure to translate the laws of the church affecting the duties of the various officers of the branch, and the duties of the members, and concerning the conferences, etc.

There are some branches which do not receive the church, and refuse to acknowledge the revelations contained in the book of Doctrine and Covenants; because as they say, that Grouard did not tell them anything about such a book. They supposed that the formula of baptism, and the prayers in the sacramental service, and the duties of priests, teachers, and deacons, which he taught them was learned from Joseph, and not from any printed book, which the church here was to receive as authoritative, and from which he had learned what he had taught them.

The second class were those who had departed from the faith as taught by Brn. Rodger and Wandell in 1873, the few days they were in Tahiti. They had been baptized (most of them) by elders ordained by these brethren, who without thought as to the interpretation that would be put upon it, in their certificates of appointment to missions—called the appointees "elders in Israel," and from this, without warrant of course, they got the idea that Israel was to be part of the church name, and that they were Israelites in the flesh. From this grew the idea of Abraham being their head to the disparagement of the Messiah. From these mistakes grew the title "Israelites," and an antagonism between the Grouardites and them, and the feeling was not far from bitter. The Israelites went to one extreme, and the other party to the other, for while the former gave more prominence to Israel than is justifiable by the scriptures, the others began to condemn everything Israelitish, and forgot the fact that Jesus himself was an Israelite in the flesh, and that "salvation is of the Jews." I have had to fight two of these parties with the truth found on middle ground.

These people are of Israelitish origin I am satisfied—and for several reasons; and like Israel of old, they are a crooked, perverse, stiff-necked generation. I soon got them to see the truth about Abraham and Israel, and I have found them ever since, more humble, teachable, and tractable than these Anaa people, whose cry is, eternally, "Anaa te upoo;" "Anaa is the head."

The third class were those whom I found in Tahiti and Maatea, these were squarely with the Reorganization, the good fruit of the labors of Brn. Wandell and Rodger. The wisest, and best informed, and most earnest ones I found in these places. They had indeed an advantage, for they had the *Herald* coming to them which they now and then had translated by Mr. Barff. I would like to see the *Herald* taken in every

branch, but what good would it do, as on but few islands could they get the articles translated, for even if men could be found capable, yet they would in most cases be Catholics, and they would not translate honestly, and besides they would not know what to select for translation. . . .

While there are many extremely discouraging matters connected with this mission and many, very many of the natives seem not to be worth the expense and labor connected with it, I can not conscientiously advise an abandonment of the mission; but think that at least two earnest, intelligent elders be sent out here, and that at once.—*The Saints' Herald*, vol. 34, p. 246.

A seven-day debate was held at Tunnelhill, Illinois, between Elder E. L. Kelley and Elder Thomas Williams of the Christadelphians, commencing November 12, involving consciousness after death, immortality of the spirit, annihilation, resurrection of the dead, the premillennial existence of the kingdom of God, the attribute of divinity in Christ while in the flesh, divine authenticity of the Book of Mormon.

Elder Joseph F. Burton, under date of December 23, communicated to the *Saints' Herald* the following gratifying news of the progress of the work in New South Wales:

We got back here about the first of the month, leaving the branch at Nambucca in excellent condition spiritually, and with an addition of ten to their membership, added during our stay among them. The ire of the clergy of orthodoxy was raised to so great a pitch, that one of them met me and challenged for debate upon the divinity of the Book of Mormon. I accepted; all the arrangements were made; we then talked an hour or two upon our faith, and before he left he backed down and out from the proposed debate, though the Bush missionary who came with him urged him to go on with it. . . . Shortly after we arrived here we baptized eight more, and the following week we went out to the Manning to see what we could do. We were all the week there before we could get a meeting—Saturday evening being the first.

Progress in New South Wales.

Elder I. N. White held a six-day debate at Schell City, Missouri, commencing December 27, on the respective claims of the Latter Day Saint and Christian Churches, the latter being represented by Reverend Blalock.

Schell City debate.

December 30 a branch was organized by Elder I. N. Roberts, at Medina City, Texas, with J. A. Currie, Jr., president, and Hattie Wight clerk.

CHAPTER 31.

1887.

INDEPENDENCE CHURCH BUILDING—EDMUNDS-TUCKER BILL—E. H. GURLEY'S ATTACK—SEGREGATION POLICY ILLEGAL—TEXAS SAINTS RELIEVED—WILLOW VALLEY BRANCH—VOICE OF WARNING—WHITMER'S PAMPHLET—MAGAZINE PROPOSED—DEDICATION AT ARMSTRONG, KANSAS—LIBERTY JAIL—KIRTLAND DEBATE—GENERAL CONFERENCE—COMMUNICATION FROM FIRST PRESIDENCY—MISSIONARIES' REPORTS—REPORT OF TWELVE—PREAMBLE AND RESOLUTION—FASTING AND PRAYER—REVELATION—REVELATION ADOPTED—SHIPPY RESTORED—REPORT ON VISIT TO BRIGGS—LETTER FROM FORSCUTT—EPISTLE OF TWELVE—NEWS FROM ENGLAND—WHEELER BALDWIN'S DEATH—"WHAT HAS THE REORGANIZATION DONE?"

Independence church.

AT a business meeting of Independence Branch, Independence, Missouri, January 3, a committee formerly appointed to consider the advisability of securing a lot for a larger church building, reported favorably. Their report was adopted, and F. G. Pitt, F. W. Barbee, F. C. Warnky, C. A. Bishop, and Joseph Luff were appointed a committee to secure the erection of a building to seat about twelve hundred people in the main auditorium and as nearly that number as possible in the basement. This committee met on the 4th, and elected Joseph Luff, chairman; F. G. Pitt, secretary; F. W. Barbee, treasurer. The committee subsequently published a statement of their intentions and called for subscriptions from all the United States and islands of the sea.

On January 12 the Edmunds-Tucker Bill was passed by the United States House of Representatives; and on the 13th it was referred to a conference committee by the United States Senate. Edmunds-Tucker Bill.

Of this measure the *Herald* for January 29 has this to say:

On the twelfth of January, the House of Representatives of the National Congress, passed the Edmunds-Tucker Bill, some of the provisions of which are very severe. The bill provides that the lawful husband or wife of any person prosecuted for bigamy, polygamy, or unlawful cohabitation, be a competent witness against the accused, and for the registration of all marriages, making it a misdemeanor for any person to violate the provision requiring such registration. It also does away with all the requirements of the territorial laws for the identification of the votes of electors at any election, and also all laws by reason of which the territorial courts have taken cognizance of cases for divorce, and the abolishment of the suffrage to woman in the territory of Utah. Penalties are provided for unlawful intercourse, and defining polygamy to be a marriage between one person of one sex and more than one person of another sex, declares it to be a felony. Another provision dissolves the corporation known as the Church of the Latter Day Saints, also the Perpetual Emigration Fund Company, and the Attorney General is directed to wind these incorporations up by process of court. All laws for the organization of the militia of the Territory and the creation of the Nauvoo Legion are annulled. Polygamists are not to vote, and a test oath is prescribed for those offering to vote, imposing the conditions that they will obey the laws of the United States, and especially the laws in respect to the crimes named in the Edmunds-Tucker and the original Edmunds acts. The judges and selectmen of the county and the probate courts are at once to be appointed by the President, and the justices of the peace, sheriffs, constables, and other county and district officers by the Governor. Herald comment.

This bill was sent to the Senate for their concurrence, but that body did not see fit to consent to the passage of the bill, and so appointed a committee of conference with the house, for the purpose of seeking a basis of unity of action. The passage of the bill as it appears was a surprise to many, who supposed that it was cast in the committee room and would stay there till too late for action at this term of Congress. What will be its fate now remains to be seen. We have looked to see some severe laws enacted against polygamy, by Congress, sooner or later, and which from the nature of the case we have regarded as a fatality, but these provisions are extraordinarily hard, possibly too severe. Having been persistently warning the people of Utah of what might be looked for if their peculiar transgression against the laws of God given in the church from 1831 to the death of the Seer was persisted in, we feel that we have not been remiss in our duty as a watchman, nor have we

called without reason. Will the leaders, those who can, if they will, now take measures to avert the impending storm most likely to burst over those illy prepared to meet it.

Did we not feel the most confident assurance that for which the church in Utah is certainly suffering and likely still to suffer, was not designed of God, or sanctioned by him, we should be alarmed at the apparent threatening to American liberties found in this bill. But the fact that the Lord, who in his own wisdom laid the political foundation upon which alone it could rise and flourish, did in most emphatic terms declare to the church that in keeping the laws by virtue of which the church was established, there would be no necessity to break the laws of the land upon which it was organized, and on which it was to achieve a final triumph, warrants us now, as it has warranted us in the past, to declare that no matter through what human instrument it may come, whatever asks, or demands that a member of the Church of Christ shall disregard or break the law of the land is not from God. And while we state this we know, full well, how that it may be urged that we should obey God rather than man; which we subscribe to most heartily; but it must not be forgotten by those in Utah who may urge this, that the presumption is not only fair but is unavoidable, that God must have known what sort of laws regarding the marriage relation would be prevalent at the instituting of the church, and that he would also know the character of the men who would be called from time to time by the people to make the laws to govern the nation as a whole; and if he should have foreseen that there would ever come a time at which he intended to require his people to disregard the laws of the country where his work was to be performed, he would have provided for such an emergency, by shaping the legislation of Congress to that end; which any one can easily see has not been done. Up to the introduction of plural marriage the church was singularly free from suits at law against its members based upon their transgression of the laws of the States where they lived, and founded on facts; but now the strange spectacle is presented, by the people who claim to be the church, of hundreds being arrested, tried and convicted for flagrant and gross violations of well-known and well-defined laws. To believe that such a condition of things was designed of God, is not only beyond the pale of common sense, but is, also beyond the compass of sound reason.

The leading men of the church in Utah may continue to lull the spirit of inquiry among the people, and by their peculiar sophistry make them believe that it is a crusade of hate and persecution that is being waged against them, "for their religion's sake;" but sophistry does not change the facts, that all the rules, regulations, and laws given of God to the church at its establishment, and during its days of prosperity in propagating the gospel of which the church was made the repository, and its elders the heralds were monogamic, under the laws of the United States also monogamic, and in States in all of which the domestic relations were monogamic. What an astounding array of most stubborn facts are these!

Who can, who dare so arraign the wisdom of God, in arranging the affairs for the bringing to pass "his act his strange act," by declaring that he intended such a condition of things as is now existing in the valleys of Utah?—*The Saints' Herald*, vol. 34, p. 65.

On February 17 the report of the conference committee on the Edmunds–Tucker Bill was adopted by the House of Representatives by a vote of two hundred two to thirty-nine, and on the 18th it was adopted by the Senate by a vote of thirty-seven to thirteen. The Act became a law without the signature of President Cleveland.[1]

About this time E. H. Gurley, formerly an elder of the church, was preaching in and near Lamoni, upon his own responsibility, not claiming to represent any organized body. In his preaching he made some attacks upon the church, especially in the series of meetings held in the Bonnet Schoolhouse in Decatur County. These efforts were replied to by Elder J. R. Lambert, and subsequently the controversy was carried into the *Saints' Herald* through a correspondence by Elders Gurley and Lambert.

E. H. Gurley's attack.

On February 7 the United States Supreme Court reversed the decision of the Utah courts in the case of Lorenzo Snow, and declared that what was known as the segregation policy was illegal. This policy held

Segregation policy illegal.

[1] The text of the oath prescribed by the Edmunds-Tucker Bill is as follows:

"I, _____, being duly sworn (or affirmed), depose and say that I am over twenty-one years of age, that I have resided in the territory of Utah for six months last passed, and in this precinct for one month immediately preceding the date hereof; and that I am a native born (or naturalized, as the case may be) citizen of the United States; that my full name is _____; that I am _____ years of age; that my place of business is _____; that I am a (single or) married man, that the name of my lawful wife is _____, and that I will support the Constitution of the United States, and will faithfully obey the laws thereof, and especially will obey the act of Congress approved March 22, 1882, entitled 'An Act to amend Section 5352 of the Revised Statutes of the United States in reference to bigamy and for other purposes,' and that I will also obey the Act of Congress of March 3, 1887, entitled 'An Act to amend an Act entitled an Act to amend Section 5352 of the Revised Statutes of the United States, in reference to bigamy and for other purposes,' approved March 22, 1882, in respect of the crimes in said Act defined and forbidden, and that I will not, directly or indirectly, aid or abet, counsel or advise any other person to commit any of said crimes defined by Acts of Congress as polygamy, bigamy, unlawful cohabitation, incest, adultery, fornication; [and I further swear (or affirm) that I am not a bigamist or polygamist, and that I have not been convicted of any crime under the Act of Congress, entitled 'An Act to amend Section 5352 of the Revised Statutes of the United States, in reference to bigamy and for other purposes,' approved March 22, 1882; nor under the Act amendatory thereof, of March 3, 1887, and that I do not associate or cohabit polygamously with persons of the other sex.]"—The Saints' Herald, vol. 34, p. 225.

defendants liable for each separate act of unlawful cohabitation.

Texas Saints relieved.

In consequence of severe drought in Texas, the previous season, many of the Saints in Texas were in a suffering condition, and made an appeal to the church and in general for help. This appeal was indorsed by Bishop Blakeslee, and their wants were in a measure relieved by donations from different parts of the church.

Willow Valley Branch.

On February 13, 1887, Willow Valley Branch in the Little Sioux District, was organized by Elder Charles Derry. J. H. Hunt, president; J. F. Harper, priest; F. Harper, teacher; A. H. Hunt, deacon; Henry Purcell, clerk.

On February 20 the Logan Branch in the same district was organized by Elder Charles Derry, with fifty-two members. Phineas Cadwell, president; J. C. Johnson, priest; W. R. Davison, teacher; Charles S. Kennedy, deacon; Adelia Card, clerk.

These two branches were composed of members formerly belonging to the Magnolia Branch.

February 20 the Saints' chapel in Oakland, California, was dedicated. Elders H. P. Brown, G. S. Lincoln, John Parsons, C. A. Parkin, D. J. Philips, and J. W. Vernon participated.

Voice of Warning.

About this time Elder J. H. Peters had an edition of the Voice of Warning printed at his own expense, and circulated copies freely through elders and Saints in different parts of the country, and good results were reported from many places.

Whitmer's pamphlet.

In the early part of this year a pamphlet written by Elder David Whitmer, entitled "An Address to all Believers in Christ, by a Witness to the Divine Authenticity of the Book of Mormon," was circulated throughout the church. In this address Elder Whitmer reaffirms in the most positive language, his testimony published in connection with the Book of Mormon, and claims that in 1838 the church went into transgression and lost the Spirit of God; and that he at that time withdrew from the church, and had remained comparatively inactive until

the present time, when, in obedience to the dictations of the Spirit, he took an active part in an effort to revive the work of God. This resulted in an attempt at an organization of the church and the gathering of a few to his standard. Missionaries were sent out to different parts of the country, and some agitation of the issues raised by his address was had in different places in the church. This interest, however, was not permanent, and gradually the influence of it died out. At present there is little or nothing being done by the advocates of his theory. The address was examined editorially through the *Herald*, and quite an extended controversy was had between the editors of the *Herald*, and Elder Whitmer and others *associated* with him.

Magazine proposed.

Under date of March 6, 1887, M. Walker wrote a communication which was published in the *Herald* for March 19, urging the necessity for a magazine devoted to the interests of the young people of the church, and proposed to commence the publication of said magazine upon conditions that a sufficient interest was taken to justify the movement; proposing that if she could receive fifteen hundred subscribers she would commence the publication. The suggestions leading to this movement, and the authority by which it was to be undertaken, were presented by her as follows:

During the session of General Conference at this place last spring, it was suggested to us that the church needed a publication for our young people, which should be intermediate between the *Herald* and *Hope*. This suggestion came from more than one elder actively engaged in the work, and men whose judgment the church respects. Again the plea was often presented when we were trying to enlarge the *Hope*, and letters to this effect were published in the Home Column, until we are constrained to believe the want is a wide-felt and almost an imperative one.

Under a pressure of feelings such as these, when the Board of Publication met at this place on the 10th of January, 1887, we laid the matter before them in the form of a proposition, that we ourselves would edit such a periodical, assuming all financial responsibility, provided it met their approval. The answer was favorable, and having taken time to consider the matter, we now present it to you. If indeed this want is felt, the church is abundantly ably to supply it to themselves, and we are willing to devote our time to it. That we can not do this without obtaining a support from it, will be evident to all when we tell them that at least

one half of our time is now given to church work (which we do not propose to relinquish), and the other half is given to just such cares as Martha complained of, and which for the sake of the church we are willing to lay down.—*The Saints' Herald*, vol. 34, p. 183.

Armstrong dedication.

On March 13 a Saints' chapel was dedicated in Armstrong, Kansas, by President Joseph Smith, assisted by Elders Alexander H. Smith and F. C. Warnky.

Liberty jail.

While President Smith was in the vicinity of Independence, Kansas City, and Armstrong he took occasion to visit the old jail at Liberty, Missouri, where his father and others were incarcerated in 1838-9. Of this visit President Smith writes as follows:

On Friday, the 18th, we availed ourself of an opportunity to visit the historic town of Liberty, in Clay County, and see the jail in which the men who escaped the order to be shot were confined, about which so much of interest among the Saints must ever center. A little party consisting of Brn. Alexander H. Smith, Stephen Maloney, Frederick C. Warnky, John W. Brackenbury, and the editor, drove across the country in an open buggy, crossing the Missouri River at the Blue Mills Ferry, on a primitive flat boat propelled by horses treading an endless chain power. The day was pleasant, the company was congenial, all being fully in accord in gospel bonds; the occasion was an auspicious one, and the ride and its incidents will always live in the memory of those who participated in them. We reached the town at a little after eleven o'clock, and at once inquired for the jail. A gentleman, whom we met at a turn of the square, kindly showed us to it. We found that the original blockhouse, made of large squared logs, had been inclosed with an outer wall of hewn stone, almost obliterating the identity of it, as it was when the brethren were confined there. The western wall had succumbed to the pelting of the storms and had tumbled outward leaving the logs exposed to view; the roof had rotted away at its supports, and had fallen inward leaving the eastern gable standing without support, and liable to fall at any time; indeed, so precarious seemed the standing of the whole stone structure that one or two of the brethren thought that we ought to be very wary lest we were caught in the fall of it. After we had examined it at some length we went to the Arthur House, the leading hotel of the place, and had a most excellent dinner, for which our ride in the raw eastern wind had given us a good appetite. We then visited the college hill, where there is a seminary and a college for the purpose of educating men for the ministry, we think of the Baptist order, over which we were shown by two of the students, very kindly and pleasantly. From the cupola of the college there is a view surpassed for beauty by none that we ever saw; south, east, and west, the undulating landscape gave rise to the thought that it was one of the fairest portions of God's heritage to man. From

this imposing view we returned to the jail, and Bro. F. C. Warnky, having enlisted the services of the resident photographer, took views of the jail and the lot in which it is located, we five brethren making the animated part of the picture. Having secured these negatives, we returned to the city whence we started well pleased with the day's venture.—*The Saints' Herald*, vol. 34, p. 209.

Some time in the month of March Elder E. L. Kelley met some representatives of the Utah church in Kirtland, Ohio, and discussed the question, "Does the Bible teach or maintain the doctrine of polygamy?" He challenged them also to discuss the question of Joseph Smith's connection with polygamy: this they agreed to do, but afterwards they declined. Kirtland debate.

The annual General Conference for the year 1887 convened at Kirtland, Ohio, April 6; Joseph Smith and W. W. Blair, of the First Presidency, presided; James A. McIntosh acted as secretary, and F. M. Sheehy and A. B. Kirkendall as assistants. The First Presidency presented the following communication: General Conference.

To the brethren in conference assembled, the First Presidency, in greeting, present:

We feel justified in congratulating you that there has been a decided gain and advancement in church work during the conference year just past.

The net gain in membership, as the Secretary's report will show is 1,306.

The total of the Bishop's receipts shows an increase of property to the value of $7,542.89.

The cash receipts during the year are about $30,000 in round numbers. There has been a marked increase in the receipts of the *Herald* Office of nearly 29 per cent over last year, cash receipts; showing a healthy increase in the subscription lists, and an encouraging growth in the business of the office. The gain in bills receivable is something over 5 per cent.

These but show the increase of temporalities; but the increase on the spiritual side of the work has not been less marked than on the temporal side.

At the close of the last session there existed cause to fear a considerable loss in membership by defection following in the lead of those brethren who withdrew from us during the session. The loss from this cause has been but slight; though we regret that there has been any, the persons who were affected and withdrew being of good intention and good report so far as known to us. The brothers Z. H. and E. H. Gurley have

done some preaching in and around Pleasanton and Lamoni, Iowa, during the year, but to what result we are not fully prepared to estimate, other than that the effect wrought upon the mass of the members has been to the confirming of their faith in the calling and work of the Reorganization. We think this is the result at Pleasanton, the home of Elder Z. H. Gurley, and at Lone Rock and at other points in Missouri, where Elder E. H. Gurley has spoken, and at Lamoni. Whatever else may be said, while the work to be done by the elders of the church may have been made more difficult, the cause has not been checked, nor any serious inroads made upon the numbers and faith of the body.

The effort lately made by Elder David Whitmer, J. C. Whitmer, J. J. Snyder, and W. P. Brown, to create a diversion from the faith as held by us has not met the success which it may well be believed those who made it thought it entitled to, though it has been annoying to some and in that sense hurtful. We are informed of but few of the members who have been seriously affected by the statements of Elder Whitmer so far as made. What may be in reserve to be said we are not informed, and can not venture to offer a surmise, either as to its nature or the course to be pursued by the eldership in view of it. Elder W. P. Brown baptized one at Lamoni, Iowa, and a number at, or near Cameron, Ontario, from those who were at the time or had been members with us. Aside from these we are not aware that the faith of the Saints has been turned away from the truth as held by the church.

The outlook as presented by letters to us from every quarter of the field is a very encouraging one.

Australia under the ministry of Bro. Joseph F. Burton offers an attractive field.

The Society Islands, under Bro. T. W. Smith seems to offer an opportunity for considerable increase, but requires much labor.

The English Mission shows an increased vigor and changed prospects for the better.

If practicable the missions in Germany and Denmark should be strengthened. There are several brethren who are available for the Danish field, if it be decided to prosecute it anew.

From every part of the American field, with one exception, there are the most flattering reports. Alabama presents a stagnant condition. No labor of moment has been done there for the past two years; and there is great need of active missionary work being done there.

The work of the Reorganized Church in Utah never needed more careful and wise effort than now. The events of the past year have been peculiar and favorable for a better hearing for our cause than for years back; and we believe the work should be continued there.

The circumstances surrounding the laborers in the field during the year have been conducive to an increase of knowledge regarding the history of the church in the past, and of the work demanded of the eldership. They have also tended to a better understanding among the

laborers, and consequently to a better unity of opinion and feeling than has heretofore existed.

The attitude of the Government toward Utah calls for the most careful consideration and wise action on our part, that we may avoid undue prejudice against the people of the Territory on the one part, and undue zeal as citizens of the United States, on the other part, by which our attitude of advisers of that which is good to those suffering justly under the laws may not be put in jeopardy.

We are not advised of any change to be made in the quorums, not having received direction in this regard.

We do not deem it wise that there should be any change in the mission fields of the general officers of the church, so far as we are informed. In all of them we believe good and efficient work has been done. Commending the work to the care of the Master we are, in Christ, your servants,

JOSEPH SMITH.
W. W. BLAIR.

KIRTLAND, Ohio, April 6, 1887.

—*The Saints' Herald*, vol. 34, p. 292.

The following missionaries were present and reported: J. H. Lake, James Caffall, J. R. Lambert, E. C. Briggs, W. H. Kelley, John Smith, E. C. Brand, F. M. Sheehy, W. J. Smith, W. M. Rumel, R. C. Evans, Henry Kemp, D. S. Mills, L. R. Devore, Alfred White, John S. Roth, W. T. Bozarth, M. H. Bond, M. T. Short, G. T. Griffiths, E. A. Davies, R. S. Salyards, James A. McIntosh, R. M. Elvin, E. L. Kelley, Hiram Rathbun, J. J. Cornish, W. E. Peak, F. M. Cooper, R. J. Anthony, J. W. Gillen, F. C. Warnky. Missionaries report.

Ministers reporting by letter: A. H. Smith, T. W. Smith, Joseph F. Burton, Heman C. Smith, Thomas Daly, I. N. White, James Moler, Duncan Campbell, A. J. Moore, I. N. Roberts, B. V. Springer, A. H. Parsons, H. N. Hansen, Peter Anderson, E. M. Wildermuth, Charles Derry, G. H. Hilliard, J. C. Foss, G. S. Hyde, J. L. Bear, C. Scott, Thomas Taylor, Samuel Brown, Albert Haws, J. R. Badham, A. J. Cato, G. T. Chute, H. C. Bronson, F. P. Scarcliff, H. H. Robinson, J. W. Wight.

The following communication from the Twelve was read on the 7th.

We, of the Quorum of the Twelve, report to your honorable body, that we are now ready and willing to transact such business as may be properly referred to us in our present condition, being but five in number. We note with gladness the progress made in the general work, but can but regret our inability to perform Report of Twelve.

important work, which seems so essential to the present and future safety and prosperity of the cause. We earnestly call your attention to the present condition of our quorum. We have but seven members, one of whom is in a distant land. Thus you will see that the second quorum of the church, as a quorum, does not exist in the land of America. Will your honorable body adopt such measures as you may deem proper, with a view to bettering our condition. We deem this as important a matter as can engage the attention of the conference; and we believe that God is willing to hear our prayer, and relieve us from this embarrassment.

JAMES CAFFALL, Acting Secretary.

—*The Saints' Herald*, vol. 34, p. 293.

Based upon the above report, the following preambles and resolution were adopted on the 8th.

Whereas, The depleted condition of the Quorum of the Twelve, and the important character of work needing to be done by it, has led the present members thereof to request this body to take some action regarding it, and

Whereas, They have expressed a belief that God is willing to hear and answer our prayers at this time regarding the matter, and

Whereas, The Quorum of Seventy have expressed anxiety in the same direction; therefore, be it

Resolved, That we unitedly ask the President of the church to present the case again before the Lord, and that we, also, go before the Lord in earnest, humble prayer and fasting, that he may give instruction regarding this matter, and all other matters representing present need for further revelation to his church.—*The Saints' Herald*, vol. 34, p. 294.

Fasting and prayer.

Subsequently a resolution was passed setting apart Saturday, April 9, as a day of fasting and prayer for the purposes named. This day was so observed; and in answer to prayers offered a revelation was given on the 11th, in which James W. Gillen, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths, were called to the office of apostles. Elders Gillen, Luff, and Griffiths were ordained at this conference; Elder Smith not being present did not receive ordination until a year later. This revelation also gave important instructions upon other subjects.

Revelation.

Revelation adopted.

The revelation was presented to the several quorums. The First Presidency, the Twelve, and the Seventy, each reported that they had received the revelation by unanimous vote. It was also indorsed by First, Second, Fourth, and Fifth Quorums of Elders; and by the body of elders not enrolled, or whose quorum was not

present. Also by the High Priests' Quorum, and by the body of priests, teachers, and deacons present. The document was read before the General Conference on the 12th, and the following resolution was adopted by the unanimous vote of the body, all members voting:

Resolved, That this conference as a body accept and indorse the revelation presented to us as being the word of God, and additional direction by which we should walk in faith and truth before him.[2]

[2] To the Elders of the Church:

Thus saith the Spirit:

1. It is not yet expedient that the Quorum of the Twelve shall be filled; nevertheless, separate my servants, James W. Gillen, Heman C. Smith, Joseph Luff and Gomer T. Griffiths, unto the office of apostles, that the quorum may be more perfectly prepared to act before me. I have still other men of my church who shall be designated in their time if they still continue faithful unto me and in the work whereunto they are now called.

2. There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ.

3. The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.

4. That the work of restoration to which the people of my church are looking forward may be hastened in its time, the elders must cease to be overcareful concerning the return of those who were once of the faith but were overcome in the dark and cloudy day, fearing lest they should bring in hidden heresies to the overthrowing of the work; for verily, there are some who are chosen vessels to do good, who have been estranged by the hindering snares which are in the world and who will in due time return unto the Lord if they be not hindered by the men of the church. The Spirit says "Come;" let not the ministers for Christ prevent their coming.

5. And the Spirit saith further: Contention is unseemly, therefore, cease to contend respecting the sacrament and the time of administering it; for whether it be upon the first Lord's day of every month, or upon the Lord's day of every week, if it be administered by the officers of the church with sincerity of heart and in purity of purpose, and be partaken of in remembrance of Jesus Christ and in willingness to take upon them his name by them who partake, it is acceptable to God. To avoid confusion let him who presides in the sacrament meeting, and those who administer it cause that the emblems be duly prepared upon clean vessels for the bread and clean vessels for the wine, or the water, as may be expedient; and the officer may break the bread before it is blessed, and pour the wine before it is blessed; or he may, if he be so led, bless the bread before it be broken and the wine before it be poured; nevertheless both bread and wine should be uncovered when presented for the blessing to be asked upon it. It is expedient that the bread and wine should be administered in the early part of the meeting before weariness and confusion ensue. Let him that partaketh and him that refraineth cease to contend

Upon the request of Decatur District Elder John Shippy was released from silence, and restored to the privileges of an elder.

The committee on amendments to chapter thirteen of the Book of Rules, reported, and the report was deferred for one year and made the special order for the third day of the next General Conference.

The committee appointed in 1886 to visit Elder J. W. Briggs, former historian of the church, to obtain from him manuscript of history prepared by him, reported:

with his brother that each may be benefited when he eateth at the table of the Lord.

6. The service of song in the house of the Lord with humility and unity of spirit in them that sing and them that hear is blessed, and acceptable with God; but song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God. Therefore, in all the congregations of the people of God, let all strife and contention concerning song service cease; and that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct. Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladsomeness of their youth and let them aid and assist so far as their cares will permit; and remember that saints should be cheerful in their warfare that they may be joyous in their triumph. Nevertheless, let the organ and the stringed instrument, and the instrument of brass be silent when the Saints assemble for prayer and testimony, that the feelings of the tender and the sad may not be intruded upon. To facilitate unity in the song service of the church those to whom the work of providing a book of song has been intrusted may hasten their work in its time.

7. And the Spirit saith further: Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word.

8. Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.

9. Be clean, be frugal, cease to complain of pain and sickness and distress of body; take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some, even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early that vigor of mind and body should be retained. Bear the burdens of body of which the Spirit of healing from the Lord in faith, or the use of that which wisdom directs does not relieve or remove, and in cheerfulness do whatever may be permitted you to perform that the blessing of peace may be upon all. Amen.

KIRTLAND, Ohio, April 11, 1887.

We, your committee appointed to wait upon Bro. J. W. Briggs, church historian, with a view to get possession of the manuscript in his possession of church history, beg leave to report as follows:

That two of the committee waited on Bro. Briggs, immediately after the April session of conference of 1886. They were kindly received by him, and he appeared to be in a pleasant mood, and talked freely on church matters.

Regarding the manuscript in his possession he manifested a willingness to put it into the hands of the church; provided he had security, or assurance, that it would be published substantially as written; but entertaining a suspicion, or belief, that it is the determination of some that it shall not be so published, he declines in the following language in a recent communication to give up the manuscript:

"Your kindly expressions of good wishes are appreciated; and were it your committee with E. L. and others of like spirit and purpose I could easily comply with the wishes expressed in regard to the manuscript of history. But it is the conference, whose *majority* I have hitherto (and still do) arraign for inconsistency and injustice. That majority, the creature of *caucus* and *intrigue*, is the party you represent and to whom you must report and deliver whatever is delivered to you. Under these circumstances I must decline to accede to your wishes, but with naught but kindly feelings toward your committee.

"Respectfully, J. W. BRIGGS."

WM. H. KELLEY,
J. R. LAMBERT,
E. C. BRIGGS, Committee.

—*The Saints' Herald*, vol. 34, pp. 296, 297.

This report was spread upon the minutes and the committee was discharged.

Subsequently, in December, 1896, the manuscript in the hands of Elder Jason W. Briggs was upon request turned over to Heman C. Smith, one of the committee on history, with the proviso that it could be used for information in any form desired, except that if it was published as Elder Briggs' production it should be published as written, he expressing himself that the former would be preferable to him, and his preference was followed.

On the 12th a letter was presented and read from Elder M. H. Forscutt, from Omaha, Nebraska, asking forgiveness of the conference for action taken in the conference of 1886.

On motion the request was granted; and he was relieved of disability.

Bishop Blakeslee in his financial report incorporated a let-

ter from Mrs. M. Walker, editor of *Zion's Hope*, representing the Home Column and Missionary Fund, from November 27, 1886, to March 26, 1887, a period covering not quite four months, accompanied by a draft of $411.41, and in behalf of the donors of this fund asked that no elder addicted to the use of tobacco be a recipient of any part of this fund. She also stated that very many who had contributed to this fund, had expressed earnest desire that the elders should manifest greater interest in the spiritual welfare of the sheep and lambs within the fold.

The Quorums of High Priests, Seventy, and several of the quorums of elders reported, showing changes in the quorums as follows:

The Seventy had expelled John S. Patterson from the quorum.

The First Quorum of Elders had enrolled Thomas J. Beatty, James Moler, L. W. Torrence, Charles Coombs, John Taylor, Ephraim Thomas, David S. Holmes and Marcus Shaw.

The committee on examination of the financial statement of the Board of Publication were instructed to inquire in regard to the number of employees in the *Herald* Office and the wages paid; and in their report, in addition to reporting on the financial accounts, they said:

> We made the inquiry as directed in the resolution of the conference as to the number of employees of the *Herald* Office, and the wages paid: There are eleven persons employed, and we believe that it is not practicable to successfully continue the power of the press for good with a less number. Concerning the question of wages, we believe them to be not excessive.

The committee on compilation and publication of resolutions of General Conference reported. It expressed the opinion that the resolutions should be printed in book form and in the order of their dates. This was finally referred to the Board of Publication with authority to compile and publish if deemed best by them, and the committee was discharged.

The committee on Temple repairs, William H. Kelley and George A. Blakeslee, reported. The summary of their report is as follows:

1. The plastering on the outside walls of the building has been replaced where needed, in order to protect and preserve the house.
2. The building has been newly plastered throughout except that part of the walls where the plastering was put on the stone wall, and this was pecked and a new putty-coat put on.
3. The doors, windows, and partitions are restored in the third story and doors in the second.
4. The pulpits, seats and ornaments in the second audience room have been restored, and the room painted and finished, except the gold leaf on the pulpits.
5. The stairway has been fully restored, with its ornaments, and newly painted.
6. A furnace has been placed in the building, ample to warm it, and pipes and flues and registers arranged for use.
7. New chimneys were built, and out of new material.
8. Glazing of all the windows in the building.
9. Ten dozen chairs for seating it.

This report was received, the committee discharged, and the entire matter turned over to the Bishopric, and they were authorized to solicit donations to pay the amount due on the repairs made, and continue the work unto completion.

The Bishop stated that there was a sum accrued of $500 now due; and he was authorized to pay this sum from the general fund of the church, to be refunded by donation.

The following missions were appointed by the Twelve with the advice of the First Presidency and Bishopric: T. W. Smith, Australian Mission. James Caffall, Kansas, Nebraska, Colorado, and Wyoming Territory. W. H. Kelley, E. C. Briggs, G. T. Griffiths, Michigan, Ohio, Indiana, Pennsylvania, New York, New Jersey, and New England States. J. H. Lake, Canada Mission. J. R. Lambert and Joseph Luff, Missouri and Iowa. Alexander H. Smith, Illinois, Wisconsin, Minnesota, Dakota, and Manitoba. Heman C. Smith, Pacific Slope Mission. I. N. Roberts, Southwestern Mission. I. N. White, Independence District, Missouri. R. J. Anthony, Rocky Mountain Mission. J. C. Clapp, Rocky Mountain Mission. Thomas Taylor, English Mission. Thomas E. Jenkins, Welsh Mission. Joseph F. Burton, Australian Mission. Willard J. Smith, London District, Canada Mission. R. C. Evans, London District, Canada Mission. W. T. Bozarth, Far West, Missouri. J. S. Roth,

Des Moines and Eastern Iowa Districts. John C. Foss, Minnesota till fall, then in Missouri. Henry Kemp, Fremont District, Iowa. B. V. Springer, Michigan and Northern Indiana. R. S. Salyards, Pittsburg and Kirtland District. M. H. Bond, Massachusetts District. Duncan Campbell, Decatur District, Iowa. A. J. Moore, Nodaway District, Missouri. L. R. Devore, Southeastern Ohio and West Virginia District. W. M. Rumel, in Nebraska. M. T. Short, Northern Illinois. F. M. Sheehy, Maine. Columbus Scott, Michigan and Northern Indiana. Charles Derry, Little Sioux and Gallands Grove Districts, Iowa. J. H. Merriam, Kent and Elgin District, Ontario. Alfred White, Independence District, Missouri. E. A. Davies requested to labor in the Spring River District. James McKiernan, Nauvoo and String Prairie District. Peter Anderson, Rocky Mountain Mission. Thomas Whiting, Massachusetts District. E. C. Brand, Des Moines District, Iowa. James A. McIntosh, London District, Canada Mission. D. S. Mills, Southern California District, and requested to labor for two or three months at Elko City and Carson City, Nevada, and vicinity. J. J. Cornish, Northern Michigan. J. W. Wight, Little Sioux District, Iowa. W. E. Peak, Gallands Grove District, Iowa. I. M. Smith, Southeastern Illinois District. R. M. Elvin, Nebraska. H. Rathbun, Michigan District. A. H. Parsons, Northwestern Kansas District. James Brown, Pittsburg and Kirtland District. H. H. Robinson, Independence and Central Missouri Districts. E. A. Stedman, Southern Minnesota. Albert Haws, Pacific Slope Mission. J. R. Badham, Southern California. Leonard Scott, Southern Indiana and Michigan Districts. Nicholas Stamm, Central Iowa. James Thomas, Nodaway District, Missouri. Samuel Brown, London District, Canada. C. Coombs, Massachusetts District. J. R. Cook, Pacific Slope Mission. U. W. Greene, Western Maine and Nova Scotia. F. P. Scarcliff, Mobile District, Alabama. Thomas Matthews, Southeastern Ohio and West Virginia District. James Moler, and T. J. Beatty, Southeastern Ohio and West Virginia. F. M. Cooper, Northern Illinois and Southern Wisconsin. J. D. Jones, Welsh Mission. James G. Scott, Southern Indiana. Stephen Maloney,

Southeastern Kansas and Indian Territory. James W. Gillen, St. Louis District. John Smith, Massachusetts District. C. G. Lanphear, New York State.

Those who were present of the Quorum of Twelve remained at Kirtland after adjournment, and on April 21 issued an epistle which was published in the *Herald* for May 7, 1887, setting forth the duties of presidents of districts and branches, and giving information in regard to other matters of importance. This epistle met with considerable opposition and was widely discussed during the year following.

Epistle of Twelve.

Under date of April 25, Elder James Baty wrote from Manchester, England, giving an account of the progress of the work there. Among other things he said:

> We have just concluded one of the best conferences ever held in this district. Peace and harmony prevailed. Business got through without a jar. And the devotional and preaching services were acknowledged by our heavenly Father. The testimonies were soul-inspiring and the preaching was with power and demonstration of the Spirit. The attendance was good and the attention excellent, and we believe a great good was done to the people of Sheffield. The reports from the branches show the work in good condition and the prospect good.

News from England.

In the *Herald* for April 30 the editor comments on the Kirtland conference as follows:

> One of the best sessions of conference we ever attended was held in Kirtland from April 6 to 14 inclusive. Unity, with but slight exceptions, prevailed from first to last, and the peace and love of Christ seemed to pervade every heart. The topics treated by those who preached were timely, and were delivered with divine grace and wisdom. The prayer and testimony meetings were seasons of gladness, and were marked by a large endowment of the Holy Spirit. The council meetings proved fruitful of good results and tended largely to expedite conference business. The Saints and friends vied with each other in making the occasion most pleasant to all.
>
> The repairs on the Temple rendered it neat and attractive, making it a significant type of the work of the restoration going on among the Saints in cleaning away the filth and rubbish of the latter-day apostasy, and in repairing the breaches made by the unfaithful builders on the foundations laid of God in the organization and establishment of his church in this last dispensation. "Great events cast their shadows before." When the revelation of April 11 was read, explained, and then adopted by a rising vote, quorum after quorum, and then by the entire assembly; and when

after that the entire assembly, standing, sang "We thank thee, O God, for a prophet," followed by "Old Hundred," the very dome of the Temple answered back the swelling, heart-felt melody that poured forth in one inspired volume, and the Holy Spirit bore witness of heaven's acceptance of the work of that important and blessed occasion. God was there.

The reports of the ministry from nearly all quarters were most encouraging, and all indications pointed forward to a glorious future for the church near at hand.

We have no hesitancy in saying that the outlook for the church was never before so bright as now, and that if the ministry and membership press steadily forward as best they can, in the spirit of love and godly zeal, wonderful victories for Christ and his people will be won in all parts of the land.—*The Saints' Herald*, vol. 34, p. 273.

Wheeler Baldwin's death.

May 11, 1887, Elder Wheeler Baldwin died at the residence of his daughter, six miles north of Stewartsville, Missouri, at the age of ninety-four years. Elder Baldwin was one of the early defenders of the church, uniting therewith on January 8, 1831, in Ohio. He was ordained to the office of high priest June 4, 1831, and was one of the elders who went up to Independence soon after, at the time that the land of Zion was dedicated and the corner-stone of the temple laid. He had constantly adhered to the faith he embraced so long ago.

As a fitting conclusion to this chapter we quote the following article under the title of "What has the Reorganization done?" by President Joseph Smith:

It has saved the faith of hundreds in original Mormonism.

It has proved that evil, wrong-doing, crime, and debauchery do not justly belong in the faith and practice to Latter Day Saints.

It has restored the confidence of hundreds in their fellow men, and shown that a man may be clothed upon with the priesthood, or authority to act in the name of Christ, without being given to evil practices by which his fellows are wronged and defrauded.

It has sent its elders into nearly all parts of the United States where the early elders of the church had gone, and there set about the work of redeeming the name of the church from the odium cast upon it by the advocates and practicers of polygamy.

It has won respect for its doctrines in those places where its elders have been heard.

It is spreading the doctrines of primitive Mormonism in every place where elders can go, and in doing this it has made clear the difference between Utah Mormonism and the primitive faith of the church.

It has built up, since 1860, over four hundred branches, extending from

Maine to New Mexico, and from Oregon to Florida, in England, Wales, Tahiti, and Australia.

It has made the name of Latter Day Saint honorable in places where it was a hiss and a byword, and has been the instrument of fulfilling the word of the Lord, "and ye shall find favor in the eyes of the people."

It has so wrought that its elders are able to stand up in defense of its truths without a cringing sense of shame of the name they bear.

It has kept its public pledges to advocate the truth and insist that honesty is not only the best, but is the only policy that will establish men.

It has an almost empty treasury, but its Bishopric can sleep in peace because their coffers hold no ill-gotten gains, and its officers do not fear the just complaint of wronged and oppressed comrades.

It has built no temples, but it has gathered together bands of believers into the "regions round about," who have no "milk of the Gentiles" to turn sour on their hands.

It has consecrated the individual labors of hundreds of faithful, honest men, but has not "consecrated" the wealth of others, nor of the "cattle on a thousand hills," without giving an equivalent in honest compensation therefor.

It has built "houses of worship" in places where its members dwell, and where they have sung, prayed, and worshiped God after the manner their neighbors call heresy, but have maintained their integrity during it all.

It is carefully and steadily gaining ground everywhere, and the "Lord confirms the word."

It has built up a publishing house worth many thousands of dollars, and is using it to spread the truth.

It has published and given to the Saints and the world, "in the own due time of the Lord," the Inspired Translation of the Holy Scriptures, the most valuable uncompleted (incomplete in the sense that it was not published in his lifetime) work of Joseph the Martyr.

It has placed the Scriptures, Book of Mormon, and Doctrine and Covenants before the world, as containing the word of God, and has maintained them there honorably and consistently.

It has through the instrumentality of those agencies which God sometimes employes, to bring his purposes to pass, discovered and placed before the Saints and the public, what is evidently the long lost "Manuscript Found," which the opposers of the latter-day work have so industriously urged as the origin of the Book of Mormon; and which is proved to be a clumsy attempt to account for the settlement of this, or some other land, by a class of mariners cast away from their vessel which was lost. By making this discovery and publishing the Manuscript the Reorganization has definitely shown that the Book of Mormon did not originate with Reverend Solomon Spalding.

It has so labored and so lived, that the places whence the Saints were driven in the years gone by are open to their return, and the inhabitants

thereof are asking the Saints to come in and dwell with them, thereby making practicable the fulfillment of the prophecy, which states that the "waste places of Zion shall be rebuilt."

It has made a happy and a smiling people of those cast down oppressed with care and well-nigh hopeless.

It is driving out the spirit of unrest and disquiet, so long resident in the hearts of Saints, and is filling its place with rest and quiet, causing them to begin to drive the corner stakes, plant the hearthstones, and raise the rooftrees of permanent homes in which "Zion, the pure in heart," may dwell in peace and safety; and by God's blessing they will continue to do this, until "Zion and her borders be full."

It is striving in all its parts to make the name of Saint honorable, its faith permanent, and its practices lawful; and although there are in places contention and strife, they are in contravention and disregard of rule, not in accordance with it.

It has won a standing place in the arena of the world's great strife, and has demonstrated that its advocates are worthy to "fight the good fight of the faith," unto success.

It has, by dint of the "perseverance of the Saints," gained so great coignes of vantage against the common enemy, that those not of the faith are gladly willing that the elders shall defend the Christian philosophy against the assaults of unbelief.

It has restored the only temple built by the Saints and accepted of God, after those who claimed to be true defenders of the latter-day work had left it to be desecrated by careless and indifferent hands, a place for the bats and a shelter for sheep.

It has proved by precept and example, that loyalty to the commands of God given to the church does not require men to be disloyal to the government which God caused to be instituted for the very purpose of the development of his church.

It has so far kept the commands of the Lord that they who are bearing the burden of the ministry have confidence to approach him and ask that they be further directed in their work; and they are encouraged in their work by the fact that he hears and answers their requests.

Those who are looking on and denouncing us for not doing more, may read this with profit, and be content.

The above enables the Saints to see that the "kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal;" and that its work of enlightening and converting souls is still blessed of God.

It likewise proves that the Saints, though not of the world, may yet live in the world, and be preserved, prospered, honored, and blessed, if they are just and faithful.

The church of the living God is moving. Let the Saints take courage and go forward to victory, triumphing in the Lord.—*The Saints' Herald*, vol. 34, p. 337.

CHAPTER 32.

1887.

WORK IN AUSTRALIA—SWEET HOME DEBATE—M'CORD'S DEATH—UNIONBURG BRANCH—NORTH RUBY BRANCH—A MOB—DEBATES IN MICHIGAN—ARKANSAS DEBATE—HYDE'S DEATH—TAYLOR'S DEATH—GENERAL DONIPHAN'S DEATH—MASONVILLE DEBATE—A MIRACLE—GLEN ELDER DEBATE—HARLAN REUNION—STANDEVEN'S DEATH—AFFAIRS IN ISLANDS—BOND'S DEATH—ELIZA SNOW'S DEATH—PRESIDENT SMITH'S TRIP.

Work in Australia.

On June 11, 1887, Elder Joseph F. Burton wrote from Queensferry, Victoria, Australia: "The work is accumulating so fast that I need help very much; many sheaves are ungathered."

Sweet Home debate.

The same day Elder Albert Haws wrote from Sweet Home, Oregon: "I have just concluded a six nights' debate on the question, 'Is the Reorganized Church of Jesus Christ of Latter Day Saints the Church of God in fact, and accepted with Him?' My opponent, Mr. Russell, a young man of more than ordinary talent, dealt with us much fairer than the most of our opposers, for he did not enter into abuse of character, slang, nor vituperation; but confined himself to finding fault with the Book of Mormon, Doctrine and Covenants, and the Inspired Translation. Trying to make them contradict each other, and so sought to meet the question." Elder Haws does not state what church Mr. Russell represented.

McCord's death.

On June 15 Elder Alexander McCord died near Harlan, Iowa, in his seventy-seventh year. Elder McCord was one of the first missionaries to Utah, accompanying Elder E. C. Briggs in 1863. In 1846 he enlisted as

one of the Mormon Batallion for the Mexican War, and served as sergeant under Captain Hunt.

Unionburg Branch.

On June 19 the Unionburg Branch, in Harrison County, Iowa, was reorganized by Elder Charles Derry, with thirty-two members; Thomas Thomas, presiding elder; P. C. Kemish, priest; W. W. Wood, teacher; Samuel Diggle, deacon. This was the first branch organized in Western Iowa in the Reorganization. It had been permitted to dwindle into disorganization, though most of the members retained their standing in the church.

North Ruby Branch.

On the same day the North Ruby Branch, of Nevada, was organized by Elder D. S. Mills with fifteen members; A. Hays, presiding elder; A. A. Fausett, priest; Leonard Covert, teacher; William Fausett, deacon.

A mob.

On June 22 at Union Schoolhouse, near Eldorado Springs, Missouri, a mob of about fifteen or twenty persons, all blacked, threw eggs into an audience while Elder Emsley Curtis was preaching. The meeting was interrupted for a few moments, but was afterwards resumed with no damage except the breaking of a few window-panes.

On July 16 Elder J. A. Carpenter commenced the second of a series of three debates he held somewhere in Michigan, the dates of the other two not being reported.

Arkansas debate.

On July 19 there was a discussion begun in Forkner County, Arkansas, between Elder A. J. Cato and a Mr. Kirkland, of the Missionary Baptists. After two days, adjournment was had to August 1, when it was broken up in a riot. Some question arose between the speakers, and Elder Cato proposed to leave it to the moderator for decision. Elder Cato relates the circumstances as follows: "A Mr. Cox then started towards me and a Mr. Hook stepped in ahead of him. Then their friends began to gather around them. I was told afterwards that the ominous click of revolvers and jack-knives could be heard in several pockets. When we dismissed for dinner my friends advised me to stop the discussion, or somebody would get hurt; for a majority of the people had determined not to listen to any more of his filth. When we assembled after dinner the mat-

ter was left to the people, and a large majority voted to stop the debate, so I had to succumb."

July 21 Zebedee Coltrin, who was a member of Zion's camp in 1834, died at Spanish Fork, Utah.

On July 22 Elder George S. Hyde, of the Quorum of Seventy, died at Little Sioux, Iowa, in his thirty-fourth year. His death was the result of dengue fever contracted while engaged in missionary work in Texas. He was an exemplary man, kind, loving, and a model of patience, an earnest advocate of the faith and anxious for the prosperity of the church. About ten days before his death he remarked to his attendants: "I am exceedingly happy; a perfect peace is mine." He left a wife and four children. Hyde's death.

On July 25 John Taylor, president of the Utah church, died at Kaysville, Utah, in exile, hiding to escape arrest for polygamous practices. It will be remembered that Elder Taylor was one of the twelve apostles in the lifetime of Joseph Smith, having been called to that quorum in 1838. He was present when Joseph and Hyrum Smith were shot, and was himself wounded with four balls. After the death of Joseph Smith he followed the fortunes of the people who went to Utah under Brigham Young. In 1880 he succeeded Brigham Young in the presidency of that organization, and retained that position until death. Taylor's death.

On August 8 Honorable Alexander Doniphan died at Richmond, Ray County, Missouri. General Doniphan, as he was familiarly known, is worthy of special notice in this history, because of the courage and manliness shown in his defense of the Saints in 1838–9. He was born July 9, 1808, in Mason County, Kentucky. He graduated from Augusta College, Kentucky, at the age of eighteen, and afterwards studied law in the office of Martin P. Marshall; and while yet a young man was admitted to practice in the Supreme Court of Ohio. He came to Missouri in 1830, first settling at Lexington, and afterwards at Liberty. In the latter place he resided for thirty years. In 1838 he was in command of a brigade of Missouri militia, and while acting General Doniphan's death.

in this capacity he was ordered by his superior officer, Major General Samuel D. Lucas, to take Joseph Smith and others into the public square of Far West, Missouri, and shoot them, to which order he returned the reply, "It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty to-morrow morning, at eight o'clock; and if you execute those men, I will hold you responsible before an earthly tribunal, so help me God!" This so disconcerted General Lucas and others that the order was never carried out.

When in after years General Doniphan was visited by President Joseph Smith and his brother Alexander, and asked, "How came you to do so brave a thing?" he answered: "I did not think anything about whether it was brave or not. I came of a long-lived stock and was young, and thought that I could not afford to go through what might be a long life with my hands stained with the blood of my fellow men." In 1846 he was selected colonel of the First Missouri Mounted Volunteers, and served in the Mexican War with great gallantry. At the battle of Sacramento, Colonel Doniphan with nine hundred twenty-four men, met, fought and vanquished a force of four thousand Mexicans under General Heredria, inflicting upon the enemy a loss of three hundred, taking forty prisoners, and capturing all the artillery and baggage of the enemy. The American loss was one killed and eight wounded. In 1850 he refused a seat in the United States Senate, because one of the stipulations in the offer was a demand that he pledge himself to sustain that which he could not conscientiously indorse. In 1854 when the legislators were balloting for over sixty times for United States senator, he was told that if he would pledge himself to vote either for or against the extinction of slavery in the Territories, he could be elected. But he declined to pledge his vote either way. His reply was that he would esteem it a great honor to go to the Senate; but he would not creep in by indirect methods. If elected he must be free.

In 1861 he was a member of the peace conference which figured in attempting to settle the existing difficulty between the North and South.

In 1876 his name was prominently mentioned in connection with the Democratic nomination for the presidency of the United States.

Governor Silas Woodson, in an address to the members of the St. Joseph bar, in St. Joseph, Missouri, in 1878, said:

> There is another name that I can not pass over in silence; one that has been heard both in the field and in the forum, but whose home is at the bar; there he was more completely the master of the situation than any man I ever saw. I allude to Alexander W. Doniphan. He still lives among us in the enjoyment of a well-earned name. The fire of youth mellowed by time but good, I hope, for many years yet to pass. I have heard Marshall, Clay, Breckenridge and, indeed, most of the great orators in this country, yet I declare to you here, in all candor, that for power of concentration or pathetic, passionate, and magnetic eloquence before a jury, that General Doniphan is the peer of all the men I have ever seen.

August 15 to 18 there was a discussion held in Masonville, Canada, between the Reverend T. L. Wilkinson, of the Methodist Church, and Elder W. J. Smith, on the subject of baptism. Masonville debate.

On September 2 Elder James Gerrard wrote from London, England, giving an account of a miracle wrought on himself, by obedience to the gospel. He says: A miracle. "The next thing was to have my stammering tongue made loose; for when I came into the church I could not speak five words plainly. But, thank God, I can speak plainly now, for I have spoken two hours without a falter, when in discussion of the truth of the gospel."

Commencing on September 12 and closing on the 18th there was a discussion between Elder A. H. Parsons and an Elder Kendall, at Glen Elder, Kansas. Glen Elder debate. Elder Kendall first represented himself as a pastor in the Christian Church, and before the close of the debate he denied belonging to the Christian Church, and produced a license to the effect that he was an Adventist minister.

What was known as the General Reunion was held at Harlan, Shelby County, Iowa, beginning September 4, and closing October 2. Harlan reunion. There were present and participating in this reunion of the general authorities and missionary force, Joseph Smith, W. W. Blair, A. H. Smith, Joseph Luff, J. R. Lambert, John A. McIntosh, M. T. Short,

John Thomas, Charles Derry, Elijah Banta, J. W. Wight, P. Cadwell, J. W. Chatburn, W. T. Bozarth, Warren E. Peak, J. F. McDowell, E. C. Brand, W. C. Nirk, H. N. Hansen, Henry Kemp, and Andrew Hall.

Of this reunion the editor of the *Herald* wrote:

One might ask, what are the impressions left by the late reunion at Harlan, Iowa? To this we can only reply, that the effect upon us was spiritually most salutary. The changing of the policy of holding two business conferences per year by abandoning the fall session, left a great want in the lives of the Saints in Western Iowa and Eastern Nebraska, which it was thought a general reunion in some suitable locality would in a measure supply. It has, as an experiment, proved amply successful. The last one was, in many things, a better and more successful meeting than any preceding it. The grounds were laid out in a much more orderly and compact way. What had been mere experiment in order had become something like a rule, comprehended and enjoyed. The big tent allayed the fears of interruption from rain, and tenting was made easy by experience.

One remarkably noticeable thing was that the elders who took part in the preaching of the word, were prompt; and though possibly nervous and doubtful of their ability to occupy acceptably and profitably, did not embarrass themselves and their hearers with apologies, or excuses, but at once took up the lines of their thought and argument with an earnestness of endeavor that commended them to all. The younger men did nobly in facing the veteran host, and the Spirit's answer was unto them all. From the opening effort by young Bro. J. W. Wight, to the closing sermon of Bro. Joseph R. Lambert, it was one glorious chain of glittering gospel links skillfully welded in a continuous whole. We were pleased to see such unanimity of effort, such freedom from desire to parade, such willing trust in the promise of the Lord to help in time of need, such cheering compliance with appointment, and such unusual absence of deprecating excuses when called upon to speak. It is the beauty of trustfulness to attempt the effort when the opportunity is favorable, and let the result be with the Master. The elder who gets up in the pulpit and proceeds at once to the discussion of his selected topic is much more likely to interest his audience than the one who wastes his time in a fruitless excuse, which is tiring at the outset. Such an one is much more likely to receive the Spirit's aid to his help, because more worthy. He feels that it is his duty to put his best endeavor into his speech; and this the Lord knows and the people understand; hence excuses are unnecessary.

The hearing accorded by those from without was all that could be asked for. In fact, it was the best we have ever witnessed at any of our out-of-door meetings. The use of the grounds was given by Mr. John Davis, a gentleman residing at Harlan, whose friendship to us as a people had been won by the manly conduct of Bro. J. W. Chatburn, and the unflinching

and persistent kindness of Sr. Chatburn when Mr. Davis' family was sorely smitten by disease, and they needed friends—these they found in Bro. and Sr. Chatburn, and it is not forgotten. Bro. Chatburn's premises were also open to the use of the Saints.

One especially pleasant feature about the conduct of the grounds was, that there were no booths nor business stands sufficiently near for their traffic and confusion to interfere with the worshiping assembly. The freedom from this sort of annoyance was marked and very pleasant indeed. No "merry-go-rounds," nor games of toss and pitch for amusement were tolerated by the committee in any shape.

In a spiritual sense, we feel assured that no better meeting has been held by us; and the Saints must feel comforted and strengthened.—*The Saints' Herald*, vol. 34, p. 681.

On October 31 Elder Thomas S. Standeven, formerly a missionary to England, died at Omaha, Nebraska.

November 2 Elder T. W. Smith wrote from Papeete, Tahiti:

Affairs in Islands.

The church at Avatoru, Raroia, are going to build a new house of worship, also a house for the missionary; and as it will be in the center of this field, it will be the best place for one missionary to locate. I hope that the next conference will send out two elders at least. It will never do to abandon this field now. It ought not to have been revived if it is to be left alone now. It will take no harm to be without a missionary for six months or so. I assure them that you will send one or two at next April conference, who should reach here by last of June. . . . The work is in quite good condition all around now.

Elder Smith and wife left Tahiti for Australia November 4, and arrived at Sydney, Australia, on the 29th.

In a letter to the *Expositor* Elder Smith says of his late mission:

They are but children in character and thought, and they do not do wrong from an innate love for wrong-doing, but because they are so easily led by stronger-minded persons to do wrong and they need some one to be with them all the time to keep a watch over them. I love them dearly in spite of their short-comings, and I will never forsake them, but while I live and remain in the church (which I trust will be while I live) I shall consider them as belonging to me, as if they were my own children. Their very weakness and their dependent state and their inability to keep the laws of God without the superintending care of a white pastor, gives them a claim on my love and care. I have felt out of patience many a time and wrote more harshly of them than I ought, and expected more of them than was really reasonable to expect, but the last few months that I was there many things transpired to draw them nearer to me, and I left them with deep and genuine sorrow and I felt and I so assured them that I would return to them in a year or perhaps a little more, and I believe that I shall.

November 30 Ira Bond who was president of deacons in Kirtland, Ohio, in 1836, died at Kirtland, where he had resided since 1834.

On December 5 Eliza R. Snow, at one time secretary of the Ladies' Relief Society at Nauvoo, died in Salt Lake City, Utah.

December 27 President Joseph Smith left Lamoni on a missionary trip to the West, including Utah, Idaho, and California.

CHAPTER 33.

1888.

"AUTUMN LEAVES"—VICTORIA DISTRICT ORGANIZED—BURTON'S ORDINATION—MALAD DEBATE—WHOLESOME REBUKE—CAUSE FOR THANKFULNESS—ANDERSON'S DEATH—PREACHING OF PRESIDENT SMITH—WHITMER'S DEATH—LOGAN DEDICATION—PRESIDENT SMITH IN CALIFORNIA—BRANCH ORGANIZATIONS—DYKE'S DEATH—SUNDAY-SCHOOL ASSOCIATION RULES—PROSPECTS IN ENGLAND—QUORUM OF TWELVE MEET—GENERAL CONFERENCE—CORNER-STONE LAID—"CYPIPZ HERALD"—SALYARDS ASSUMES EDITORIAL DUTIES—SAINT JOHN DEBATE.

In January, 1888, appeared the first number of *Autumn Leaves*, a magazine published by Mrs. M. Walker, by the consent and approval of the Board of Publication, and intended for the benefit of the young. We extract from the salutatory as follows: Autumn Leaves.

In presenting to our patrons this first number of *Autumn Leaves*, we deem it necessary to offer a few words explanatory of its purpose and aim. Though published in the immediate interest of the young, it will not be confined to such interests as alone pertain to the halcyon days of youth, overlooking the fact that by the swift passing away of these, our young men enter upon the stern battle of life, assuming all its grave responsibilities and cares; our merry, light-hearted girls become wives and mothers, thus entering a new world, as it were, where at the very outset they are met by grave responsibilities and cares. . . .

To so lead the minds of our young people that they may be expanded in view of what the greatness of God and his marvelous creations are, and to a realizing sense that the greater light which we as a people have, calls upon us and them for greater humility and faithfulness, and imposes upon us and them greater obligations to holiness of heart and life, is one great object we have in view; and this is all that we need be concerned about, for God will take care of the rest; and if at the end of the race we are worthy, we shall be crowned. . . .

Nature, in her grandeur and magnificence, is but a living revelation to us of the loving care God has over all his works. From her open volume in the springtime we read the promise of summer, and in summer we watch the maturing of that promise; and when the winds of autumn begin to stir among the leaves, and we see them falling around us one by one, clothed in colors which no artist's hand can rival, each one as it falls to the ground or is borne away on the free breeze of heaven, warns us that summer is ended, her mission of bounty accomplished, and the time of rest for the earth is near. The falling leaves are like the whispering of angels or the rustling of the robes of that mighty host, soon, very soon to attend the Son of Man in his return to the earth; and as one by one they fall, singly or in showers, let us watch them well, for not until the last one has fallen will the opening heavens reveal him; then, but not till then, will he come with a shout, and with the voice of the archangel.

Jesus admonished his disciples to watch, and told them of many things which should precede his coming. We are living in the age in which these things are being fulfilled, the autumn of time; and, as events are transpiring in the great world in which we live, clearly pointing to the speedy coming of Christ, let us watch them in their fulfillment; watch them while we labor and wait for the last leaf to fall from the branches of the prophetic tree, for with its falling will be ushered in a new dispensation, in which all Israel shall be saved; "for the Deliverer shall come out of Zion, and turn away ungodliness from Jacob."

Therefore, dear boys and girls, it shall be our earnest endeavor to prepare every page of *Autumn Leaves* with reference to your days of manhood and womanhood as carefully as for the present hour, and while striving to guide you into the path of purity, honor, fidelity, and truth, we shall bear in mind that there is beyond this world a stage of action for which the present time is intended to fit you, that you may take part in its triumph and enter into its rest.

The position which you occupy is a peculiar one, for you are living in a day when the people of God, as in days of old, have committed two evils: they have forsaken God, "the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water."

This magazine has continued its monthly issues under the same editorial charge until the present, though its ownership has been transferred to the church, and it is now issued under the auspices of the Board of Publication.

Victoria District organized.

On January 1 the Victoria District, Australia, was organized under the direction of T. W. Smith, of the Quorum of Twelve, and on the same day Elder Joseph F. Burton was ordained to the office of seventy by T. W. Smith. On the occasion of this ordination there was a peculiar experience, related by Elder Smith:

I never had such an experience before, nor ever heard of any one else having the same. In the opening prayer of the meeting, which was for sacrament, prayer, and testimony and ordinations, I was led to pray that the angel of the Lord might assist in the ordinations. I had never had such a thought before, but I now remember that I felt the same influence in ordaining Bro. John C. Foss to the same office. Burton's ordination.

Elder Burton says of this experience:

On Sunday, January 1, at three in the afternoon, after opening the meeting by singing, and prayer by Bro. T. W. Smith, in which he asked God to bless him in the ordinations to be performed, and to assist him by permitting a heavenly messenger to lay on hands with him, while he should ordain me to the office of seventy; and while his hands were upon my forehead and the back part of my head, I felt a slight pressure upon the top and right side of my head, as though four hands were upon my head. As soon as the ordination was over, I felt clearly and distinctly a circle of fire around my head about where the rim of my hat came, which feeling remained clearly through the remainder of the day, and gradually lessening, yet was distinctly noticeable the next day and whenever I would speak of it; and with it a calm, happy feeling, which I think is testimony to me that Bro. T. W. Smith is accepted by God in his office and work, and that God desires me to be faithful and true to his covenant so that I may wear the crown of life with the redeemed.

About the first of January there was a discussion at Malad, Idaho, between Elder R. M. Elvin and the Reverend M. T. Lamb, who recently published a book called the "Golden Bible," the purposes of which was to refute the claims of the Book of Mormon. A correspondent of the *Salt Lake Herald* from Malad says in regard to this: Malad debate.

Malad is wild with the lecture fever. People of all denominations flock from their homes and trudge through blinding snow-storms to listen to the Reverends Lamb and Elvin from night to night. The large and spacious court-room proves to be entirely too small to accommodate those desiring admission, and it is safe to say that if the court-room was as large again it would be packed from night to night.

Under date of January 4, Elder Joseph Dewsnup, President of the Manchester District, wrote from Manchester, England, in which he gave the following wholesome rebuke to those who write for church publications reflecting upon earthly governments: Wholesome rebuke.

I may here mention a matter that I believe to be important to the work in this country. I allude to the occasional appearance of letters in your pages from brethren on this side of the water, and others who pay us a

visit now and again, and then give your readers the benefit of their opinions to the disparagement of the country in general, and our present government in particular. I do not indorse the sentiments of such writers and deprecate such statements when they take the form of political bias. Personally I do not like to see the church paper used for the propagation of political animus. I love the church of Christ enough to enable me to sink myself politically, having no desire to see membership of the church wrecked upon the rock of current politics. Let every man exercise his rights of citizenship in that manner which he believes to be best calculated to benefit his country and most likely to enhance the interests of our God-given church, leaving others to do the same, without imputing stupidity or unworthy motives to any one. We want a non-political pulpit and a non-political press so far as present politics are concerned.

In regard to church work, Elder Dewsnup wrote as follows:

Cause for thankfulness.

Retrospectively, we have great cause for thankfulness. The past year has been the most successful one we have heretofore experienced in connection with the Lord's work in the Manchester District, while prospectively we have commenced the year 1888 with higher anticipations of progressive work in behalf of the Master than we ever had before. Reports from every side are encouraging.

Anderson's death.

On January 8 Elder William Anderson, formerly one of the missionary force, and one of the early missionaries to Utah and the West, died in Oakland, California.

The *Salt Lake Tribune* of January 19 gave the following notice of the preaching of President Joseph Smith in Salt Lake City:

Preaching of President Smith.

Reverend Joseph Smith, of Lamoni, Iowa, son of the Mormon prophet, Joseph Smith, delivered an eloquent sermon Sunday evening, at the Josephite chapel, to a full house. He spoke guardedly, but to the point, and his arguments were full of force and power. The speaker cited numerous illustrations of divine displeasure with polygamy, both in the Bible and the Book of Mormon, and made a strong argument from the fact that section three [Kirtland edition, section 101] of the Doctrine and Covenants was cut out of the editions used in Utah in 1876. This section is on marriage and began about as follows: "Because of a certain reproach against this people we declare that a man shall have one wife, and a woman but one husband except at death, when the survivor may marry again." Mr. Smith wanted to know why this section has been excised which had been in the book since 1835. Most of the congregation could have told him why, but they didn't respond. The organization of the Mormon church under monogamic auspices, and in monogamic States, and how the revelations plainly showed that God intended to build up the church

under and in consonance with the laws of the land were plainly shown. "He that keepeth the law of God, keepeth the law of the land," is one of the principles of the Reorganized Church. If the prophet ever practiced polygamy, the speaker never knew it. Mr. Smith closed by reciting how he had successfully preached Mormonism in the very court-room where Joseph and Hyrum were arraigned, and had baptized even in Bear Creek. After the services a number of the Utah polygamous church members, who were present, shook hands with Mr. Smith pleasantly enough. Among these were Messrs. Wooley, Hatch, and Olsen, of the Legislature; Patriarch John Smith, and Proprietor Hall, of the Valley House.

January 25 Elder David Whitmer, one of the three witnesses to the Book of Mormon, died at Richmond, Missouri. It is related by those who were with him in his last moments, that three days before his death Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, he said: "Doctor Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony." The Doctor answered: "Yes, you are in your right mind, for I have just had a conversation with you." He then addressed himself to all around his bedside in these words: Whitmer's death.

> Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon), is true, so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ for ever, world without end. Amen.

On January 29 the Saints' chapel at Logan, Iowa, was dedicated by Elder Charles Derry, assisted by Elders Phineas Cadwell and W. W. Whiting. Logan dedication.

The *San Francisco Call* of January 30 mentions the work of President Joseph Smith in that city. The *San Francisco Chronicle* also gives favorable notice, each paper giving a synopsis of a discourse delivered by President Smith at a hall, number 71 New Montgomery Street. Pres. Smith in California.

February 6 a branch was organized at Stanberry, Missouri, by James Thomas, and on February 26 the Beaver Falls Branch was organized at Beaver Falls, Pennsylvania. Branch organization.

Dykes' death.

On February 25 George P. Dykes, once an elder in the church, died at Zenas, Arizona. It will be remembered that Elder Dykes about twenty years before his death turned against the church and gave the elders laboring in California considerable trouble; but it appears that he relented before his death. John Y. Graumlich gives an account of an interview with him just prior to his death, in which he says: "We sat up nearly all night talking on the great plan of salvation, and nearly his last words to us was advice never to turn away from it, but to stand firm in the cause and defend it to the last."

March 3, 1888, a conference for the Southern California District adopted rules to govern a district Sabbath-school Association.

On March 26 Elder Joseph Dewsnup, of Manchester, England, wrote of the work and its prospects as follows: "Our influence is spreading for good. Conference convenes on Friday next. Our anticipations of success are large. God helping, we are determined that it shall be the best conference ever yet held in the district."

Quorum of Twelve meet.

On March 27 the Quorum of Twelve met at Independence, Missouri, for the purpose of transacting business pertaining to the quorum prior to the convening of General Conference. At a session held March 30, Elder Heman C. Smith, called by the revelation of a year before, was ordained to the office of an apostle by President Joseph Smith, Apostles W. H. Kelley, and E. C. Briggs.

General Conference.

The General Conference convened at Independence, Missouri, on April 6. Joseph Smith and W. W. Blair presided; H. A. Stebbins was secretary, assisted by W. C. Cadwell and W. R. Sellon.

Addresses were made by Presidents Smith and Blair, and by E. C. Briggs, acting president of the Twelve. President Smith said:

The circumstances under which we are gathered are pleasant. The ground upon which we meet is historic, and it should be sacred to us. I am pleased to note that there has been a striking improvement among our people, and that improvement should continue. I trust that we shall remain together at this conference with the same impulse for good that has moved us to come together. If we shall patiently wait and quietly

move along we shall succeed without disruption. Only that which is honest and straight will be permitted to abide. I feel to congratulate the brethren upon the thought that the constant endeavor of the great majority who have been preaching has been to maintain righteousness and truth, both in word and in conduct. We can afford to be patient with those who differ from us, and more so with those who are of us.

President Blair said:

To me the whole outlook of the work is very promising. What a contrast this day is with our situation in 1856 to 1860, so great that we can hardly imagine the change. Then our number was few indeed and there were foes everywhere. The only source we could look to for aid was above. Old Saints said that the efforts of the Reorganized Church would be a failure, and, indeed, it had to face all the factions and their antagonisms. But we were conscious that we were in the right, and that all would work out well, for we looked above and trusted in God. The inspiration of the Spirit was with us and we were comforted by the testimony that the standard should not be permitted to fall; for God had lifted it up and it should triumph gloriously. Now the work stands higher than it ever did before, though we are largely misunderstood by the world and a good deal misrepresented. Still there are many who begin to think that there is some truth with us.

Elder E. C. Briggs said:

I believe that this will be one of the most important conferences we have ever held. In June, 1852, I attended the first conference that the Reorganized Church ever held. I was also the first elder of it that took the field to preach its faith. Now how different is the condition of things. Of the East I will say that in many cities of those States our people have a standing that is high, and they have places of worship and are known as being followers of God and Christ. I never saw the day when there was such a desire manifest to hear the word of life as there is now.

There were present of the ministry and reporting: Joseph Smith, W. W. Blair, A. H. Smith, J. H. Lake, James Caffall, J. R. Lambert, W. H. Kelley, J. W. Gillen, Joseph Luff, G. T. Griffiths, Heman C. Smith, Charles Derry, E. C. Brand, Duncan Campbell, J. T. Davies, J. C. Foss, J. S. Roth, A. H. Parsons, Henry Kemp, J. C. Clapp, Columbus Scott, M. T. Short, W. T. Bozarth, A. J. Moore, I. N. White, W. J. Smith, Peter Anderson, W. M. Rumel, R. S. Salyards, John A. Davies, Robert M. Elvin, Stephen Maloney, Alfred White, John Hawley, E. L. Kelley, J. W. Wight, H. H. Robinson, John Shippy, H. C. Bronson, Emsley Curtis, F. C. Warnky, Samuel Crum, James Thomas, and Warren E. Peak.

The following of the ministry reported by letter: T. W. Smith, J. F. Burton, R. J. Anthony, B. V. Springer, M. H. Bond, John Smith, D. S. Mills, E. M. Wildermuth, I. N. Roberts, H. N. Hansen, Thomas Daly, L. R. Devore, Arthur Leverton, R. C. Evans, Thomas Taylor, F. M. Sheehy, C. E. Brown, J. H. Merriam, Thomas Whiting, J. J. Cornish, Samuel Brown, Thomas Matthews, James Moler, G. W. Shute, F. P. Scarcliff, F. M. Cooper, I. M. Smith, A. J. Cato, D. L. Harris, W. M. Gibson, J. R. Badham, J. P. Knox, G. R. Scogin, John Shields, J. A. Currie, Jr., and David Scott.

These reports showed labor done in Utah, California, Missouri, Iowa, Nebraska, Kansas, Australia, Society Islands, Illinois, Minnesota, Canada, Colorado, Michigan, Ohio, Indiana, Pennsylvania, West Virginia, Nevada, Oregon, Washington, Rhode Island, Massachusetts, Maine, Montana, Idaho, Kentucky, Tennessee, Wisconsin, Virginia, England, Nova Scotia, Indian Territory, Alabama, Mississippi, Arkansas.

The Church Secretary's report showed a gross gain in membership for the year of 2,614; a net gain of 1,442.

The report of the Board of Publication showed a net gain of $2,353.32 over last year's assessment.

The report of the committee on amendments to the Book of Rules, chapter thirteen, deferred from last conference, was taken up; and after some discussion and amendments the report was adopted.

1. In cases of offense or transgression, where redress by church trial is sought, or discipline required for the purpose of reclaiming the erring, the following rules of procedure should be observed:

2. Any person, a member of the church, who shall have been offended by another, whether such offense shall have been publicly or privately given, or any officer whose duty it is to examine into and settle differences between brethren, shall be entitled to proceed against the person so offending before any court of the church having jurisdiction, providing that such proceeding shall be commenced within one year from the time it becomes known that such offense has been committed: except in cases of felonies, as provided by the laws of the land, and where the statute of limitation does not run.

3. No member shall be entitled to proceed against another for an offense

before any church court whatever unless he shall first have made efforts to reconcile, or become reconciled to the member offending, as directed in the scriptures.

The steps required are:

The member offended shall seek opportunity to state his matter of grievance to the offending, as said by the Savior, "between him and thee alone." If explanation, apology, restitution, or reconciliation is not effected after candid and fair effort has been made by the one offended, then he shall take with him some teacher of the church, or, if such teacher is not obtainable, or is an interested party, a deacon if obtainable, otherwise a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offending.

If no reconciliation shall be effected by this second visit and effort, the offended, if he shall so choose, may lay the matter before the presiding officer of the branch, or, if such presiding officer be not an elder or other officer in the Melchisedec line of authority, before the presiding elder of the district, or mission if it be not in an organized branch or district, who shall appoint from the eldership of the church such persons as may properly sit, to examine and try the case; or such court may be appointed by the branch.

4. When it shall be determined to call an offending member before a court of the church, the officer appointing the court, shall cause to be prepared the charge, or charges made against the accused in writing, stating definitely and specifically what the offense is charged to be, a copy of which shall be furnished the accused, if practicable, so that he may if he so desire, make settlement of the difficulty by reconciliation or otherwise, and avoid further action; this copy may be given to the accused by any teacher, or deacon, or member in the absence of said officers, or if left at his usual place of residence with a member of his family over eight years of age, it shall be held as given to him. Upon the failure of the accused to make restitution or explanation, the court shall be appointed, and shall proceed to examine and try the cause upon the charge, the original of which, or a copy thereof, shall be furnished them by the officer appointing them; they shall, also, give due notice to all parties of time and place when and where the trial shall be had as provided in Book of Rules. Where in cases persons can not meet together by reason of great distance between them of travel or other obstacle over which they have no control, and which is sufficient to prevent meeting in person, the work toward reconciliation and labor referred to herein may be done by written correspondence between the parties.

5. In case satisfaction shall not be given upon the examination and decision of any cause before an elders' court, an appeal from such decision may be had by the party aggrieved to the conference of the district, if the court was appointed by a branch officer, or to the Bishop's

court: or if the Bishop was present at the trial by the elders' court to the High Council if the matter has been first tried before the district authorities.

In all cases of appeal the person making the appeal must set forth clearly to the court to which appeal is made the reasons for such appeal. In case the appeal is made to the conference of the district, or to the Bishop's court, the court from which appeal is taken, or the branch or conference to which an elders' court have reported shall send at once upon receipt of notice of such appeal being taken, the papers and minutes of evidence and a copy of the proceedings of the court and cause the same to be filed with the court to which the appeal is taken.

In cases where a member has been adjudged guilty of an offense, for which the penalty has been suspension from church fellowship or church privileges, such person shall so remain as affected by the decision until a rehearing and reversal of the decision shall have been had upon the appeal.

In cases where appeal is taken to the High Council, the rule laid down in Doctrine and Covenants, governing such appeals shall obtain. In all such cases notice of appeal should be made to the Presidency by filing the notice in the office of the Secretary of the church and courts, branches and districts from which appeals to the High Council are made should upon notice of such appeal being taken, at once prepare minutes of evidence and copies of all the proceedings had of record by them.

Any party desiring to appeal from the decision of any court herein provided for, must give notice of the same to the officers of the court, branch or district interested within sixty days from the date of trial and decision of the court, and perfect said appeal within six months from the time of such trial and decision.

In all cases where a doubt is entertained in regard to where an appeal should properly be taken from decisions of original courts, reference should be made to the missionary in charge, and his counsel observed.

6. In all cases where the court, upon proper inquiry, finds the accused not guilty, or that there is no just cause for action, the decision, if approved by the branch or district conference, is to be final, and no member against whom charge has been made, so examined and decided as herein provided, shall be liable to further action upon said charge and offense. A new trial or rehearing of a case may be had by any defendant, or by either party to the action if the same is between two members, upon the discovery of fraud or new evidence, the existence of which was not known to the party suffering thereby nor the court at the time of the trial. Application for a new trial or rehearing upon this ground must be accompanied by a statement of the character of the fraud or evidence, and the same set forth clearly before the court, or the officer appointing the court, or his successor, who shall then proceed to the examination of the case as at the first, he being first satisfied that the evidence relied upon is new and sufficient to justify such procedure.

7. Nothing in the foregoing rules shall be construed to interfere with the rights and duties of those whose calling is to regulate the affairs of the church in all the world, as provided in the law of said church.

8. All rules, resolutions, or parts of the same contrary to the Book of Rules, and which are contrary to the foregoing provisions are hereby declared inoperative and void.

This is a mistake made in the published minutes. The effect of the resolution as adopted was that all resolutions, etc., found in the Book of Rules contrary to the foregoing, are declared inoperative and void.

At this conference the Twelve passed a resolution declaring that they would not recommend for missionary appointment any one addicted to the use of either tobacco or strong drink. The resolution was to take effect one year after date. The quorum also passed a resolution declaring that in the event of a necessity for rebaptism, ordinations prior thereto were null and void. These resolutions were indorsed by the conference.

A resolution was passed by conference declaring that the findings of a court of elders in a branch should be affirmed; but if a penalty be recommended by the court both affirmative and negative vote should be taken.

The committee appointed to consider the advisability of publishing a music book, reported, recommending the publication of the Saints' Harmony. The report was adopted and the Board of Publication was requested to proceed with the work.

Provision was made for the church to be represented at the Centennial Celebration of the World's Progress, to be held at Cincinnati, Ohio, in the summer of 1888; and Joseph Smith, W. W. Blair, G. A. Blakeslee, the missionary in charge of Ohio, and E. L. Kelley were appointed a committee to see that the interests of the church were cared for and the faith of the church properly set forth at said celebration.

The building committee for Independence Branch in behalf of the branch appealed to the conference asking that the Bishop be instructed to pay the amount of three thousand five hundred dollars to aid in meeting obligations incurred in erecting the church at that place and in completing the build-

ing. This after discussion was denied. The Bishop was requested to solicit funds to aid in the completion of the Independence chapel.

Reports were presented from the several quorums.

The Seventy reported two lost by death since last report, namely, Alexander McCord and George S. Hyde. They recommended for ordination to the office of seventy the following: Thomas J. Beatty, Isaac M. Smith, Thomas Matthews, James Moler, Hyrum O. Smith, Martin M. Turpen, Hiram H. Robinson, Ulysses W. Greene, James A. Carpenter, John W. Wight, O. B. Thomas, Warren E. Peak.

The quorum selected to fill vacancies in the presidency of the quorum: Robert J. Anthony, Isaac N. White, John C. Foss. These nominations were all confirmed and their ordinations provided for.

The High Priests' Quorum presented for ordination to their quorum the following: William Leeka, David Chambers, Calvin A. Beebe, J. M. Putney, Asa S. Cochran, J. H. Peters, J. W. Waldsmith, W. C. Cadwell, C. E. Butterworth, William Anderson, J. A. Robinson, R. M. Elvin. These ordinations were referred to the First Presidency, the Quorum of Twelve, and the High Priests' Quorum. They reported back to the conference that in harmony with instructions received, they recommended that the matter be deferred until the next conference, and be made the special order for the fourth day of said session. This recommendation was adopted by the conference.[1]

[1] The text of the instruction is as follows as given in council through President Joseph Smith.

WORDS OF THE SPIRIT.

The danger of the present crisis has been magnified. Misunderstanding has impugned the motives of brethren. This must be put away.

There is necessity for a High Council, not only in Zion, but also among Zion the pure in heart, that the church may be prepared for matters that can not be attended to by the traveling high council. It is acceptable that such High Council be organized. Those who have been chosen are accepted of God.

The matter referred to the council may be safely deferred till the ensuing conference. In the meantime let the members of the council inform themselves as to the law, and also obtain such light as may be given them, and it shall be made more clear at the next assembling.

As to who shall preside over the Twelve: Let A. H. Smith take charge for the coming year, with the consent and co-operation of his brethren.

With reference to the question of authority: There is no conflict in the law and there

The First Quorum of Elders reported the resignation of George Adams as a member of that quorum.

The Second Quorum of Elders reported the loss of William Anderson and Stephen Maloney by death, and the loss of W. E. Peak and J. W. Wight by ordination to the office of seventy; and the enrollment of C. A. Butterworth, S. W. Hogue, B. Kester, and Warren Turner to fill the vacancies.

The Third Quorum of Elders reported that they had dropped W. C. Kenyon, and enrolled J. T. Turner, B. Robinson, J. E. Malcolm, H. R. Harder, S. B. Robinson. O. P. Sutherland, and E. E. Bradley, making the quorum complete.

The Fourth Quorum of Elders reported losses as follows: James Foxall, J. T. Clark, D. A. Frampton, A. M. Caudell, by expulsion; B. F. Curr, P. H. Reinsimer, R. Thrutchly, and B. F. Baggs, by death; and H. H. Robinson by ordination to the seventy. They also reported the enrollment of E. L. Page, H. E. Goff, W. L. Booker, John Shippy, John McKenzie, E. B. Morgan, Moses W. Gaylord, Henry Holdsworth, and A. W. Thompson to fill the vacancies.

The Fifth Quorum of Elders reported that they had dropped P. P. Powell, and enrolled Abner Lloyd, Thomas Worrell, William Sparling, J. D. Erwin, B. A. Atwell, A. Haws, Samuel Brown, J. G. Smith, and V. D. Baggerly.

The First Quorum of Priests reported that they had dropped

should be none between the ministers of the law. There is danger, however, and that danger arises from misunderstanding; but time will dispel this. By an earnest seeking for wisdom a better understanding will be reached. Be at peace with each other, and be not afraid that the work will unduly suffer from the earnest, honest efforts of the ministry, whoever they may be.

Let the question respecting the epistle of the Twelve rest till next conference. Place it on record so that all may be informed concerning it. Be not urgent, nor over persistent, in the exercise of authority, for that begets antagonism, and antagonism brings darkness.

The division that now exists in the council results from misunderstanding.

The ministry must bear patiently with each other till unity be reached.

The watchmen in Zion should see eye to eye.

Thus far I have spoken under the impression of the Spirit, in answer to my prayers and the prayers of my brethren. Of myself I add:

In your ministrations do not animadvert upon the work of others. If rumors arise seek each other and quietly and frankly talk matters over, and you will find that much of the trouble will be dissipated. Do not reflect unkindly upon the work or policy of your fellow laborers. Do not take for granted all that you hear. Be patient and forbearing with each other, and be at peace with yourselves and with your coministers everywhere.

Given at Independence, Missouri, April 17, 1888.

H. A. STEBBINS, Clerk of Council.

Approved by President Smith, May 17, 1888.

Charles A. Wickes because he had been expelled from the church, and enrolled J. A. Allison.

The Second Quorum of Priests was organized at this conference by the selection of T. R. White for president, U. A. Austin and S. D. Shippy as counselors, and G. E. Harrington as clerk. The president and his counselors were ordained according to recommendation. The following were enrolled in this quorum: John W. Peterson, Talmon R. White, Usellus A. Austin, Saleda D. Shippy, James S. Tankard, Daniel Donavan, Seth W. Farrow, William P. Brents, Henry J. Jemison, Charles W. Sifton, Isaac Phillips, Andrew J. Taylor, George E. Harrington, Moses Welsh, Thomas R. Williams, Edward D. Bennett, Frank P. Schnell, Samuel A. Reeve, Charles R. Green, Fred G. Dungee, David S. Seavy, W. Dowker, William Cairns, Peter N. Surbrook, William F. Clark, Seth M. Bass, John S. Parrish, Jacob L. Gunsolley, William D. Bullard, John A. Stromberg, Edward Charlton, John Wahlstrom, George Booth, Barton W. Dempster, William E. Coiner, Asel A. Hall, Russell B. Archibald, Simpson C. Gruver, Thomas Whitford, Thomas W. Williams, Newton W. Best, Walter H. Barrett, Curtis Randall, G. A. Graves, Thomas Rawson, Erwin C. Perthel, Hugh Harvey. Total 48.

The First Quorum of Teachers was also organized at this conference, by the selection of B. J. Scott as president, F. W. Barbee and Henry Sparling as counselors; G. H. Hidy, secretary. The following were enrolled in this quorum: B. J. Scott, John Kennedy, F. W. Barbee, W. S. McMullin, Josiah M. Curtis, Martin S. Frick, Fred J. Gerber, James A. Burnham, John Inman, Peter Simpson, Frederick Peterson, Joel W. Mooney, Peter L. Case, Henry Sparling, G. H. Hidy, Joseph Hammer, Joseph Schmutz, Thompson Cochran, Willard Wells, G. W. Leach, C. J. Hunt, William Brentham, Franklin Wiley, John B. Cline.

The epistle of the Twelve, written a year before, was reëxamined by the quorum, some slight amendments made, and presented to the conference, as follows:

The Quorum of Twelve wish to inform you that they have carefully examined their epistle of April, 1887, made a few corrections, and then unanimously indorsed it. They then presented it to the Quorum of

Seventy, who after due consideration reported that they had approved of it by a unanimous vote. We now present it to the body for their consideration.

The following preambles and resolution was passed by the quorum: "Whereas, it is reported to us that there is a misunderstanding of, and opposition to our last epistle relating to the prerogative and duties of district presidents by a respectful number of the church; and Whereas, We have no disposition to fasten this or any other view held by us on the church contrary to its own will; and Whereas, We believe our positions to be substantially correct; therefore, be it Resolved, That we submit our last epistle, as amended, to the General Conference, and ask its indorsement thereon."

It is as follows:

EPISTLE OF THE TWELVE.

To the Saints Scattered Abroad; Greeting: We congratulate you at the auspicious beginning of this another conference year; and we feel confident that you will join with us in the feeling of thankfulness and good cheer which has, in the providence of God, come to us as a church.

The year with its duties, anxieties, and cares, its successes and failures, times of rejoicing and seasons of sorrow, is past; its closing being the occasion of one of the pleasantest and most profitable and encouraging sessions of General Conference that the church has ever held.

The members were more than ordinarily of one heart and purpose—unity characterizing each work performed—so much so that the "yeas" and "nays" were not called for in a single instance during the entire session! God recognizing this oneness of spirit and purity of purpose, deigned to reveal himself in answer to our prayers, in respect to most essential and important matters connected with our duties and work as a church, and signified the names of those approved by him to occupy the office of apostle, that the Quorum of Twelve might be more nearly filled. Thus a need long since felt has been supplied, and we are greatly cheered and encouraged that others have been called to share in the burdens, duties, and responsibilities of this ministry. Our petitions having been answered by our heavenly Father, giving instruction upon such things as were engendering evil, division and discord among the Saints, to the end that unity and concord might obtain throughout the churches, in feeling, theory, and practice; together with the thought that he does most assuredly regard us as his church and people, must be received with thankfulness and rejoicing of heart, among the Saints, in every place, and should tend to confirm them in the faith, and lead to a renewal of their covenants and diligence in the work.

We are admonished of the responsibilities, and important trust conferred upon us, and what is required at our hands as laborers in the Lord's vineyard, and we purpose to renew our efforts and activity, so far as may be, and we ask the prayers and confidence of the Saints that this

purpose may be executed in the way that will best serve the interests of the church.

The work of restoring the grand old Temple, built by divine commandment, and long since left to the winds and wastes of time, deserted, to be pillaged by the irreverent and thoughtless, has been nearly completed, in keeping with the work of restoring peculiar to the Reorganization, and is now made a pleasant and delightful place in which to worship. The repairing done reflects credit upon the committee which had it in charge, and the small indebtedness incurred thereby, should be promptly and cheerfully lifted. The Saints may well feel glad that they can no longer be justly reproached for a seeming want of interest in the house appointed by God to be built to his name.

The financial condition of the church is in a healthy state, showing an increased faith, confidence, and interest among the Saints concerning tithes and offerings, which gives encouragment to the thought that the church will soon be able to put the whole of her available ministry into the field.

With hearts full of gratitude to God and love toward you and with unfaltering faith and confidence in our holy religion, we invoke the blessings of God upon you and his work everywhere, praying that prosperity, and a renewal of confidence and effort may come to the church throughout the whole world. As a means of better understanding our respective duties, and with a view of coming to a greater unity of action, and avoiding misunderstanding and strife, we commend the following statements, declarations and definitions, for the guidance of district presidents and all whom it may concern:

1. The law of God provides for general presiding officers in the church, and also for presidents of branches: but it contains no provision for the office known as "district president." This office should, therefore, be considered as an outgrowth in organization, the object of which is to perform work not specially provided for in the law, and to *assist* in the discharge of duties and obligations which, by law, are imposed upon other officers of the church.

2. Presidents of districts, according to the custom which has heretofore obtained, hold and exercise their presidency, solely by virtue of selection by vote; hence they have no right to direct, or control any except those who placed this presiding responsibility upon them. A simple choice, only, made by any body of Saints, can not bestow authority to do the work which is clearly provided for in the revelations of God, and which is assigned to other officers of the church.

3. The branch organization with a presiding elder, a priest, teacher and deacon, to perform the respective duties necessary for the welfare of such organization, is clearly provided for in the law; and if, from any cause, these branches need to be set in order, the law also provides for this emergency, and assigns the duty of setting in order, or regulating, to another class of officers, whose duties and prerogatives are clearly

defined. It follows, then, that the rights and duties of presidents of districts are outside of the above named provisions; and that they can not regulate, or set in order, the branches of the church, except by invitation, request, or direction, of those to whom this work properly belongs. It is evident, therefore, that the leading duties of presidents of districts are to open up new fields of labor; encourage and stimulate to activity the ministry in their respective districts, who are not burdened with branch duties, or who are not under general church appointment, and, so far as possible, aid *all* classes of ministers, in an advisory way, in order that the greatest possible degree of good may result from their labors in the respective localities where they are required to operate.

4. It is their duty to preside over district conferences, by the voice of said conferences, when there is no member of the "traveling, presiding high council" present, a seventy under special direction from him, or others whose right and privilege it is to preside by reason of their position and standing in the church. They should be as conversant with the needs and demands of the branches as their circumstances will permit; and should aid by counsel, when called upon, in any work which properly belongs to branch officers. It is not necessary, however, that he should travel from branch to branch, in one constant round, dictating and directing in branch affairs, and thus become an expensive burden while attempting to do that class of work which clearly belongs to branch and general church officials.

In connection with the above, we call attention to the two following questions which have disturbed and divided the Saints, in some localities, and which were duly referred to us for consideration and decision.

First. Resolved, That it is our opinion that in all cases where faith and repentance are professed, and baptism administered by one having proper authority, that we can not assume the motive of the person baptized to have been evil because of subsequent transgression; but due diligence should be exercised by church officials, to honor the law contained in Doctrine and Covenants, section 17, paragraph 7; and section 42, paragraph 20.

Second. Whereas, There is a divided opinion with reference to the meaning of the law contained in the book of Doctrine and Covenants, section 42, paragraph 7, which reads as follows: "Thou shalt not commit adultery; and he that committeth adultery and repenteth not shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out." Therefore, be it resolved, That it is our decision that the law of God requires the church to forgive once upon confession; and that a second offense, demanding excommunication, can not be committed until after the guilty parties have been once forgiven of the crime charged.

May the spirit of wisdom, and the love of the truth abide with the

faithful everywhere, is the prayer of your coworkers in the vineyard of the Lord. Respectfully submitted,

HEMAN C. SMITH, Secretary pro tem.

After considerable discussion it was deferred to be made the special order for the fourth day of the next session.

The following missionary appointments were made:

Thomas W. Smith, Australia and Society Islands. James Caffall, Nebraska, Colorado, Wyoming, and New Mexico. Alexander H. Smith, Northern Illinois, Wisconsin, Minnesota, Dakota, and Manitoba. W. H. Kelley, New England States, New York, New Jersey, and Eastern Pennsylvania. James W. Gillen, Southern Illinois, Southern Indiana, Eastern Missouri, Arkansas, Kentucky, and Tennessee. Joseph R. Lambert, Iowa and Missouri. Joseph Luff, Missouri and Kansas. Heman C. Smith, Pacific Slope, comprising California, Nevada, Arizona, Oregon, and Washington Territory. John. H. Lake, Canada. E. C. Briggs, Ohio and Western Pennsylvania. Gomer T. Griffiths, Virginia and West Virginia. R. J. Anthony, Rocky Mountain Mission. R. M. Elvin, Rocky Mountain Mission. Joseph F. McDowell, Far West District. Duncan Campbell, Southern Iowa and Northern Missouri. Isaac N. Roberts, Southwestern Mission, comprising Texas, Western Louisiana, and Indian Territory. Hiram L. Holt, Oregon and Washington Territory. Peter Anderson, Rocky Mountain Mission. John T. Davies, Wales. John Condit, Idaho. Willard J. Smith, Canada and Michigan. M. H. Bond, Eastern Mission. Joseph C. Clapp, Rocky Mountain Mission and Eastern Oregon. E. A. Davies, Wales. J. A. Davies, Kansas. J. Arthur Davies, Little Sioux and Pottawattamie Districts, Iowa. W. E. Peak, Little Sioux and Pottawattamie Districts, Iowa. L. R. Devore, Southeastern Ohio and West Virginia. R. C. Evans, Canada. J. C. Foss in A. H. Smith's field. Thomas E. Jenkins, Wales. Henry Kemp, Fremont District, Iowa. James McKiernan Northeastern Missouri District, with privilege in Nauvoo and String Prairie District. A. J. Moore, Southwestern Mission. J. S. Roth, Eastern Iowa and Des Moines Districts. R. S. Salyards, Pittsburg and Kirtland District. Columbus Scott, Michigan and Northern Indiana.

F. M. Sheehy, New England States. M. T. Short, Wisconsin and Northern Illinois. John Smith, Massachusetts District. B. V. Springer, West Virginia. W. M. Rumel, Nebraska. John Thomas, Kentucky and Tennessee. W. T. Bozarth, Des Moines District, Iowa. E. C. Brand, Kansas. I. N. White, Independence District. E. M. Wildermuth, Southern Wisconsin. T. J. Beatty, Southeastern Ohio and West Virginia. I. M. Smith, Southern Illinois. Thomas Matthews, Virginia and West Virginia. James Moler, Virginia and West Virginia. H. O. Smith, Nebraska. M. M. Turpen, Southern Iowa and Northern Missouri. H. H. Robinson, Nova Scotia and New Brunswick. U. W. Greene, Maine. James A. Carpenter, Northern Michigan. J. G. Scott, Southern Indiana. M. R. Scott, Southern Indiana. Vardeman Baggerly, Southern Indiana. Thomas Taylor, English Mission. Samuel Brown, Canada. James A. McIntosh, Canada. John Shields, Canada. David E. Lander, Oregon and Washington Territory. S. W. L. Scott, Ohio and Western Pennsylvania. J. J. Cornish, Northern Michigan. Charles E. Butterworth, Gallands Grove District, Iowa. Rudolph Etzenhouser, St. Louis District. William Gibson, Southern California. Andrew Barr, Northern Michigan. James Brown, Pittsburg and Kirtland District. A. J. Cato, Arkansas. James Wedlock, Gallands Grove District, Iowa. J. E. Holt with James McKiernan. P. B. Seaton, Tennessee. W. S. Pender, Wisconsin. Levi Phelps, Northern Michigan. E. E. Wheeler, Western Minnesota and Southeastern Dakota. Robert L. Ware, Central Missouri District. William Newton, English Mission. George W. Shute, Kansas. John T. Kinneman, Far West District, Missouri. Nicholas Stamm, Pella, Iowa, and vicinity. J. L. Goodrich, Northeastern Kentucky. James Thomas, Nodaway District, Missouri. T. J. Martin, Northwestern Minnesota District. F. M. Cooper, Northern Illinois District. C. G. Lanphear, Western New York. George Shimel, Des Moines District, Iowa. C. H. Porter, Southern Nebraska District. Albert Haws, Northern California. Hiram Rathbun, Michigan. A. H. Parsons, Nova Scotia and New Brunswick. John W. Wight, Australia. C. A. Butterworth,

Australia. H. C. Bronson, Southern Nebraska. G. E. Deuel, Southern Kansas. A. White, Independence District, Missouri. E. W. Cato, Central Missouri District. L. H. Ezzell, Texas. Emsley Curtis, Independence District, Missouri. E. A. Stedman, Minnesota. Thomas Wellington, Western Illinois. John Shippy, Decatur District. E. A. Shelly, Michigan. Gomer Reese, Montana. John Hawley, Southwestern Mission. W. H. Griffin, Kentucky and Tennessee. T. W. Chatburn, Nodaway District, Missouri.

Corner-stone laid.

The first day of the conference, April 6, the corner-stone of the Independence Chapel was laid under the direction of President Joseph Smith. Prayer was offered by President W. W. Blair, and addresses were made by President Joseph Smith, A. H. Smith, E. C. Brand, Charles Derry, E. L. Kelley, I. N. White, and the Reverend Mr. Palmore, of the M. E. Church, of Independence. The mechanical work of laying the stone was superintended by A. Jessiman, J. A. Kennedy, and John Earnshaw. The box in the corner-stone contained copies of the Holy Scriptures, Book of Mormon, Doctrine and Covenants, Saints' Harp, Joseph the Prophet, by Tullidge, Joseph the Seer, by Blair, Manuscript Found, Report of the First Building Committee, *Herald*, *Hope*, *Autumn Leaves*, *Independence Gazette*, *Independence Daily Sentinel*, *Independence Weekly Sentinel*, *Kansas City Times*, *Kansas City Journal*, *Lamoni Gazette*, photographs of Joseph the Seer, President Joseph Smith, W. W. Blair, G. A. Blakeslee, I. L. Rogers, A. H. Smith, W. H. Kelley, J. H. Lake, Heman C. Smith, G. T. Griffiths, R. J. Anthony, and the Building Committee. A copper cent bearing date 1817, taken from the corner-stone of the Kirtland Temple, deposited by G. A. Blakeslee. The editor of the *Herald* in the issue for June 9, says of this occasion:

> The scene was impressive and suggestive. Many years ago a little handful of men hailing from the east and far east gathered around a stone designed to mark the resting place of an altar to be erected to the worship of God, and there in the midst of dangers, similar to those once pending where the Huguenots sung and prayed, dedicated the labor of their hands to God. How changed—a half century later, sons of some of those men, with others whose fathers were made exiles on America's free soil for religion's sake and many who believed on Christ through their

words, gathered in hundreds to place in its bed a stone marking a spot where Israel's wandering and waiting children propose to raise an altar whereon the sons of Jacob might "offer an offering in righteousness." The Lord had promised the men who had laid the first stone with their comrades, on Fishing River, fifty years ago, that if they would hearken to him, and do as he counseled them they should "find grace and favor with the people." The men to whom the promise was made failed in even trying to keep those last words of counsel given them on Zion's borders. Their children, taking these words as if addressed to them, have essayed to keep the counsel then given, and the Lord mindful of the words that had "gone out of his mouth" has blessed them as he had covenanted to bless their fathers, and the assembly gathered on that April day neath the skies that rise over the city "beautiful for situation," bear witness to the keeping of God's word. In peace, by the common consent of the entire community where the Saints are dwelling, with the active coöperation of many, and the outspoken sympathy of many more, the people of the church once driven from the State, in open day, with the watchful guardians of the public safety careful that they were not disturbed and the spirit of American liberty again outraged, set up the stone designed to show where the "sanctuary and the true tabernacle" had been "pitched."

During the conference the Twelve and Bishopric reëxamined their joint epistle of 1878, and after a few unimportant changes reaffirmed it, and it was published in the *Herald* for May 19, 1888:

TO THE CHURCH OF CHRIST, GREETING.

The quorum of the Twelve, and Bishopric, feeling that a perfect understanding should obtain between us in order to properly discharge the responsibility placed jointly upon us by the revelation of October 7, 1861, which reads as follows:

"In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others; or for the purposes of self-aggrandizement by any one, *be he whomsoever he may be.*

"As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."

We met at the residence of Bro. C. A. Bishop, Independence, Missouri, April 10, 1888, to agree upon rules of action. There having been important changes in each quorum since an understanding was had, it was deemed best to reconsider the joint epistle of April, 1878, signed by William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenos H. Gurley, and Joseph R. Lambert of the Quorum

of the Twelve, and Israel L. Rogers, Henry A. Stebbins, and David Dancer, the Bishopric of the church. It was therefore carefully considered, and after a few unimportant changes unanimously reaffirmed, and is now placed before the church as containing the "Basis of Adjustment and Principles and Rules of Action" upon which these quorums agree to execute the important duties resting upon them. It is as follows:

Here follows "Basis of Adjustment" by the First Presidency and the "Principles and Rules of Action." The only important changes were the eliminating of the words, "Such agents to be elders," in paragraph 2, and the striking out of all after the word annually in paragraph 9. (See pp. 223, 225.)

The above document was signed by the following: Edmund C. Briggs, William H. Kelley, James Caffall, John H. Lake, Alexander H. Smith, Joseph R. Lambert, James W. Gillen, Heman C. Smith, Joseph Luff, Gomer T. Griffiths, of the Quorum of Twelve; George A. Blakeslee, Edmund L. Kelley, Elijah Banta, the Bishopric of the Church.

Cypipz Herald.

About this time Mr. Charles B. Thompson, who figured as Baneemy, about 1854 to 1856, reappeared before the public as the editor of the *Cypipz Herald*, published in Philadelphia, Pennsylvania. We are not informed as to the fate of this paper, but think it did not long survive.

On May 15 Elder R. S. Salyards entered upon his duties in the editorial department of the *Saints' Herald*, having been selected by the board from the missionary force.

During the last days of May Elder John T. Davies and Elder Thomas Lee, of the Utah church, held a series of debates at St. John, Utah, on the several issues between the two bodies represented.

CHAPTER 34.

1888.

MONTANA DISTRICT ORGANIZED—YOUNG'S LETTER—DRIFT CREEK BRANCH—MISSIONARIES SAIL—WATERFORD DEBATE—SUNDAY-SCHOOL ASSOCIATION—FULTON BRANCH—HICKEY'S PROPOSITION—SOUTHWESTERN TEXAS DISTRICT ORGANIZED—PROSPECTS IN WALES—WILBER DEBATE—FORSTER DISTRICT ORGANIZED—ARKANSAS DEBATE—WEST VIRGINIA DEBATE—COUNCIL BLUFFS DEBATE—MONMOUTH BRANCH—HALEY CREEK BRANCH—ARCADIA DEBATES—BRANCH IN TEXAS—IRONDALE BRANCH—SNOWFLAKE BRANCH—GARAFRAXA BRANCH—PIPE CREEK DEBATE—CANNON SURRENDERS—MISSOURI VALLEY REUNION—OLIVET DEBATE—NEBRASKA CITY DEBATE—DIAMOMD VALLEY BRANCH—DEDICATION—UTAH AFFAIRS—INTERVIEW WITH SPALDING—EXPLANATION OF ATTITUDE—WOODBINE DEDICATION—GENOA DEBATES—VERDIER DEBATE—SAN BERNARDINO DEBATE—OENAVILLE DEBATE.

On June 2, 1888, the Montana District was organized, embracing the territory of Montana, by R. J. Anthony, president of the Rocky Mountain Mission. Gomer Reese was chosen president of the district and William Nelson secretary. District organized.

A letter was received from Elder T. W. Smith, then in Australia, inclosing a communication from one James L. Young, regarding the work in the Society Islands and the natives there who had embraced the faith.[1] Young's letter.

[1] PAPEETE, Tahiti, January 26, 1888.

Reverend T. W. Smith, Forster, New South Wales. Dear Sir: Yours of December 27, from Hastings, just to hand per "Richmond." I am glad to hear that you reached Victoria safely and that you had a pleasant passage there.

Your people have paid up all they owed on the church and held an opening festival a

In the early part of June a branch was organized in Oregon by Hiram L. Holt, called the Drift Creek Branch.

Missionaries sail.

On June 3 J. W. Wight and C. A. Butterworth, missionaries to Australia, sailed from San Francisco, and landed in Sydney, Australia, the 28th of the same month.

Freesoil debate.

June 11 J. J. Cornish wrote from Freesoil, Michigan, that he had just closed a three-evening discussion with a Reverend Mr. Snyder, of the M. E. Church, discussing three propositions touching water baptism.

Waterford debate.

June 14 a debate began between Elder R. C. Evans and T. L. Wilkinson of the Methodist Church, at Waterford, Ontario. Four propositions were discussed, three of them on the question of baptism, and one on the Godhead as taught by the Methodists.

Sunday-School association.

At a district conference of the Gallands Grove District, held at Deloit, Iowa, June 15 to 17, a district Sunday-school association was organized. James Baker was appointed superintendent, C. J. Hunt assistant superintendent, and Fannie Pett secretary.

Fulton Branch.

On June 16 Fulton Branch was organized at Fulton, Iowa. John Heide president, John Sutton teacher, Ella Deiley secretary.

Hickey's proposition.

On June 16, L. D. Hickey, formerly an apostle under James J. Strang, wrote President Joseph Smith making a proposition that he would accept President Smith as the legal president of the church, but still retaining the faith and claims of James J. Strang, to which President Smith replied in an editorial published in the *Herald* for July 14, as follows:

Elsewhere in this issue there will be found a letter from Elder L. D. Hickey, dated June 16, 1888, and an extract from one dated June 17.

It will be seen by these letters that Elder Hickey and those with him, if

few days ago which was well attended. They have elevated themselves not a little in the eyes of the people here by their energy and determination in paying for the church, and by their quiet and sensible conduct in the opening of the building. They can now taste the sweets of independence and feel, as Tehopea said to me a few days ago, that they are a homogeneous body and can depend upon each other. It was a little surprising to some to see some hundreds of these Paumotu people living together for several days with no rioting, quarreling, or drunkenness. This is new to Papeete folks, and I have heard it several times remarked on.

he represents them correctly, are Strangites; that is, they identify themselves in the church under the claims of James J. Strang. It will be further seen that Mr. Hickey offers terms of "peace," and those terms are that we shall indorse the letter which Mr. Strang claimed to have received from Joseph Smith creating him his successor, and "indorse" the "administration" of James J. Strang. If those whom Mr. Hickey represents, those who met in conference near Horton [Kansas] according to the notice lately appearing in the *Herald*, are really of this opinion it proves only this, so far as the Reorganization is concerned, that they accept identity with the Reorganization upon the demand that the Reorganization shall accept and indorse Mr. Strang and his administration; which would mean the acceptance of the "Book of the Law," published by Mr. Strang, a phase of polygamy, a kingdom with an earthly king, and those whom he ordained into office with the offices he bestowed upon them. All this, if we understand the force of the word *indorse* used by Elder Hickey.

On behalf of the Reorganization we state that we do not accept these terms.

The Reorganization does not indorse the so-called appointment of James J. Strang; does not indorse the administration of Mr. Strang; does not accept the Book of the Law published by him and does not accept the office of king or viceroy found in the administration of Mr. Strang, nor the men ordained by him in the offices unto which he ordained them by virtue of such ordination.

The Reorganization is not prepared to offer any terms of compromise in which the abandonment of the principles upon which we believe the church of Christ was established and built, and as found in the books of the church, would be demanded, or would follow as a consequence. Neither will the Reorganized Church accept any man, or any number of men upon terms offered by them, which involves a like surrender of principle. We might have made terms of peace with some, years before this, had we been willing to yield a principle here or a doctrine there; the Book of Covenants to one and the Book of Mormon to another; a point here and a point there; but this we could not do, and have not done.

We do not propose now to be compromised with these people in Kansas upon the terms proposed. The names signed to the notice are not on the church record of names of the Reorganization as members or as elders. Elder L. D. Hickey is not an accredited minister for the church, and known to the heads of the church as having been legally ordained, and has no authority to represent the Reorganization. He has not to our knowledge ever been received into the fellowship of the church; and if he has ever asked to be acknowledged upon his baptism of 1842, by the Reorganization, we are not aware of it. He states specifically that he has identified the body over which Young Joseph presides as the church, and does so identify that body now; but does not indorse the "doctrine preached by many of the elders" of the church, and demands an acceptance of Mr. Strang and his administration. He does not say what the doctrine

preached by many of the elders is that he does not indorse; but the very natural conclusion would be that whatever doctrine or theory came in contact with Mr. Strang's philosophy and administration, would be rejected.

We do not mean in what we have here written to call Mr. Strang, or Elder Hickey, bad names, or to say an ill word against them; we have dealt with the matter in plain words and without heat or anger. We do not call the right of these men to believe what they please in question, the privilege to do that is freely conceded. We do not in what we have stated call in question the honesty of the men in Kansas, including Elders Wake and Flanders. That has nothing to do with it. An attempt is made to force Mr. Strang upon us. We refuse to be so compromised.

The Reorganized Church took up the work of the latter-day dispensation where we understood that it was left at the death of Joseph and Hyrum Smith, and upon the platform of faith and organization stated in the books acknowledged by the church before and at such death. Since that time the church has made her progress untrammeled by any factional phase of Mormonism, so-called; and always upon the same steadfast confession of faith. We have offered no compromise to any for the sake of influence, or numbers; have accepted no compromise when offered; have denounced polygamy in any form; have refused credence to the claim of any king but Christ; have no room or place for spiritism as it has developed itself, and have never courted it nor feared it; have no Jesuitical orders known to the law of God demanding the fealty of the members of the church, neither within the pale of the church, nor out of it; and so far as we can now see owe no allegience to any but Christ, no fealty to any faith only that found in the books acknowledged by the church, and no service but to God, Christ, the church, and humanity. No matter what others may think, believe, or teach; no matter how strong the effort to compromise us with this or that order, or philosophy, we will not be so compromised; and the Saints everywhere will do well to bear this in mind; for we presume that now that the Lord's Spirit is prospering the preaching of the word everywhere, the crafty adversary of souls, and the ambitious among those who once have had connection with the faith will endeavor to disturb the faith of the Saints; and if possible by cunning craft to bring in vain and damaging doctrines and theories by which the weak among the Saints may be turned aside. If any one tells you or teaches you that Bro. Joseph believes this, or that, or indorses this theory, or that doctrine; or accepts this or that new and strange thing, whether it be of a public, or of a private nature, an open or a secret order, do not accept such statement until you either see it published in statement from Bro. Joseph, or have it personally from himself. Bro. Joseph Smith is not responsible for any man's conduct and faith but his own; and he is not concluded; nor compromised by what another man may believe he believes, or seek to make him responsible for as a matter of teaching, or belief by implication; he reserves to himself the right to state his own faith and belief. Bro. Joseph is not a spiritist, as the term is

used; is not identified with any phase of spiritualistic belief, or order; has no affiliation, or membership in any league, band, lyceum, or order under any spiritual name, order, or belief; is not a member of any secret order, band, or association whatever; holds no title, or office, or membership in any society except the Church of Jesus Christ of Latter Day Saints, is not compromised in any secret order, is not under the control or domination of spiritualistic influence, or departed spirits, and does not acknowledge allegiance or affiliation with any such powers; or of any spirit influence to his knowledge, only that warranted the believer in Christ, as shown in the teaching of the gospel. Should any make statements publicly, or privately, by which Bro. Joseph is made to indorse, or sanction anything contrary to the statements herein found and to the injury of the faith of the church, brethren, challenge the proof at once, no matter who makes the statement. When Bro. Joseph accepts any new philosophy, or receives anything that is to affect the faith, doctrines, and policy of the church, he will put it before the brethren as provided for in the books and usages of the church. He has no secret and reserved policy to first entangle others in and then spring upon the church. Should he lose faith in the gospel of Christ and in the church, without transgression upon his part and by the processes of unbelief unto apostasy, he has sufficient regard for the rights of those now in the faith with him, to notify them of such change; and he will then step down and out without adding treachery to unbelief, disgrace and infamy to apostasy.

The Southwestern Texas District was organized June 23, by I. N. Roberts, then president of the Southwestern Mission. J. A. Currie, Jr., was elected president, O. D. Johnson, secretary.

A letter dated June 24, Hoel Y'-Mynydd, South Wales, signed by George Cope, says: "The prospects for Wales are brighter than ever. People are beginning to understand us. I am preaching to hundreds every Sunday here, in the open air, and better listeners I never had. I move from here next week, and am sorry for that, for the people are thirsting for the pure gospel." Prospects in Wales.

June 25 to 29 a discussion was held at Wilber, Nebraska, between Elder H. C. Bronson, and a Reverend Pressen. Three propositions were discussed, all concerning baptism. Wilber debate.

On June 30 the first district in New South Wales was organized, to be known as Forster District. George Ballard district president, John Dickinson assistant, George Lewis and C. S. McLaren secretaries. Elders J. F. Burton, J. W. Wight, and C. A. Butter- Forster District organized.

worth, of the missionary force, were present and participated in the organization.

Arkansas debate.

July 25 a four-day debate commenced in Severe County, Arkansas, between Elder A. J. Cato and A. Bradley of the Disciple Church. The propositions discussed were the claims of the respective churches.

West Virginia debate.

August 7 a debate commenced in Richey County, West Virginia, between Elder E. L. Kelley and the Reverend Archibald, of the Disciple Order. The proposition was, "Is the Book of Mormon of divine origin and worthy of the belief of all men?"

On August 21 to 23 a debate was held at Council Bluffs, Iowa, between Elder W. E. Peak and a Mr. N. M. Allen of the Baptist Church.

Monmouth Branch.

On August 12 a branch was organized at Monmouth, Ontario, by Elders John H. Lake and W. J. Smith, composed of thirty-one members, to be known as the Monmouth Branch. Anson W. Burton was ordained an elder, and chosen to preside; W. N. Hales, priest; Thomas Dack, teacher; John Braden, deacon.

August 15 Haley's Creek Branch, composed of seven members, was organized near Lexington, Tennessee, by John Thomas.

Elder D. S. Crawley held two debates at Arcadia, Kansas, in the months of August and September, the first with a minister of the Disciple order, named Lucas, and the second with a Baptist minister.

August 28 a branch was organized in Houston County, Texas, by A. J. Moore. Priest John C. Tipton was chosen president; H. C. Gooch, teacher; Beatrice Teagarden, secretary.

September 9 Irondale Branch, consisting of fourteen members, was organized at Irondale, Ontario, by W. J. Smith. Abraham Lake was ordained an elder and elected president; Charles H. Lake was ordained to the office of priest and chosen to act in that capacity.

September 10 Snowflake Branch was organized in Kearney County, Nebraska, by James Caffall. P. Moldrup, president; S. K. Sorensen, secretary.

September 13 Garafraxa Branch was organized in Duffern County, Ontario, by J. H. Lake. James Mortimer, president; John H. Taylor, priest.

September 15 a debate was commenced at Pipe Creek, Texas, between Elder J. A. Currie, Jr., and J. A. King, of the Disciple Church. At the close of the second day Elder King received a message claiming his attention elsewhere, and a Mr. Turner took his place and finished the discussion. Four were baptized into the church immediately after.

September 17 George Q. Cannon, of the First Presidency of the church in Utah, who had been hiding for some time to escape arrest, surrendered himself to United States Marshal Dyer, plead guilty to two indictments for unlawful cohabitation, and was sentenced by Judge Sanford to one hundred seventy-five days imprisonment and to pay a fine of four hundred fifty dollars. During this year both before and after the sentence of Elder Cannon, many arrests and convictions were had in Utah and Idaho for polygamy and unlawful cohabitation.

Cannon surrenders.

An annual reunion was held at the fair-grounds at Missouri Valley, Iowa, October 6 to 15. Presidents Joseph Smith and W. W. Blair were in charge, W. C. Cadwell and S. B. Kibler secretaries.

The following ministers were present and took part in the proceedings: Joseph R. Lambert, M. H. Forscutt, A. H. Smith, R. M. Elvin, J. W. Chatburn, J. C. Crabb, H. O. Smith, C. E. Butterworth, Charles Derry, J. A. Davies, J. S. Roth, J. M. Putney, John Pett, W. E. Peak, G. A. Blakeslee, H. C. Bronson, W. W. Whiting, E. L. Kelley, John A. McIntosh, David Chambers, W. A. Carroll, D. K. Dodson, and Henry Garner.

Of this reunion the editor of the *Herald* said among other things:

> The preaching was up to the standard in excellence, and the prayer and testimony meetings were marked by an unusual degree of spirituality; tongues, prophesyings and testimonies gave evidence of marked advancement in grace and spiritual growth. The attendance was not quite so large as last year, but was fair; many new faces being present. Seventeen were added by baptism; some promising young men being of the number."—*The Saints' Herald*, vol. 35, p. 681.

Early in November there was a discussion between Elder E. E. Wheeler and Elder Allyn of the Christian Church, at Olivet, Dakota, on church propositions.

Nebraska City debate.

A discussion was held at Nebraska City, Nebraska, November 12 to 17, between Elder H. C. Bronson and Reverend Mr. Williamson of the Christian Church. Each disputant affirmed that the church with which he is identified is the church of God.

November 18 Diamond Valley Branch, of Nevada District, was organized by Thomas Daly.

The church at Garafraxa, Ontario, was dedicated December 2, Elder R. C. Evans preaching the dedicatory sermon.

December 4 Elder R. J. Anthony wrote from Salt Lake City, Utah. In speaking of the trials of the Utah church, he stated:

Utah affairs.

> Hundreds, ensnared by that delusion, have been convicted and sent to prison, and hundreds more are under indictment and are hiding or fleeing from the officers of the law, while possibly a million dollars' worth of property, once owned by the church, is now in the hands of a United States receiver and liable to escheat to the public schools in the Territory, after all legal claims are allowed.
>
> It is not a pleasant thing to see a people who claim to believe in the restoration of the gospel and its grand precepts place themselves in an attitude where the Nation has deemed it absolutely necessary to lay a heavy hand on the property that has required years of labor and patient toil to procure, in order to force them to see that they have established dogmas that must be abandoned, and who by persistently teaching and practicing them have forced an issue between them and the Nation, and that laws have been enacted and are now being rigidly enforced to make people see what the Lord warned them against, and asked them to see, and do, many years ago, which if they had done, all of this terrible reproach and distress would have been turned away from them.—*The Saints' Herald*, vol. 35, p. 815.

Spalding interview.

On December 6 Elder G. T. Griffiths wrote of an interview that he had on the 28th of November previous with Mr. Daniel D. Spalding, a nephew of Solomon Spalding, in the presence of Mr. Jerome Beardsley, at Conneaut, Pennsylvania, in which he declared that the writings of his uncle were concerning American Indians.[2]

[2] Q.—What is your given name, Mr. Spalding?
A.—Daniel D. Spalding.
Q.—How old are you?

In an editorial published in the *Herald* for December 8, 1888, President Joseph Smith explained the attitude of himself and associates as follows:

Explanation of attitude.

It was at one time an argument frequently used by the elders of the church in making their appeal for the attention of the people, that because our forefathers believed so and so, or worshiped thus and thus, it was really no more of an obligation upon us to follow in their footsteps in worship and belief, than it was incumbent upon us to plow our land with a forked stick from the forest, or carry grain to mill in one end of a sack with a stone in the other end, because our predecessors may have done so. Has time in its passing broken the force of that argument, or made the wisdom of the saying less?

We are led to ask this question because there is a class of believers in the latter-day work who seemed to be grieved at the course pursued by the sons of Joseph Smith, when upon attaining their majority and determining their own position in the religious controversies of the world, they have chosen to say that some things done by their father were, in their opinion, unwise, and that some other things which it is *alleged* he both said and did were not only unwise but were absolutely wrong, and

A.—I am eighty-two years old.

Q.—How long have you resided in this vicinity?

A.—About sixty years.

Q.—How closely were you related to Solomon Spalding?

A.—He was my father's brother.

Q.—How old were you the last time you saw your uncle?

A.—Between ten and eleven years of age.

Q.—Then you remember him well?

A.—Oh, yes. He was a very sickly man, and the last time I saw him was at Conneaut Creek, just before he went to Pittsburg, where he died shortly afterwards.

Q.—What did your uncle do for a living?

A.—He was a land agent, and my father said he was a scoundrel and used to cheat the people out of their money and property.

Q.—Was he much of a scholar?

A.—No. He had some natural talent, but he was not very smart; but very lazy. Then he wrote the manuscripts that the Mormons call the Book of Mormon to make money out of it.

Q.—How did the Mormons get the manuscripts?

A.—I don't know. (Here his daughter, a lady about fifty years old, replied, "His widow gave them to Joseph Smith, Jr.")

Q.—Is there not a story afloat that Sidney Rigdon stole them?

A.—I had not heard that before.

Q.—Mr. Spalding, did you ever see the manuscripts? or the Book of Mormon?

A.—No.

Q.—What did Mr. Spalding write about?

A.—I heard my father say it was a story about the Indians.

Q.—Was your uncle a minister?

A.—He was not; neither did he belong to any church.

Q.—Then you do not know whether the Book of Mormon and the manuscript are the same or not?

A.—No. Only what I have heard people say; have not seen either.—The Saints' Herald, vol. 35, p. 820.

contrary to the word of God, by which he and all others, his contemporaries in faith and believers after him, should have been guided and governed.

That it may be seen what it is we refer to as a principle, we state that Elder Alexander H. Smith in conversation with one of the class above referred to upon the military trappings and titles appertaining to the position of general in the Nauvoo Legion held by the martyrs, remarked: "That is one of the things in which I think our fathers made a mistake." To this his hearer replied, rather severely: "I never suffer myself to comment upon what was done by those men of God."

The principle on the one hand was, that whatever was done by those men must be accepted without question—it was right because they did it; on the other hand the principle of examination of the thing done, and determining acceptance or rejection upon the merit and claims for truth and correctness attaching to the thing itself, rather than to the individual doing it, was clearly asserted; and the right to so examine and so determine was assumed as a right conferred upon every man, and which must attach to every one upon whom the responsibility of agency and answering for himself is cast.

Joseph Smith, and his family, with him, assumed the privilege of judging for themselves concerning their own action in reference to the things of eternal importance. This privilege was presented to those who chose to listen to the teachers of the new faith as attaching to all men. It was bequeathed to the sons of Joseph Smith as not only a principle but as a birthright. They deem it as essential that they determine for themselves in all matters attaching, or related to the work of their father and his compeers, as it was, or is, that men should hear, judge, and determine for themselves their course in the gospel, for the reason that such work was done at the outset of a new faith, or the revival of an old one, having its warrant in the word of God, written, as well as spoken in their day. This word of God was renewed in its authority, the Bible and New Covenant, the Book of Mormon, being indorsed authoritatively as the scriptures, the written law; while the revelations to the church agreeing with the Written Word were the present and accompanying authority for preaching the restored gospel.

One of the methods adopted by the Son of God, the great Teacher and grand Exemplar to all his followers, prophets, and prophets' sons included, to thwart the evil designs of the adversary of souls and preserve his own integrity before the Father, was to answer when tempted, "It is written;" and this answer he gave in regard to the enticement to worship another than God, an appeal to personal vanity in the possession of unquestioned power, and the necessities or pleasures of the flesh;—to all of these the unwavering answer of the Son of Man was, "It is written," followed by the rule of scripture applicable in the case.

On December 8 the Saints' chapel at Woodbine, Iowa, was

dedicated during a session of the conference of the Little Sioux District held at that place.

On December 9 a discussion was held in the Methodist church at Genoa, Nevada, between Elder Thomas Daly and a Reverend Mr. Gardner, of the M. E. Church on the respective claims of the two churches represented.

December 11 to 15 a discussion was held at Verdier, Vernon County, Missouri, between Elder Emsley Curtis and Elder F. Smith, of the Christian Church.

On December 16 a church built at San Bernardino, California, was dedicated, President Joseph Smith preaching the dedicatory sermon, and Elder D. S. Mills offering the dedicatory prayer. Elders Joseph F. Burton and Heman C. Smith were also present and assisted in the exercises.

Some time in December a debate was held near Oenaville, Texas, between Elder W. P. Brown, representing the faction commonly known as Whitmerites, and Elder A. J. Moore. It is reported that Elder Brown at that time stated that there was no church, no kingdom, no officers until Pentecost. He said it was all man's work in choosing Seventy; also in having a succession in the Quorum of Twelve.

Oenaville debate.

CHAPTER 35.

1889.

DAVIS CITY CHURCH—WHEELERS GROVE DEBATES—MOVEMENT TO BUILD COLLEGE—BANDERA DEBATE—EXPERIENCE IN INDIANA—INTERRUPTION—COOKS POINT BRANCH—BOSTON DEBATE—MICHIGAN DEBATE—TRIBUTE TO RODGER—EVERGREEN BRANCH—T. W. SMITH LEAVES AUSTRALIA—KANSAS DEBATE—BANTA'S DEATH—SUNDAY-SCHOOL ASSOCIATION—PRAYER UNION—ANNUAL CONFERENCE—WILDERMUTH'S DEATH—INDIANA DEBATE—WOODRUFF MADE PRESIDENT—M'VEY DEBATE—VALLEY CENTER BRANCH—DISTRUST—WASHINGTON'S INAUGURATION—ONE WIFE OR MANY—WISCONSIN DEBATE.

Davis City church.

ON the first Sunday in January, 1889, a house of worship, recently erected in Davis City, Iowa, was first opened for services, Elder Henry A. Stebbins preaching the opening sermon.

Wheelers Grove debates.

January 6 a debate was commenced at Wheelers Grove, Iowa, between Elder Henry Kemp and Major Howe, of the Adventist Church. The question discussed was what is known as the soul question, Elder Howe contending that the spirit of man was unconscious after death. Subsequently Elder W. E. Peak discussed the same question with Elder Howe at the same place.

Movement to build college.

About this time a movement was made to build a college at Lamoni, Iowa. The first thought was to organize a joint-stock company for this purpose, with a capital stock of about fifty thousand dollars or more. Later E. L. Kelley, at the instance of President Smith, Bishop George A. Blakeslee, and others, prepared articles of association which were published in the *Herald* for January 12. The Board of Trade of Lamoni, Iowa, had recently taken some action in

regard to the matter, and had appointed a committee consisting of Joseph Smith, David Dancer, George A. Blakeslee, W. W. Blair, and D. F. Nicholson, to procure the publication of said articles of incorporation, and take steps to procure subscriptions for the erection of a college in Lamoni. The matter was widely advertised and subscription lists were circulated and letters sent by the committee to different parts of the country. But this did not meet with sufficient encouragement and the plan to build the college by a joint-stock company was abandoned.

Commencing on January 18 in Bandera County, Texas, a debate of ten two-hour sessions was held between Elder J. A. Currie, Jr., and Elder Banta, of the Christadelphian Church, Mr. Banta affirming that the breath of man is the spirit and the only spirit of man, and the breath and body are soul. Bandera debate.

On January 21 Elder M. R. Scott wrote from Byrneville, Indiana, giving an account of a peculiar experience. While assembled for meeting a card was handed him reading as follows:

"Mr. M. R. Scott, I am going to send you these cards until the white caps take you out and beat all the hide off of your back. If they don't I will address the next one in their name. You are a thief and a dead beat."

Another card was handed him reading as follows: "You are hereby notified to stop your services immediately, without any hesitation whatever. We have endured your conduct as long as we can. Take fair warning and walk out of this house right now, or take what will certainly follow if you do not. By order of the community."

No attention was paid to these warnings, nor was there any attempt to execute the threats.

On February 6 Elder Levi Phelps wrote from Bayport, Michigan, giving an account of an interruption at Caseyville, Michigan. He says:

> While I was baptizing there the people were very disorderly, and the language used by both men and women would truly astonish you. On last Wednesday morning we had a confirmation and testimony-meeting, and the Spirit was with us in power, and by Interruption.

prophecy we were warned that persecution was coming upon us. On the evening of that day I was preaching in Bro. James Burwell's house, and when I had spoken about fifteen minutes there came crashing through the window where I stood an iron of two or three pounds weight. It was undoubtedly intended for me, as I stood in front of the window, and about two and a half feet from it, and the party that threw the missile was near enough to remove a wire screen from the window before he threw it. There was a light curtain before it but not sufficient to prevent the iron performing the mission upon which it was sent, but the Lord's power was manifested and it dropped to the floor between me and the window. In a few minutes I succeeded in getting the people seated again and finished my discourse, while two or three of our brethren officiated as guards outside.—*The Saints' Herald*, vol. 36, p. 184.

Cooks Point Branch, Texas, was organized February 19, 1889, in Burleson County, Texas, by Elder E. W. Nunley, who was chosen president; T. L. Veal, clerk.

Boston debate.

In the latter part of February a discussion was held in Boston, Massachusetts, between Elder E. L. Kelley and a Mr. F. C. Whitehead of the Christadelphians. The subjects were the state of the dead and the kingdom of heaven.

Michigan debate.

On February 22 Elder J. J. Cornish wrote from Brinton, Michigan, that he had just closed a discussion with Elder A. Weeks of the Seventh-day Adventists. This discussion was on the subject of the Sabbath.

February 22 Elder J. W. Wight wrote from North Forster, New South Wales. He paid the following tribute to Elder Glaud Rodger and the Saints in Australia:

Tribute to Rodger.

Poor Bro. Rodger! What he went through in this land for the sake of truth would make a chapter. The way he toiled in a strange land and met some of the worst persecutions ever known, would bring tears from the eyes of all who might read. Loved be his memory and rest his reward! From time to time have the tears sprung forth as I have heard what he had to meet with; and when Sr. Marriott told how she first met him, and knew him by having known him in her youth, it laid bare the floodgates of grief and I could but wish that when my time shall come to pass from this life, I may have done as well as he.

As to the work here, I have hopes of but fair progress. As to the Saints, in the main they are as grand as can be found; and as to our length of stay, we do not see how it can be more than the three years. But should the Lord say "stay," we will do so.

Some time in the last part of February Elder Frank Hackett organized the Evergreen Branch, at Valley Junction, Wisconsin. He baptized nine at the same place just before the organization. Evergreen Branch.

On February 17 Elder T. W. Smith and wife left Australia and returned to Papeete, Tahiti, where they arrived on March 12. While in Australia Elder Smith visited all the local organizations, setting them in order with the assistance of Elders Joseph F. Burton, J. W. Wight, and C. A. Butterworth. Smith leaves Australia.

March 18 Elder D. S. Crawley, writing from Weir, Kansas, reports a twelve-night debate with a Mr. Thomas Williams, a Christadelphian, on the subjects of the Book of Mormon, conscious condition of the dead, laying on of hands, perpetuity of spiritual gifts, and the kingdom of God. Kansas debate.

March 19 Elder Banta, counselor to Bishop Blakeslee, died at Lamoni, Iowa. Elder Banta had filled several important positions in the church. In Johnson County, Indiana, where he formerly resided, he filled the positions at different times of auditor and representative; he also served one term in the legislature of Iowa, representing Decatur County. Banta's death.

At the March district conference of the Decatur District, held at Lamoni, Iowa, the Sunday-school Association of that district was organized. J. A. Gunsolley was elected superintendent, H. A. Stebbins assistant, R. S. Salyards secretary and treasurer. Sunday-school Association.

The sisters of the church were at this time meeting in different localities, the movement being known as the Prayer Union. President Joseph Smith was asked to state through the *Herald* his views regarding it, and responded as follows: Prayer Union.

It by no means follows that because Bro. Joseph does not mention a thing that is being done by the Saints in the different branches that he is opposed to that thing, or does not approve or sanction it.

It is practically none of Bro. Joseph's business whether the sisters do or do not meet at stated times, agreed on among themselves, for the purpose of prayer for a given object, or for a season of spiritual communion

and enjoyment in spiritual exercises. Or, if they choose, to engage in sewing rags, cutting and making quilts, carpets, or whatever in their judgment may be advisable to be done to aid in charitable purposes. What business has Bro. Joseph or any other elder or member to interfere with any laudable enterprise or commendable labor which the mothers, wives, sisters, and daughters of the church may choose to engage in?

Our opinion is that Dorcas Societies, Mite Associations, and Prayer Unions are laudable and permissible associations; and stand to the sisters of the church in the relation that business-meetings, quorum associations, and priesthood councils do to the brothers. If the latter are warped from their legitimate purpose to cabals, story-telling bouts, or schools for wrangling and back-biting, they become useless and bad; and the same is true, if the sisters' associations are permitted to interfere with other legitimate duties of the wives and mothers, or if in them the sisters attempt to interfere with branch or church work that belong to the elders; in such cases wrong and bad work are sure to follow. Conducted for the purpose of its institution the Prayer Union, or Prayer League of the sisters is productive of good, and fathers, husbands, and brothers should not only be willing that their women folks should attend these stated meetings, but should help to so arrange home affairs that such attendance would not do harm or make neglect.—*The Saints' Herald*, vol. 36, p. 209.

Annual conference.

The annual conference for 1889 met at St. Joseph, Missouri. President Joseph Smith being absent, President W. W. Blair presided over the conference, assisted by Elders A. H. Smith and M. H. Forscutt. Elders H. A. Stebbins, F. M. Sheehy, and T. W. Williams acted as secretaries.

The following ministers were present at the conference and reported labor done: W. W. Blair, A. H. Smith, J. H. Lake, W. H. Kelley, J. R. Lambert, E. C. Briggs, J. W. Gillen, G. T. Griffiths, Joseph Luff, Charles Derry, Mark H. Forscutt, H. A. Stebbins, E. C. Brand, R. J. Anthony, M. T. Short, I. N. Roberts, J. F. McDowell, J. H. Thomas, Duncan Campbell, Columbus Scott, I. N. White, F. M. Sheehy, A. J. Moore, J. S. Roth, Henry Kemp, R. C. Evans, H. O. Smith, W. E. Peak, M. M. Turpen, J. Arthur Davies, H. N. Hansen, M. H. Bond, W. T. Bozarth, W. J. Smith, W. M. Rumel, R. M. Elvin, J. J. Cornish, E. D. Bennett, J. D. Bennett, Henry Grim, W. S. Pender, R. Etzenhouser, Hiram Rathbun, E. L. Kelley, H. C. Bronson, C. E. Butterworth, John Hawley, E. E. Wheeler, James McKiernan.

The following ministers not present reported by letter: T.

W. Smith, Heman C. Smith, James Caffall, J. C. Crabb, R. C. Elvin, C. G. Lanphear, J. T. Davies, J. F. Burton, H. H. Robinson, A. H. Parsons, E. A. Davies, L. R. Devore, J. Alfred Davies, Peter Anderson, T. J. Beatty, John Smith, O. B. Thomas, J. W. Wight, Arthur Leverton, Thomas Matthews, James Moler, E. M. Wildermuth, J. B. Lytle, Thomas Daly, Thomas Taylor, William Newton, J. Armstrong, J. H. Condit, J. H. Lawn, W. M. Gibson, Andrew Barr, J. R. Evans, Thomas Wellington, James Brown, Albert Haws, F. M. Cooper, Samuel Brown, Levi Phelps, Edward DeLong, D. L. Shinn, U. W. Greene, James A. McIntosh, S. W. L. Scott, Stephen Maloney, J. S. Goodrich, Emsley Curtis, G. E. Deuel, V. D. Baggerly, J. A. Wedlock, James Thomas, Thomas Whiting, J. A. Currie, Jr., J. R. Johnson, A. J. Cato.

The Church Recorder's report showed a net gain of 1,485 for the year, with Alabama, Florida, Eastern Maine, Massachusetts, Nodaway District, and Society Islands not reported.

The Board of Publication submitted a financial report showing a net gain of $3,220.90.

The editor of music reported, and the report was referred to a committee composed of J. T. Kinneman, E. L. Kelley, and W. H. Garrett; this committee reported recommending that the work be referred to the Board of Publication. Subsequently the Board of Publication decided to publish a book which has since been published and known as The Saints' Harmony. A brief account of this movement is as follows:

In 1871 M. H. Forscutt, Norman W. Smith, David H. Smith, J. A. Scott, John T. Kinneman, William Roberts, and Phineas Cadwell, were appointed a committee on music. In 1873 M. H. Forscutt was released on account of being on a mission in Europe, and James McKiernan was added. In 1874 James McKiernan was released on his request and J. V. Roberts appointed to fill the vacancy. In 1875 M. H. Forscutt was again added to the committee. This whole committee was released in 1876 and a new committee appointed consisting of M. H. Forscutt, N. W. Smith, and J. T. Kinneman. At the spring conference of 1878 the work of this committee was turned over to the Bishop. At the fall conference of the

same year a committee consisting of D. H. Bays, T. W. Chatburn, and C. M. Wilder, was appointed to examine the music that had been collated. The report was referred to the Board of Publication. Sherman I. Smith was added to the committee. Subsequently M. H. Forscutt was appointed music editor, and the music was prepared for publication. It was finally published and placed on sale in the summer of 1889.

The Bishop's report showed total collections, $40,970.41; total expenditures, $44,808.07. This report was referred to a committee, composed of J. A. Robinson, C. A. Beebe, Frank Criley. The committee reported finding the accounts correct.

The matters deferred from the conference of the previous year, namely, the ordination of high priests and the epistle of the Twelve, were taken up and after considerable discussion were again postponed.

R. J. Anthony was ordained a president of Seventy.

The usual reports of quorums were read showing the following changes:

The name of Ebenezer Robinson was dropped from the records of the Quorum of High Priests on account of his having been expelled from the church, and the nomination of W. C. Cadwell presented at the previous conference was withdrawn.

The First Quorum of Elders reported having lost by death J. R. Badham, Elijah Banta, S. F. Walker, and having added to their quorum to fill vacancies Robert McKenzie, Fred Peterson, Henry Broadway, Samuel Ackerley, C. W. Hawkins, Edward Rannie.

The Second Quorum of Elders reported that they had not sustained Stephen Maloney as president and had released F. C. Warnky as secretary. William Chambers was chosen president of the quorum, with Joshua Armstrong and G. W. Shute as counselors, and Joseph Seddon was elected secretary. W. S. Pender, Joseph Seddon, D. M. Rudd were added to the quorum to fill vacancies. The conference approved of the ordinations recommended, and authorized the Quorum of Twelve to ordain, which was done.

The Fourth Quorum of Elders reported that they had

not sustained J. D. Flanders as president; that they had dropped for sufficient cause Elias Land, O. E. Cleveland, and to fill vacancies had received W. S. Montgomery, J. J. Cornish. Hiram Rathbun had been chosen president, J. J. Cornish counselor. These ordinations were also approved and referred to the Twelve.

The Fifth Quorum of Elders reported having dropped the names of Dan Davis, J. A. Gerrard, H. S. Gill, N. N. Hazelton, J. D. Jones, W. D. Kelley, William Morris, William Waterman, Thomas Galley for not reporting, and having expelled N. A. Baker for conduct unworthy of the fellowship of the Saints or ministers. They had received into their quorum A. E. Mortimer, D. E. Hough, John Shields, E. D. Bennett, Edward DeLong, Nicholas Rumel, Joseph Whitaker, Henry Grim, J. C. Chrestensen, and Thomas Wellington. They also reported the death of Henry Hinderks of their number.

The First Quorum of Priests reported having lost Edward Rannie by ordination to the office of elder, and choosing C. R. Duncan in his stead.

The Second Quorum of Priests reported having received to fill vacancies L. W. Powell, Parley Batten, and Alexander D. Greer.

On the nomination of the Bishop, E. L. Kelley and Robert Winning were placed on the Board of Publication to fill vacancies occasioned by the death of Elijah Banta and the resignation of Phineas Cadwell.

A complaint having been presented to the conference to the effect that the Gallands Grove Branch on the account of difficulties existing had persistently refused to grant a letter of removal to D. H. Bays, the matter was referred to a committee consisting of R. M. Elvin, I. N. White, and James McKiernan. The committee subsequently reported recommending that the Gallands Grove Branch be directed to grant said letter, and in case of refusal that the branch stand under censure. The conference in considering this report struck out the recommendation of censure and inserted in lieu thereof a provision that if the branch refused to grant letter that the church secretary be authorized to grant said

letter. In its amended form it was adopted. The branch still refused, and for some reason the Church Secretary never issued the letter, and Elder D. H. Bays stood in that relation for years after.

The Quorum of Twelve made the following report on missions, which was adopted:

A. H. Smith, Northern Illinois, Wisconsin, Minnesota, Dakota, and Manitoba, in charge. John H. Lake, Canada, in charge. W. H. Kelley, New England States, New York, New Jersey, Eastern Pennsylvania with Nova Scotia and New Brunswick added, in charge. James Caffall, Nebraska, Colorado, Wyoming, and New Mexico, in charge. Joseph Luff, Missouri and Kansas, in charge. James W. Gillen, Southern Illinois, Southern Indiana, Eastern Missouri, Arkansas, Kentucky, and Tennessee, in charge. Heman C. Smith, Pacific Slope, comprising California, Nevada, Arizona, Oregon, and Washington Territory, in charge. Edmund C. Briggs and Gomer T. Griffiths associated, Ohio, Western Pennsylvania, Virginia, West Virginia, Michigan and Indiana, in charge. Joseph R. Lambert, Iowa and Missouri, in charge as his wisdom dictates and his health permits. Thomas W. Smith, released from Australia and continued in charge of Society Islands, with Sandwich Islands added. J. W. Wight, Australia and New Zealand, in charge. J. F. Burton, California. R. J. Anthony, Rocky Mountain Mission, in charge. Thomas Daly, Northern California District and Nevada. H. H. Robinson, Kansas and Missouri Mission. Duncan Campbell, Southern Iowa and Northern Missouri. E. C. Brand, Kansas. John T. Davies, Wales, in charge. John C. Foss, Eastern Mission. Columbus Scott, Michigan and Indiana. Willard J. Smith, Michigan, Northern Indiana, and Western Canada. A. H. Parsons, Eastern Mission. John Thomas, Kentucky and Tennessee. M. H. Bond, Eastern Mission. James Moler, field under Brn. Briggs and Griffiths. I. N. White, Kansas and Missouri. I. M. Smith, Southern Illinois. George H. Hilliard, Southern Illinois for six months. F. M. Sheehy, Eastern Mission. I. N. Roberts, Eastern Missouri and Arkansas. T. J.

Beatty, field under Brn. Briggs and Griffiths. L. R. Devore, field under Brn. Briggs and Griffiths. R. C. Evans, Canada. Peter Anderson, Rocky Mountain Mission. J. C. Clapp, Rocky Mountain Mission. H. N. Hansen, Pottawattamie District. Henry Kemp, Pottawattamie and Fremont Districts. J. F. McDowell, Little Sioux District. James McKiernan, Des Moines District. A. J. Moore, Nodaway and Fremont Districts. J. S. Roth, Eastern Iowa and Des Moines Districts. W. M. Rumel, Nebraska. M. T. Short, Wisconsin. John Smith, Eastern Mission. W. E. Peak, field under A. H. Smith. M. M. Turpen, Iowa and Northern Missouri. J. A. Carpenter, Northern Michigan. Thomas Matthews, Ohio, Virginia, and West Virginia. Thomas E. Jenkins, Wales. Arthur Leverton, Canada. C. H. Jones, Decatur and Nodaway Districts. W. T. Bozarth, Des Moines District and Northwestern Missouri. Thomas Taylor, in charge of English Mission. J. Arthur Davies, field under A. H. Smith. George W. Shute, Kansas. R. Etzenhouser, field under J. W. Gillen. M. R. Scott, field under J. W. Gillen. James A. McIntosh, Canada. V. D. Baggerly, field under J. W. Gillen. T. J. Martin, field under A. H. Smith. D. L. Shinn, field under Brn. Briggs and Griffiths. D. S. Crawley, Kansas and Missouri. John Shields, Canada. P. B. Seaton, Kentucky and Tennessee. Alfred White, Independence District. Emsley Curtis, Independence District. Thomas Whiting, Eastern Mission. William H. Griffin, Kentucky and Tennessee. Samuel Brown, Canada. U. W. Greene, Eastern Mission. Lorenzo Powell, Pittsburg and Kirtland District. T. W. Williams, Pittsburg and Kirtland. Robert Oehring, field under A. H. Smith. E. Day Bennett, field under A. H. Smith. C. E. Butterworth, Gallands Grove District. David M. Rudd, Gallands Grove District. J. G. Scott, Southern Indiana. S. W. L. Scott, Michigan and Northern Indiana. Thomas Wellington, Southern Iowa and Northern Missouri. J. J. Cornish, Northern Michigan. F. C. Smith, Northern Michigan. J. A. Currie, Jr., Texas. Charles Derry, Little Sioux District. H. A. Stebbins, Decatur District. R. M. Elvin, Nebraska. E. W. Nunley, Texas. J. C. Crabb, Little Sioux District. W. S.

Pender, Wisconsin. Hiram Rathbun, Michigan and Northern Indiana. F. P. Scarcliff, Southeastern Mission. C. R. Duncan, Kansas. J. D. Erwin, Arkansas. G. R. Scogin, Southeastern Mission. R. L. Ware, Central Missouri District. James Brown, West Virginia. Roderick May, Independence District. J. T. Kinneman, Far West District. E. E. Wheeler, Kewanee District. C. A. Butterworth, Australian Mission. James Thomas, Nodaway District. D. S. Mills, California. Daniel Brown, California. James Lawn, California. J. R. Cook, Pacific Slope Mission. William M. Gibson, California. Sidney Wright, California. Albert Haws, field under H. C. Smith. E. A. Stedman, Southern Minnesota. Levi Phelps, Northern Michigan. E. DeLong, Northern Michigan. Swen Swenson, field under Joseph Luff. Charles H. Porter, Nebraska. Henry Grim, Texas. Arthur Mortimer, Canada. H. O. Smith, Pottawattamie and Little Sioux Districts. F. M. Cooper, field under A. H. Smith.

Wildermuth's death.

On October 6 Elder David Wildermuth, who was one of the charter members of the Reorganization, and who figured conspicuously in the movement to reorganize, died at his home, Willow, Richland County, Wisconsin.

Elder V. D. Baggerly, writing from West Fork, Indiana, reported having closed a debate with Elder Terry of the Christian order on April 7.

In the General Conference of the Utah church, on April 7, the First Presidency was again reorganized, with Wilford Woodruff president, George Q. Cannon and Joseph F. Smith counselors.

McVey debate.

April 7 a discussion began at McVey, Illinois, between Elder George H. Hilliard and Elder Layman of the Christian order. The subjects discussed were the prophetic calling of Joseph Smith and the origin of the Book of Mormon.

Valley Center Branch, San Diego County, California, was organized April 14, 1889, by Elder William Gibson; Ira Wiemmer president, Rosella Woods secretary.

In *Herald* for April 27 is found an editorial worthy of preservation. It is as follows:

Distrust.

One of the most effective clogs thrown into the wheels of progress, in any enterprise, business, social, or religious, is distrust. The fear that coördinate branches of the same association are acting unfairly and not in good faith, or are gaining more credit and influence, one more than another, becomes a thorn in the sides of coworkers that rankles and pierces to the great disgust and injury of all. How not to give the adversary the benefit of this coigne of vantage is and should be the active effort of the various coworking branches of every order, and especially the church.

If any one coworker is doing wrong in his office, and knowledge of this wrong comes to other coworkers, the safety of the whole demands that such wrong should be inquired into, if proofs appear to warrant, and if wrong exists the person doing it should be reproved, or excommunicated if the wrong be past redress.

While the foregoing is true, suspected wrong, where proofs do not exist, is productive of evil both to him who is the subject of suspicion and him who suspects; for jealousy and distrust are alike cruel, and torment him who feels them, and injure them against whom they are exercised and allowed to rise.

Honorable minds do not permit the rust of envy and jealousy of compeers and coworkers to gather on the bonds of friendship and association. In their regards all associates stand on the level of equality, the measure of usefulness alone being the measure of preference; integrity and faithfulness the standards of honor, and kindness and courtesy the rule of behavior; while friendship and close personal association are reserved for those whom destiny has thrown, or love drawn together.

Success in our church work requires personal integrity and diligence. Not only this, but it requires that personal effort shall be directed with reference to the work of others in our association, those nearest being first in consideration, those farthest away by no means being forgotten. The mutual interdependence of the great body of workers being founded upon the fidelity with which each one bears his part, in like manner as the strength of a wall or an arch depends upon the integrity of each brick or stone in place and the bond of the cement used in its construction. A pile of bricks or stones loosely thrown together, no care being observed in their respective bearings, with mortar, or cement of sand or clay having no adhesive qualities would be easily shaken to pieces.

Human organizations, depending upon the intelligence and honesty of their integral parts, must also depend largely upon the power of self-adaptation of each member of it. No matter how skillfully the master workman may arrange and place the members, if these, intelligent, displace themselves, failing to keep the integrity of their bond, disunity is sure to result; the difference between the human organization and the wall or arch used as a comparison being that in one the component parts

are inanimate and are solely acted upon, and in the other the members of which it is composed are animate, self-acting, their organization the result of their consent first obtained; without this consent, they can neither become nor continue to be members of the association.

Washington's inauguration.

On April 30 the anniversary of the inauguration of President Washington was celebrated at Lamoni, Iowa. Speeches were made by Professor J. A. Gunsolley, Elders E. H. Gurley, J. W. Gillen, and H. A. Stebbins. Of this the editor of the *Herald* comments as follows:

The times when men were governed without their expressed consent, but at the will of dictators and despots and arrogant priests, were displayed in a manner to "stir a fever of indignation" in the souls of lovers of liberty and equal rights. The golden worth of those who saw and suffered the wrongs of official usurpation and tyranny until, impelled by a mighty, innate sense of inborn right they resisted the evil, and lifted government to its proper plane, was portrayed in patriotic words of cheer and promise. All felt proud of America and her heaven-born institutions, and the day and its exercises served to arouse and intensify the love of God and man and country in both old and young.

Parents, public-spirited people, and those having in charge the education and training of the young, will find no better occasion than the one just past, with which to impress favorably and forcefully the rising generation with noble aspirations and worthy purposes. Men and women who have no heart and give no help in this direction are to be pitied—but not trusted—for they live far beneath the privileges and duties of patriotic citizens.

One Wife, or Many?

The *Herald* for May 4 contained an announcement of a new tract written by President Joseph Smith, entitled, One Wife, or Many? This is a treatise on marriage, ancient and modern, from a scriptural and historical standpoint, and sets forth clearly the position that the people of God have ever occupied upon that subject, showing that monogamy is the only correct theory of marriage, and the only one approved of God.

On May 30 Elder M. T. Short, writing from Beetown, Wisconsin, relates having held a discussion on May 25 with a party who affirmed that liberalism is superior to Christianity.

CHAPTER 36.

1889.

WHEELERS GROVE DEDICATION — THRILLING EXPERIENCE — LAURIETON DEBATE — LAGUNA REUNION — HEALING OF BURTON—STOCKDALE DEBATE—PRESIDENT SMITH IN UTAH—DAVIS CITY TENT-MEETING—WHEELERS GROVE REUNION—SACRAMENTO REUNION — PRESIDENT SMITH AT OGDEN — DIXFIELD CENTER DEBATE—WAYS THAT ARE DOUBTFUL—GARNERS GROVE REUNION—UTAH CONFERENCE—EATON'S ORDINATION — CANNON REVIEWED — THOMAS' REPORT — PARISH DEBATE—ROMAN DEBATE—DENVER BRANCH—CRESCENT CITY DEDICATION—EXPLANATION—BROWN'S DEATH.

JUNE 2 a church building at Wheelers Grove, Iowa, was dedicated; Elders W. W. Blair, E. C. Briggs, H. N. Hansen, and Henry Kemp, assisted by the local authorities, took part in the service.

The *Herald* for June 29 contained a letter from Elder C. A. Butterworth, dated Queensferry, Victoria, Australia, in which he relates some thrilling experiences. A lecturer was attacking the faith of the Saints, and this young, inexperienced man was called upon to defend. He stated:

Thrilling experience.

This was my first opportunity of defending Joseph, the Prophet, and, like Paul, with much trembling did I do my best, assisted by the Lord, to set forth the words of eternal truth before those who were desirous of gaining an entrance into the paradise of God. You can hardly imagine the feeling that overwhelmed me when I arrived at the school where I was to answer the Mormon-eater, and saw the people crowding around, with not a Saint to be seen. All was perfect silence while I was speaking, and when I had finished there was a clapping of hands and stamping of feet, showing their approval of what I had said.

I rode about five hundred miles on horseback, spoke twenty-one times, baptized two, and left a fine feeling among the people, with several investigating.

Laurieton debate.

In a letter dated May 25, Elder J. W. Wight, writing from Laurieton, New South Wales, relates having had a discussion with a Utah elder, on the subject of polygamy. He says they had a two-night test, and the elder proved himself to be a gentleman.

Laguna reunion.

A reunion was held at Laguna, California, commencing July 5. Heman C. Smith and D. S. Mills presided, and S. G. Wright acted as secretary. There were other officials present and taking part in the proceedings; namely, J. F. Burton, H. L. Holt, John Brush, Daniel Garner, P. M. Betts, A. A. Goff, J. G. Walker, William McGarey, A. W. Thompson, E. J. French, Harvey Hemingway, H. C. Ladd, A. Starkey, Stephen Penfold, John Bedford.

Healing of Burton.

At this reunion a remarkable manifestation of power was witnessed. Elder J. F. Burton, who had previously returned from Australia broken in health, his voice impaired so that it was with difficulty that he could speak, was administered to by Elders Heman C. Smith, D. S. Mills, and Daniel Garner. While the elders' hands were upon his head he cried out, "Brethren, I am healed," and immediately after spoke with clearness and a voice distinct enough to be heard by the assembly, though the meeting was in the open air. Elder D. S. Mills writes:

> While thus engaged it seemed as if the very windows of heaven were opened upon us in a glorious manner, which few persons may have ever known, and once experienced are never to be forgotten. In fact it is beyond the powers of pen or tongue to adequately describe. To be filled with the Holy Ghost as we each were on that occasion, is all that mortals can contain, standing in a little spot of heaven on earth, knowing that God hears and at once answers in such mighty power is glorious compensation for earthly ills. No other power can successfully imitate it in working to deceive those who have once felt it. We do know we are working with God when he thus sets his seal to it, and the various idle calls of erring men to return, or lo here and lo there, are as sounding brass to us. Let us return from this holy heaven-blest path never; but onward, higher and higher ever. Elder Daniel Garner was richly blessed in body and spirit; Bro. Burton was instantly healed, and sang it in tongues, praising God who had heard and healed him.—*The Saints' Herald*, vol. 36, p. 529.

Elder J. A. Currie, Jr., wrote July 18 from Stockdale, Texas, that he had just entered upon an eight-day discussion. His opponent in this debate was Mr. Z. Brooks, who was formerly connected with the church, and published an edition of the Book of Mormon to which he wrote an introduction. At this time he was representing the Disciple Church. August 1 Elder Currie wrote: "Hundreds attended the discussion. I am safe in saying those who do not belong to either church represented by the disputants give us the victory by a large majority, and some of the Campbellites say now, he was not the man to represent them. Their representatives are too old or too young most all the time." Stockdale debate.

About this time President Joseph Smith was in Utah, where he visited several places in company with Elder R. J. Anthony, presenting the claims of the Reorganization in comparison with the teachings of the Utah church. On July 22 Elder Anthony wrote from Ogden, Utah, as follows:

We have held three meetings in the pavilion here. Bro. Joseph spoke to a good audience Saturday night. Yesterday afternoon at two o'clock I preached the gospel to the people, and last night Bro. Joseph preached to a sea of people. His theme was plural marriage and why he rejected it. When he quoted from the second chapter of Jacob, in Book of Mormon, some young man called out for him to read the balance of the chapter. Joseph did so to the astonishment of the young man, and with a few comments completely upset the Brighamite pet theory built on "If I will raise up seed unto me, I will command my people otherwise." Joseph gave them the correct rendering, and then showed the scourges and judgments which should be visited upon those who practiced such abomination. The reading and comments created quite a little breeze, and applause. The people saw the point. Joseph showed that the Reorganized Church kept the laws of God and the Nation and were entitled to the promised blessings. Pres. Smith in Utah.

Before he had fairly resumed his argument on the main question, a man called to him to read the fourth chapter of Isaiah. Joseph said he would read it if the people wished and comment on it. Several called out, "Read it!" It was then read, also a portion of the third chapter to show the kind of women that would "take hold of one man" predicted in 4: 1. And before Joseph got through with the reading and his comments, there was "music in the air." A perfect storm of applause followed.

Joseph was in fair health, although for several days he had been suffer-

ing with facial troubles, but he was free from pain during the sermon. —*The Saints' Herald*, vol. 36, p. 481.

Davis City tent-meeting.

Beginning on August 2 and closing on the 11th, a tent-meeting of Decatur District was held at Davis City, Iowa. Elders J. R. Lambert and H. A. Stebbins presided. The following elders were present and took part in the meeting: M. H. Forscutt, John Landers, A. W. Reese, T. J. Bell, I. L. Rogers, R. S. Salyards, J. P. Dillon, Thomas Wellington, H. R. Harder, Duncan Campbell, John Shippy, W. T. Bozarth, A. H. Smith, John Denio, James McDiffit, William Anderson, John Hawley, C. H. Jones, J. Alfred Davies, W. W. Blair, and A. S. Cochran.

Wheelers Grove reunion.

A reunion for Southwestern Iowa was held at Wheelers Grove, commencing August 31 and continuing to September 8. Henry Kemp and H. N. Hansen presided, T. A. Hougas acted as secretary. Other ministers took part as follows: W. W. Blair, J. R. Lambert, H. O. Smith, Daniel Hougas, R. M. Elvin, M. W. Gaylord. There were five baptisms during the reunion.

Sacramento reunion.

A reunion meeting of the Northern California District, convened in the Saints' chapel at Sacramento, California, September 6. Thomas Daly presided, and J. R. Cook acted as secretary. The following elders were present and participated: Marcus Lowell, Orrin Smith, J. R. Cook, J. H. Parr. Two were baptized during these meetings.

September 27 Elder D. S. Crawley wrote from Prairie City, Indian Territory, of a debate which he had recently held at that place with a representative of the Disciple Church.

September 28 President Joseph Smith wrote from Richmond, Utah, regarding his visit to Logan:

President Smith at Logan.

We have been to Logan, but there is not much to tell. We were permitted the use of the meeting-room in the basement of the tabernacle, quite a large and comfortable room. . . . The use of the room was cheerfully granted us, so far as we could judge. We were told that Apostle Moses Thatcher said, when asked about letting us have the room, "Yes, by all means." Mr. Martineau, chairman of the tabernacle committee, very cheerfully gave his consent, and I think helped us to its use.

The audiences were large, quite as large as the room would hold, many standing, the first and second evenings. On the third, a lecture in the Fourth Ward, on the Book of Mormon, by Elder Edward Stephenson, previously announced, perhaps took some; but the house was comfortably full, and excellent attention was paid. In fact the attention was good throughout; and we were courteously treated. Elder Stewart, a member of the High Council, as I was told, and several others took seats on the stand the first evening, including Elder Steves, of the M. E. Church, Bishops Smith, Lewis, and others. Mr. Stewart stood by us each evening, courteously and kindly. On the second evening I discussed the marriage question, affirming our position respecting its institution, and giving reasons for not accepting plurality. I tried to avoid the use of any language that could justly be taken as abusive, or calculated to stir up anger—I think no offense was taken.

Apostle Moses Thatcher, at my general request for some of the brethren to fill the seats on the stand came and sat with us. I was pleased to meet him and make his acquaintance. . . . Towards the close of my discourse he interrupted me several times, by remarks; but thinking better of it, when I told him I had no objection, he apologized and let me finish. He told me, however, in correction of my statement that the revelation on plural marriage had never received the vote of the people sustaining, or accepting it as a tenet of the faith, that he was himself present when some nine thousand assembled at General Conference, had accepted it by vote. I asked him when it was. He did not remember exactly, but admitted, when I asked him, that it was sometime after 1876. He also stated, in an interruption, when I was reading the notice of April, 1844, about Hiram Brown, that they "did not believe in polygamy, and never did." Of course I accepted both statements, especially the first, and thanked him for it. The second I held to be but a change of name for the same thing, the having more than one wife at the same time; which was the thing under discussion, whatever name it might be called by.—*The Saints' Herald*, vol. 36, p. 679.

October 3 Elder F. M. Sheehy entered into a debate with Mr. Roys, of the Freewill Baptist persuasion, at Dixfield Center, Maine. The subject discussed was the laying on of hands. Arrangements were made for other discussions to follow.

Dixfield Center debate.

The *Herald* for October 5 contained an extensive article from the pen of President Joseph Smith entitled, "Ways that are Doubtful," being a reply to an article furnished by Franklin D. Richards, historian of the Utah church, for a work entitled, "What the World Believes; the False and the True." President Smith met the oft

Ways that are doubtful.

repeated assertions regarding polygamy, showing the true facts of history upon this point.

Garners Grove reunion.

The annual reunion convened at Garners Grove, Iowa, October 5. W. W. Blair, Charles Derry, and M. H. Forscutt presided; Elders H. A. Stebbins and J. F. McDowell were chosen as secretaries. Others of the ministry present and participating were as follows: J. R. Lambert, G. A. Blakeslee, S. W. L. Scott, William Chambers, John A. McIntosh, C. E. Butterworth, J. S. Roth, John Pett, David Chambers, H. O. Smith, J. C. Crabb, J. M. Putney, E. C. Brand, W. D. Bullard, J. Turner, J. W. Chatburn, Joseph Seddon, Henry Garner. The minutes of the meeting closed with the following comments:

> Thus closed one of the most profitable and spiritually blessed meetings of reunion held in the West. The audience was large and orderly throughout. Every one seemed in good humor and all things passed off pleasantly. The weather was delightful, all that could be desired. There were over two hundred tents on the grounds. The baptisms numbered fifty-five, the majority being adults. The Holy Spirit attended them and also the confirmations. Many children were blessed, and a number of sick benefited through administrations. The preaching was attended by the Holy Spirit's presence and power.—*The Saints' Herald*, vol. 36, p. 719.

Utah conference.

October 6, at the semiannual conference of the Utah church, held in Salt Lake City, Utah, three vacancies in the Quorum of Twelve were filled by placing therein Mariner W. Merrill, Anthon H. Lund, and Abraham H. Cannon.

Eaton's ordination.

October 7, at the conference of the Kent and Elgin District, held at Chatham, Canada, Emanuel Eaton, a colored man, was ordained to the office of elder by John H. Lake, E. L. Kelley, and Arthur Leverton. This was the first elder of the negro race ordained in the church. Some had previously been ordained to lower offices, but none to the Melchisedec priesthood.

Cannon reviewed.

The *Herald* for October 12 contains an editorial review of a work entitled, "Life of Joseph the Prophet," by George Q. Cannon, a member of the First Presidency of the church in Utah. The review questions, and produces reasons for doubting, the correctness of some of the items presented in the book as history.

October 20 Governor A. L. Thomas, of Utah, made his report to the Honorable John W. Noble, Secretary of the Interior, and among other things stated the following regarding the public schools, and the attitude of the Utah church towards the same. Thomas' report.

Under the provisions of the Edmunds-Tucker Law, the Territorial superintendent of public schools is appointed by the Supreme Court of the Territory. He is required by law to make an annual report to Congress, and to give in his report detailed information respecting the schools. I shall therefore only refer to the subject in a general way. The importance of free public schools and an efficient public school system in which the youth may be educated, is universally recognized. While Utah has a very fair system of public schools, they fall far short of what they should be. The tax collected for the support of the schools does not pay one half the expenses of maintaining the schools, consequently the pupils must pay tuition fees or the schools be closed. In many of the poorer districts the children are denied school privileges for many months of the year.

There is but little prospect, in fact there is no prospect, that this will be changed. I am led to this conclusion by the fact that the Mormon people with almost entire unanimity are quietly preparing for denominational schools, in which their children may be taught Mormon theology in addition to the ordinary branches of education.

Stake or county academies have been established under church auspices, and in some of the school districts the Mormon children have been withdrawn from the public schools and placed in church schools.

The following extract from a letter written by Wilford Woodruff, the president of the Mormon church, shows very clearly the object and purpose of establishing these church schools:

"We feel that the time has arrived when the proper education of our children should be taken in hand by us as a people. Religious training is practically excluded from the public schools. The perusal of books we value as divine records is forbidden. Our children, if left to the training they receive in these schools, will grow up entirely ignorant of those principles of salvation for which the Latter Day Saints have made so many sacrifices. To permit this condition of things to exist among us would be criminal. The desire is universally expressed by all thinking people in the church that we should have schools where the Bible, the Book of Mormon, and the Book of Doctrine and Covenants can be used as text-books, and where the principles of our religion may form part of the teaching of the schools."

It is very plain that the church has decided to take its place as an enemy of the public school system and the principles which are at its foundation. The remedy for such an evil is obvious. Congress should at once place the control of the public schools in the hands of those who are

disposed to be friendly to the public school system. If the Mormon church leaders are determined to oppose these schools by establishing denominational schools, their power and influence should be destroyed so far as the administration of school affairs is concerned, and this can only be done by taking the management and control of these schools out of the hands of its members. The free public schools have justly been regarded as one of the strongest pillars which support our political fabric, and it is a strange perversity which prompts the dominant power in Utah, in this age of enlightenment and progress, to attempt to break it down.

Parish debate.

Elder R. Etzenhouser wrote from Parish, Illinois, giving an account of a discussion just closed between Reverend Throgmorton of the Baptist Church, and Elder I. M. Smith, on the question of the Book of Mormon. Elder Etzenhouser says: "Bro. Smith made the best affirmative argument on Bible evidence we have known of. He also presented other and profuse evidence, as well as taking due care of the matters furnished on the other side."

Elder James Moler reported the dedication of a Saints' chapel at Roman, Virginia, on November 3.

Roman debate.

November 6 a debate commenced at Roman, Virginia, between Elder D. L. Shinn and W. C. Thurman of the Adventist Church, the latter affirming that the doctrine he taught was the doctrine of Christ. Elder James Moler in reporting this debate gives Mr. Thurman credit for having made the hardest fight on the faith he ever heard, but adds, "I consider that the doctrine of the church was well sustained."

Denver Branch.

November 10 the Denver Branch, at Denver, Colorado, was organized by James Caffall. E. F. Shupe president, Otto A. Westland priest, Walter Menzies teacher, Benjamin Spruce deacon, Walter Menzies secretary. The branch was composed of twenty-two members.

November 24 a church at Crescent City, Iowa, was dedicated, Elder W. W. Blair, assisted by others, participating in the service.

Explanation.

Some misunderstanding having arisen in regard to the part taken by the Reorganized Church affecting the various enactments of Congress respecting the repression of plural marriage or polygamy in Utah, President Smith wrote and published the following explanation:

A mistake of understanding has occurred among some of the elders in the field concerning the part taken by the Reorganized Church in affecting the various enactments of Congress respecting the repression of plural marriage, or polygamy in Utah.

The presidency of the church, at a very early day, took the subject of what effect the legislation of Congress with reference to Utah Mormonism might have upon the corporate and individual rights of the Reorganized Church into consideration, and decided that the peculiar circumstances by which the Reorganization was made a necessity, and the conditions under which it took place, required that those intrusted with the watchcare of the body should in all laudable ways see to it that the lawmaking powers of the Nation and the States and Territories should be informed of the facts and true faith of the Reorganized Church, pending all legislation by which the rights of members, as citizens of the Republic, and the church as a corporate body, might be injuriously affected, either directly or in any remote degree.

In pursuance of this decision of duty, upon the occasion of pending legislation in Congress, the church by its representatives has laid before those likely to be engaged in such legislation, in clear terms and concise form the facts of the founding of the church in 1830, its faith then and subsequently prior to and until the death of Joseph and Hyrum Smith, the loyalty of the members of the church and the commands of God requiring such loyalty, the defection from the faith caused by and resulting from the introduction of plural marriage as a tenet, and the utter untenability of such dogma when measured and determined by organic and existing rules and laws; and all this that these persons might fully consider the attitude of the Reorganized Church and that church be spared wrong and distress by unjust legislation.

In 1866, pending legislation following the enactment of 1862, the senior editor of the *Herald*, Joseph Smith, was summoned to Washington, at the instance of Congressman Ashley of Ohio, then chairman of the Territorial Committee, to answer questions touching the matter, and to make such suggestions as he might deem necessary. At that examination the position of the church was stated; and the suggestion was made that existing laws be enforced, and no further legislation was suggested.

In the spring of 1870, pending the action of Congress on the Cullom Bill, the April session of conference appointed Joseph Smith, Alexander H. Smith, Mark H. Forscutt, William W. Blair, and Josiah Ells, from among its leading men, a committee to draft a memorial to Congress, setting forth the faith and loyalty of the church to the government, and a statement of facts. This duty these men discharged, and on April 11 that memorial to the President and Vice-president and the Senate and House of Representatives was presented, read and adopted by conference, and ordered to be laid before those to whom it was directed. This was done. Copies of this memorial were sent to each member of the Senate and House of Representatives, and to the governors of the several States,

that so far as it was practicable to do so the information contained in it might be widely spread in the places where the church might have an existence, and desire to do missionary labor.

In 1882, while the Edmunds Bill was pending, the Reorganized Church sent Elders Zenas H. Gurley and Edmund L. Kelley to Washington, as representatives to do whatever might be done by them to protect the interests of the church, and set such facts before those engaged in shaping the legislation as they would be permitted to do. This these brethren did, being permitted to appear before the committee of which Honorable Reed, of Maine, was chairman.

It was also decided that a statement should be made to Secretary of State, Honorable Frederick Frelinghuysen, in respect to the action of his predecessor, Honorable William M. Evarts, by which the rulers of foreign lands have been asked to take measures to prevent the emigration of persons from their respective countries whose faith was supposed to be inimical to the institutions of America, and who were called Latter Day Saints, commonly called Mormons. This was thought advisable, in order to avoid any subsequent confounding of the Reorganized Church and the Utah Mormon church, to the prejudice of the former, should any foreign missions be undertaken by it, and to secure if possible a recognition as loyal citizens of the United States. This duty was performed by Elders Zenas H. Gurley and Joseph Smith, who secured a presentation to Secretary Frelinghuysen, through the kindness of Senator William B. Allison, of Iowa, and Congressman W. P. Hepburn, of the Eighth Congressional District of Iowa, and J. C. Burrows of Michigan; each of whom gave a pleasant and personal recognition of the object contemplated in the effort of these committees.

Subsequently to these efforts, and while the bills contemplating the dissolution of the church corporation in Utah and the confiscation of the Emigration Fund and other property of the church in Utah, were under consideration, the Presidency addressed Congressman W. P. Hepburn, setting forth the injury likely to result from such extreme measures, and protesting against what would inevitably be construed into acts of persecution; and which would be unproductive of the results intended.

In all these several presentations to Congress the Reorganized Church has had but one object in view, and that has been to protect the rights of the believers in the true faith from being confounded with those who, we believe, have been following a perversion of the faith, and thus prevent so far as it was possible, the lawmakers of the Nation from doing violence to the constitutional right of conscience. In all of these efforts, we have set before these men the laws of the Lord as given to the church in the Bible, Book of Mormon, and Doctrine and Covenants, as the last named was left to the church at the death of Joseph and Hyrum Smith.

How far these several efforts at self-protection upon the part of the Reorganized Church may have affected congressional legislation we are not prepared to say, for we have no means of knowing. We therefore

think it a grave mistake for any of the elders to assume privately, or in their public letters and lectures that the Reorganized Church "framed," or "was instrumental in having enacted" the various bills adopted by Congress respecting polygamy, for all such assumption is made without other evidence than the fact that the efforts were made as herein stated, and speculation supposes that those efforts assisted congressmen to their conclusions.—*The Saints' Herald*, vol. 36, p. 773.

On November 30 Judge Anderson, of the Supreme Court of Utah, rendered a lengthy opinion regarding the eligibility of parties indorsing the practice of polygamy to naturalization. The opinion closes as follows:

The evidence in this case establishes unquestionably that the teachings, practices, and aims of the Mormon church are antagonistic to the government of the United States, utterly subversive of good morals and the well-being of society, and that its members are animated by a feeling of hostility towards the government and its laws, and therefore an alien who is a member of said church is not a fit person to be made a citizen of the United States.

The applications of Fred W. Miller, Henry J. Owen, John Berg, Charles E. Clissold, Nils Anderson, Carl P. Larsen, Thomas M. Mumford, John Garbett, and Arthur Townsend, to become citizens are therefore denied. —*The Saints' Herald*, vol. 37, p. 806.

Brown's death.

On December 4 Elder H. P. Brown, a high priest in the church, died at his home in Oakland, California. Elder Brown was converted to the faith at an early time. He was for a time connected with J. J. Strang and was ordained one of the Twelve in that organization, but withdrew from its fellowship before the organization was dissolved. Subsequently he united with the Reorganization and became one of its zealous defenders. During the publication of the *Expositor* at Oakland, California, he was its editor. (See vol. 3, pp. 44, 199, 204, 205, 338, 432.)

CHAPTER 37.

1890.

SATISFACTORY CONDITIONS — COLTON BRANCH — HEAD HARBOR BRANCH—ARKANSAS MOB—BELLAIR DEBATE — BIRMINGHAM REUNION—PARIS DEBATE—LEES SUMMIT DEBATE—COUNCIL —ANNUAL CONFERENCE — JOINT EPISTLE — HIGH COUNCIL ORGANIZED — CENTRAL CALIFORNIA REUNION — PRESIDENCY AND PRIESTHOOD — MARSVILLE DEBATE — T. W. SMITH'S ARRIVAL—ELMWOOD BRANCH.

Satisfactory conditions.

THE early part of the year 1890 was not marked by any special items of importance; yet correspondence from different parts of the world indicate that the ministry were active, and that the different departments of church work were moving satisfactorily.

On January 12 Colton Branch was organized at Colton, California, by Heman C. Smith; William Gibson presiding elder, Charles Baly clerk.

February 11 a branch was organized in Maine by Elder J. C. Foss, and called the Head Harbor Branch.

March 3 Elder J. D. Erwin received some rough treatment at the hands of a mob in Howard County, Arkansas. Of this he writes:

Arkansas mob.

Persecution still continues. I was taken out last night and severely beaten. According to appointment I went to Euclid, Howard County, and preached Saturday night, and Sunday at eleven o'clock in the forenoon, also at night, remaining over Monday night. Between midnight and day an armed and disguised mob dragged me from my bed, carried me about one mile, tied me down over a log and whipped me severely with large switches, and told me if I come back they would tie the rope around my neck, and tried to make me say I would leave the State. Then presenting me with a bottle they called strychnine asked me to drink; then they presented me with a bottle of whisky, saying "by —— drink;" but I refused. The people are in a terrible stir about it. I am going to apply to the laws of the land for help.

What will become of such people? God knows. They indeed treated me cruelly.—*The Saints' Herald*, vol. 37, p. 212.

March 6 to 13 there was a debate held at Bellair, Illinois, between Elder E. L. Kelley and Elder Clark Braden of the Christian Church. The questions discussed were the claims of the two churches, the Book of Mormon, and the question as to the completeness of the canon of scripture. The debate originated between Elder Hill of the Christian Church, and Elder George H. Hilliard; and they chose as substitutes the parties before mentioned. Bellair debate.

The first reunion meeting of the Birmingham District, England, was held in Birmingham, commencing March 9.

March 23 to 25 there was a discussion held near Paris, Tennessee, between Elder R. C. Hill, of the Missionary Baptists, and Elder P. B. Seaton. The questions of church claims were canvassed. Paris debate.

March 24 a debate commenced between Doctor D. B. Ray, of the Baptist Church, and editor of the *American Baptist*, of St. Louis, Missouri, and Elder E. L. Kelley, at Lees Summit, Missouri. The questions discussed were church claims, including the question of Baptist succession, of which Elder Ray was considered the champion. Lees Summit debate.

March 25 a council of the First Presidency and the Quorum of Twelve, convened at Lamoni, Iowa, for the purpose of canvassing certain questions which had previously caused some friction and discussion in the church. Council.

The annual conference of 1890 convened at Lamoni, Iowa, April 6, and continued until the 15th. Joseph Smith was chosen presiding officer, assisted by W. W. Blair; H. A. Stebbins secretary, assisted by L. W. Powell and I. M. Smith. Annual conference.

There were present at the conference of the missionary force and reporting: W. W. Blair, A. H. Smith, J. H. Lake, J. R. Lambert, W. H. Kelley, Joseph Luff, Heman C. Smith, J. W. Gillen, G. T. Griffiths, E. C. Briggs, James Caffall, Charles Derry, M. H. Forscutt, H. A. Stebbins, R. C. Elvin, J. C. Crabb, C. G. Lanphear, E. C. Brand, Henry Kemp, I. M. Smith, R. C. Evans, W. T. Bozarth, I. N. Roberts, T. J.

Beatty, M. T. Short, A. J. Moore, James McKiernan, J. S. Roth, F. M. Sheehy, J. A. Carpenter, I. N. White, John Thomas, Columbus Scott, H. H. Robinson, M. M. Turpen, Peter Anderson, W. M. Rumel, G. H. Hilliard, M. H. Bond, U. W. Greene, F. M. Cooper, A. Haws, J. T. Kinneman, R. M. Elvin, R. Etzenhouser, Alfred White, C. E. Butterworth, D. M. Rudd, W. S. Pender, L. W. Powell, J. A. Currie, Jr., E. W. Nunley, James Thomas, William Newton, S. J. Madden, C. R. Duncan, and R. May.

The following missionaries reported to the conference by letter: T. W. Smith, A. H. Parsons, J. T. Davies, R. J. Anthony, J. F. McDowell, J. W. Wight, W. J. Smith, H. N. Hansen, J. F. Burton, Arthur Leverton, H. L. Holt, James Moler, L. R. Devore, Thomas Daly, J. B. Lytle, E. M. Wildermuth, Thomas Matthews, C. H. Caton, A. J. Layland, Thomas Taylor, W. M. Gibson, J. R. Cook, James Brown, Samuel Brown, S. W. L. Scott, C. A. Butterworth, J. Shields, A. E. Mortimer, Daniel Brown, James A. McIntosh, J. J. Cornish, V. D. Baggerly, M. R. Scott, D. L. Shinn, F. P. Scarcliff, Emsley Curtis, Levi Phelps, R. L. Ware, Frank Hackett, J. D. Erwin, G. R. Scogin, W. H. Griffin, B. R. Turnbow, Robert Davis, D. S. Crawley, J. G. Scott, T. W. Williams, S. G. Wright, and T. J. Lawn.

The Church Recorder's report showed an aggregate gain of 2,935, and an aggregate loss of 1,147, leaving a net increase of 1,788. He reported the organization of twenty-three new branches, some of which we have no data regarding, and hence could not speak of them in their place in the body of the history. As reported they are as follows: Makemo, Takume, Taega, Raroia, Vengaroa, Tanere, and Amanu, in the Society Islands; Mountain Home and Valley Center in California; Denver in Colorado; North Fork in Illinois; Byrneville in Indiana; Echo in Indian Territory; Terre Haute in Iowa; Head Harbor in Maine; Sweet Home, Lowry City, Knobnoster, and Higbee in Missouri; Sharon in Pennsylvania; Haleys Creek in Tennessee; Cooks Point in Texas; and Gilman in Washington.

The report of the publishing house showed a total amount of cash receipts including balance on hand at last report of

$35,773.59; a total amount expended of $34,927.42; leaving a balance on hand of $846.17. Assets of the valuation of property, $30,442.64; with liabilities of $7,397.04, leaving a net valuation of $23,045.60.

The Bishop presented his financial report, which is too lengthy to record in detail. It was referred to a committee consisting of M. T. Short, M. H. Bond, and J. H. Wells, who reported finding the work neatly done and correct.

A resolution was adopted authorizing and empowering Bishop George A. Blakeslee and the business manager of the Board of Publication, David Dancer, to provide room for a church bindery; also a proper office for the Presidency, an office and vault that can be used by the Church Secretary and Recorder, editorial room, and proper office and vault for the Bishop.

The following preamble and resolution regarding the building of a home for the poor was presented and referred to the Bishopric, and they authorized to act in the matter as found practicable:

Whereas, The recognized duty of the church is to care for and provide for the poor; and Whereas, It is admitted that in their scattered condition they can not be cared for as they should be, therefore be it

Resolved, That we now take some active measures towards providing a home for the poor; such a home as will be in accord with the Savior's injunction, "Do unto others as you would that they should do unto you."

The following resolution was adopted, and Presidents Joseph Smith and W. W. Blair were appointed the committee provided for therein: "Resolved that a committee of two be selected by this body to prepare an article representing the faith and principles of the church, for standard encyclopedias and school histories."

The matter of the debt incurred by the Independence Branch in building a house of worship was considered, and the Bishopric was authorized to raise a special fund by taking such steps as should be deemed proper and as may be satisfactorily arranged with the local committee, to discharge the debt and complete the building.

The following resolution regarding the establishment of an

institution of learning was adopted, and the committee provided for appointed as follows: G. A. Blakeslee, I. L. Rogers, E. L. Kelley, David Dancer, Robert Winning, F. G. Pitt, and J. A. Robinson:

Resolved, That in the opinion of this conference, the time has arrived when it may be expedient to establish an institution of learning under the control or influence of our church organization, and to this end there shall be a committee appointed (by the body) to receive proposals for a location and take such other preliminary measures as may be necessary; and said committee are empowered after receiving such proposals to make all necessary arrangements for the establishment of such institution.

The committee subsequently reported recommending the opening of subscription books for a special fund to be known as the College Fund, and that the installment plan of subscription be adopted. One fifth of the amount to be due and payable six months from the 6th day of April, 1890, and the balance in equal payment every three months thereafter. E. L. Kelley and Robert Winning were appointed a committee to prepare the necessary subscription lists and books. These suggestions were adopted by the conference.

A resolution, presented by the Fifth Quorum of Elders, concerning the sale of tobacco, was presented and referred to the Quorum of Twelve. The Quorum subsequently reported: "In consideration of the matter referred to us by the body, arising in Fifth Quorum of Elders, the following was passed: Resolved, That it is our opinion that if the purposes for which tobacco is sold are such as are named in the Word of Wisdom, no exception should be taken, but if for other purposes, it should be discouraged in every legitimate way, and should be a bar to eligibility for General Conference appointment." No further action was had on this resolution.

The question of the ordination of high priests and the epistle of the Twelve which had been deferred for the two conferences previous, had been discussed in the council of the Presidency and the Twelve and submitted with other questions to the Lord for instruction. A revelation having been received by this council, it was presented to the conference giving instruction regarding the disposition of these

questions. Also giving other important instruction pertaining to the further organization of the church.[1]

The quorums being called upon, the following responded as having unanimously approved the revelation prior to its being presented to the body: The Quorum of Twelve, the High Priests, the Seventy, the various Quorums of Elders, the Bishopric, Priests, Teachers, and Deacons. After this it was presented to the body, and adopted by a unanimous rising vote.

The Quorum of High Priests was asked if it still recommended for ordination those heretofore named; and the quorum reported that one had been dropped, and another had stated that he did not at present see the matter clearly

[1] Unto My Servants, the First Presidency and the Traveling High Council of My Church; Thus Saith the Spirit:

1. The Epistle is to be left without approval, or disapproval by the conference, as the judgment of the Quorum of the Twelve, until further experience shall have tested the matters therein stated. In the meantime, branches and their officers, and districts and their officers are to be considered as provided for by my law to carry on the work of the ministry in caring for the membership of the church, and to relieve the Twelve and Seventy from the vexation and anxiety of looking after local organizations when effected. When branches and districts are organized; they should be so organized by direction of the conferences, or by the personal presence and direction of the Twelve, or some member of that quorum who may be in charge, if practicable; or, if a branch, by the president of the district with the consent, knowledge and direction of the missionary in charge, when circumstances prevent the missionary in charge being present.

2. A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district. If a branch, or district be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or general conference, as required in the law.

3. There should be no conflict or jealousy of authority between the quorums of the church; all are necessary and equally honorable, each in its place. The Twelve and Seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers to the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve. The Seventy when traveling by the voice of the church, or sent by the Twelve to minister the word where the Twelve can not go, are in the powers of their ministration apostles—those sent —and in meetings where no organization exists should preside, if no member of the Twelve or Presidency be present.

4. In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative

enough to accept. The quorum presented for present action the names of David Chambers, Calvin A. Beebe, Jairus M. Putney, Asa S. Cochran, Frederick G. Pitt, James H. Peters, Jacob W. Waldsmith, Charles E. Butterworth, William Anderson, John A. Robinson, Robert M. Elvin. These recommendations were adopted. The Epistle of the Twelve, before under consideration, was indefinitely postponed.

The committee provided for in the revelation, composed of W. W. Blair, A. H. Smith, W. H. Kelley, Charles Derry, and M. H. Forscutt, to select men to compose the High Council of the church, after consultation reported to the body the following names to compose said High Council: W. H. Blair, F. G. Pitt, J. C. Crabb, A. S. Cochran, William Anderson, David Chambers, J. H. Peters, R. M. Elvin,

authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law.

5. He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church.

6. In these matters there is no conflict in the law.

7. In matters of personal importance and conduct arising in branches, or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered.

8. That the traveling council of the Twelve may be better prepared to act as a quorum, my servant A. H. Smith may be chosen president of the Twelve, and any one of the council be chosen to act as its secretary, until the quorum be filled, or other instruction be given.

9. Those who were presented by the High Priests for ordination to their number, if approved by the council of the High Priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the First Presidency, the president of the Twelve and one other to be chosen by the council of twelve, the president of the High Priests and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the High Council, that the High Council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any General Conference when emergency may demand, by reason of their residing at or near to places where conferences may be held.

10. The Presidents of Seventy are instructed to select from the several quorums of elders such as are qualified and in a condition to take upon them the office of Seventy, that they may be ordained unto the filling of the First Quorum of Seventy. In making these selections the Presidents of Seventy should confer with the several quorums before so selecting, and be guided by wisdom and the Spirit of revelation, choosing none but men of good repute.

David Dancer, Charles Derry, J. A. Robinson, C. A. Beebe. These were all approved by the conference, and it was resolved that the First Presidency call the Council and attend to the matter of organization as soon as they can conveniently.

The following preamble and resolution concerning Sunday-schools were adopted:

Whereas, The Sunday-school movement in the church, which is becoming an important part of the work of the body of Christ, has now arrived at that period of its existence that it invites and needs assistance and encouragement as well as recognition in a more general and definite way, Therefore, be it

Resolved, That this conference appoint a committee whose duty shall be to devise ways and means towards the further establishment of the Sunday-school work, with a view to making it a department of regular church work and care.

The several quorums reported to the body as usual, showing the following corrections and changes:

The High Priests reported the death of H. P. Brown and D. P. Young of their number; and at the conference the additions heretofore mentioned were made.

The Seventy reported that they had dropped B. V. Springer, and that U. W. Greene, whose ordination had been previously provided for, had been ordained. They recommended for ordination, Cornelius A. Butterworth, F. M. Cooper, J. A. Currie, Jr., Levi Phelps, L. W. Powell, and E. B. Morgan. These recommendations were all approved by the conference; and they were all ordained at the conference with the exceptions of Elders Butterworth and Phelps, who were not present. Their ordinations were provided for.

The First Quorum of Elders reported having enrolled to fill vacancies: M. B. Williams, C. A. Parkin, and John MacKenzie. They also reported having lost by death Abraham Hendrickson, Wallace W. Wood. They chose E. L. Kelley as president, and ratified his nomination of Alfred White and J. S. Snively as counselors; and enrolled D. L. Shinn, William Gibson, J. P. Carlile, J. Carlile, G. W. Shimel, W. F. Seward, L. W. Wells. Conference ratified the choice of officers, and they were ordained at the conference.

The Second Quorum of Elders reported having enrolled A. N. Fyrando, C. D. Carter, W. R. Calhoon, John H. Hunt, T. J. Martin, and E. F. Shupe; and having dropped for apostasy, Lewis Davis.

The Third Quorum of Elders reported having enrolled C. R. Duncan, P. B. Seaton, David McIntosh, S. R. Hay and W. M. Self.

The Fifth Quorum of Elders reported the loss by death of William Aird, E. A. Shelley, and Charles Herzing; and the loss of E. D. Bennett by being dropped from the quorum for cause. James L. Mortimer, J. H. Wells, T. C. Kelley, William Waterman, E. J. Lovell, C. H. Barr, and W. F. Clark were enrolled. They also reported that J. A. Robinson, Levi Phelps, J. A. Currie, Jr., had been removed from their quorum by ordination to higher offices, and that they had chosen J. H. Wells first counselor to the president in place of J. A. Robinson. This choice was approved and he was ordained at the conference.

The Second Quorum of Priests reported having lost L. W. Powell and W. F. Clark by ordination to higher offices, and that they had received instead W. B. Weston and John Traxler.

The Third Quorum of Priests was organized at this conference by E. C. Briggs and G. T. Griffiths of the Quorum of Twelve, with an enrolled membership of thirty-four, fourteen of whom were present. The members enrolled were: F. M. Weld, Lamoni, Iowa. Marce Sorensen, Lamoni, Iowa. Gomer R. Wells, Knobnoster, Missouri. Elijah Morrison, Buttsville, Missouri. Joseph Lilley, Higbee, Missouri. William Dodson. Lyman Little, Spring Valley, Iowa. J. M. Brown, Spring Valley, Iowa. John Smith, Avenue City, Missouri. Thomas D. Williams, Higbee, Missouri. M. P. Madison, Bedison, Missouri. Robert Johnston, Lamoni, Iowa. Edward Marshall, Hatfield, Missouri. C. C. Holcombe, Beaver, Wichita County, Texas. W. T. Shakespeare, Des Moines, Iowa. Sydney G. Wright, Tulare City, California. J. B. Roush, Fulton, Iowa. J. R. Sutton, Fulton, Iowa. William Jenkinson, Five Lakes, Michigan.

T. J. Lawn, Sacramento, California. Hiram E. Moler, Vales, Ohio. W. H. Rhodes, Sinking Springs, Ohio. A. M. Starkey, Santa Ana, California. Andrew Jensen, Valentine, Missouri. H. B. Sterrett, Lehi, Utah. John H. Taylor, Canada. T. E. Thompson, Beelerville, Kansas. D. F. Winn, Kansas City, Missouri. Fred J. Curtis, Stanberry, Missouri. Robert E. Grant, Kilkenney, Michigan. John Heide, Fulton, Iowa. Nephi Lovell, Iowa. Samuel Campbell, Burrell, Iowa. Andrew Bailey, Avenue City, Missouri.

F. M. Weld was chosen president, and Marce Sorensen and Gomer R. Wells counselors. These were ordained at the time of the organization of the quorum. Marce Sorensen was chosen secretary.

The Second Quorum of Teachers was organized at this conference by E. C. Briggs and G. T. Griffiths of the Twelve. The following members were present: N. W. Smith, A. K. Anderson, D. D. Young, John Weedmark, William Chapman, S. B. Kibler, Jacob Waltenbaugh, Sylvester Rew, J. R. Allen, Phelan Shaw, D. W. Johnston, John Harp, Price McPeek, Thomas Stuart, James Burchell, R. S. Gray, and Bant Bergersen. The following were received as members though not present: J. W. Ard, J. F. A. Smith, E. W. Lloyd, F. J. Reese, R. F. Hill, Alphonso Milotte; Norman W. Smith was chosen president, A. K. Anderson and D. D. Young counselors, who were ordained at the time of organization. John Weedmark was elected secretary.

The following missionary appointments were made: A. H. Smith and E. C. Briggs, Northern Illinois, Northern Indiana, Michigan, Wisconsin, Minnesota, North and South Dakota, Manitoba, and Northwestern Ohio. J. H. Lake, Dominion of Canada, excepting Nova Scotia and New Brunswick. W. H. Kelley and Joseph Luff, New England States, Nova Scotia, New Brunswick, New York, New Jersey, Eastern Pennsylvania, with Delaware, Maryland, and District of Columbia. James Caffall, Nebraska, Colorado, Wyoming, New Mexico, and Kansas. Joseph R. Lambert, Iowa and Missouri. Heman C. Smith and T. W. Smith, California, Oregon, Nevada, Washington, and Arizona. J. W. Gillen, Southern Illinois, Southern Indiana, Eastern Missouri, and those divi-

sions known as the Southeastern and Southwestern Missions, which embrace all the Southern States, Indian Territory included. G. T. Griffiths, Western Pennsylvania, Virginia, West Virginia, and Ohio except the northwestern counties. Hyrum O. Smith, Gallands Grove District. G. H. Hilliard, Southern Illinois, Kentucky, and Tennessee. U. W. Greene, Eastern Mission. F. M. Sheehy, Eastern Mission. O. B. Thomas, Southern Iowa. Thomas E. Jenkins, Wales. Thomas Taylor, English Mission. Charles Derry, Little Sioux District, Iowa. D. S. Mills, California. J. C. Crabb, Nauvoo and String Prairie District. E. M. Wildermuth, Arkansas. J. F. McDowell, Little Sioux District, Iowa. J. L. Bear, Far West District, Missouri. J. F. Mintun, Northwestern Iowa. J. A. Davies, Southern Kansas. Lloyd W. Wells, Southern Iowa. W. H. Griffin, Kentucky and Tennessee. F. M. Cooper, Northern Illinois. G. W. Shute, Northwestern Kansas. R. Etzenhouser, under J. W. Gillen. M. R. Scott, Southern Indiana. James A. McIntosh, Canada. V. D. Baggerly, Southern Indiana. T. J. Martin, released. D. L. Shinn, West Virginia. D. S. Crawley, Kansas. J. W. Wight, Australia and New Zealand. R. J. Anthony, Rocky Mountain Mission. L. R. Devore, Society Islands, if practicable. J. C. Foss, Eastern Mission. J. C. Clapp, Pacific Slope Mission. W. J. Smith, Michigan, Northern Indiana, and Canada. Peter Anderson, Rocky Mountain Mission. A. J. Moore, Texas. A. H. Parsons, Eastern Mission. R. C. Evans, Canada. Arthur Leverton, Canada. Joseph F. Burton, Pacific Slope Mission. James Moler, Ohio and Virginia. Henry Kemp, Fremont and Pottawattamie Districts, Iowa. John Smith, Eastern Mission. John Thomas, Kentucky and Tennessee. Thomas Daly, Pacific Slope Mission. M. H. Bond, Eastern Mission. J. A. Carpenter, Michigan. T. J. Beatty, under G. T. Griffiths. I. N. White, Kansas and Missouri. Joseph Lakeman, Eastern Maine, as circumstances permit. H. N. Hansen, Pottawattamie District, Iowa. C. Scott, Eastern Mission. H. L. Holt, Pacific Slope Mission, as circumstances permit. M. M. Turpen, Southeastern Mission. E. C. Brand, Kansas. Thomas Matthews, Ohio and West Virginia. J. S. Roth, Eastern Iowa and Des Moines

District. J. B. Lytle, referred to missionary in Nebraska. J. Arthur Davies, Minnesota. I. N. Roberts, Minnesota and the Dakotas. Warren E. Peak, Nodaway District, Missouri. Evan A. Davies, Southern Missouri. James McKiernan, Des Moines District, Iowa. M. T. Short, Michigan and Northern Indiana. W. M. Rumel, Nebraska. H. H. Robinson, Northern Illinois. Duncan Campbell, Northeastern Missouri and Decatur District. Isaac M. Smith, Southern Illinois. John Shields, Canada. P. B. Seaton, Kentucky and Tennessee. Emsley Curtis, Missouri. Thomas Whiting, Eastern Mission. Samuel Brown, Canada. L. W. Powell, Ohio and Western Pennsylvania. T. W. Williams, Ohio and Western Pennsylvania. Robert Oehring, North and South Dakota. C. E. Butterworth, Far West District, Missouri. D. M. Rudd, Gallands Grove District, Iowa. J. G. Scott, Southern Indiana. S. W. L. Scott, Michigan and Northern Indiana. Thomas Wellington, Southern Iowa and Northern Missouri. J. J. Cornish, Michigan. F. C. Smith, Michigan. J. A. Currie, Jr., Texas. C. G. Lanphear, Eastern Iowa and Western Illinois. E. W. Nunley, Texas and Tennessee. W. S. Pender, Wisconsin and Northern Illinois. Hiram Rathbun, Michigan and Northern Indiana. F. P. Scarcliff, Mississippi and Alabama. C. R. Duncan, Virginia. J. D. Erwin, Arkansas. G. R. Scogin, referred to missionary in charge and Bishopric. R. L. Ware, Central Missouri District. James Brown, Pittsburg and Kirtland District. J. T. Kinneman, Far West District, Missouri. E. E. Wheeler, Kewanee District, Illinois. C. A. Butterworth, Australian Mission. James Thomas, Nodaway District, Missouri. Daniel Brown, California, as circumstances permit. T. J. Lawn, California, as circumstances permit. William Gibson, Southern California. Sydney G. Wright, California. Albert Haws, Sandwich Islands. E. A. Stedman, Minnesota. Levi Phelps, Michigan. Holmes J. Davidson, Nova Scotia. Swen Swenson, Independence District, Missouri. C. H. Porter, Nebraska. Henry Grim, Texas. Arthur Mortimer, Canada. C. H. Jones, Southern Iowa. R. E. Grant, Michigan, as circumstances permit. E. J. Martindale, Michigan, as circumstances permit. E. N. Webster, Massachusetts District, referred to missionary in

charge and Bishopric. I. P. Baggerly, Southern Indiana and Kentucky. J. E. Holt, California. J. S. Snively, referred to missionary in charge of Canada and Bishopric. Thomas C. Kelley, referred to missionary in charge of Southern Illinois and Bishopric. John R. Evans, Rocky Mountain Mission. W. J. Trembath, Victoria, Australia. John Johnston, Decatur District, Iowa. J. H. Wells, Missouri. Gomer R. Wells, Missouri. John W. Peterson, referred to missionary in charge of Illinois and Bishopric. Frank Hackett, Wisconsin. H. A. Stebbins, Decatur District, Iowa. M. H. Forscutt, St. Joseph, Missouri. R. M. Elvin, Nebraska. M. P. Madison, Nodaway District, Missouri, as circumstances permit. John Kaler, Independence District, Missouri. J. L. Goodrich, Southeastern Ohio and West Virginia. William Davis, Michigan. H. R. Harder, Decatur District, Iowa. E. B. Morgan, referred to missionary in charge of Pennsylvania and Bishopric. D. L. Harris, California. L. F. Daniels, Central Indiana. Riley Turnbow, Kentucky and Tennessee. James Adair, Kentucky and Tennessee. D. K. Dodson, Pottawattamie District, Iowa. Robert Davis, Michigan. James Kemp, Colorado.

Joint epistle.

By agreement of the First Presidency, Twelve, and Bishopric, a joint epistle was prepared by committees from each quorum, issued on April 16, and published in the *Herald* for April 26, 1890.

To the Saints and the Church at Home and Abroad; Greeting: The conference year just closed has been one of remarkable success in the gospel field and work. There have been over two thousand baptized and a marked increase in spirituality has been had as well as a decided advancement in the method, manner, and power in the presentation of the word by the traveling ministry.

The prospects in all the fields were never better; the opportunities for preaching and the calls for the work of the laborers have never been more numerous than now.

The prayers of the Saints are heard by the Lord: "Send forth more laborers into the vineyard, O Lord. 'The harvest truly is great, but the laborers are few.'"

There are many laborers, compared with the means to furnish and keep them in the field, and there are many others who are ready to take the field as soon as they can be kept there—men who are prepared to show

their faith and take the field—so far as their own care of self is concerned —their families depending on the church to be protected from want and cared for. Those who pray most effectually are those who pray with both hearts and hands.

The financial conditions have much improved, and the support of that arm of the gospel service has been good. In all this we congratulate the Saints.

At the conference just closed there was an unusual attendance of the Spirit of the Master. Peace and harmony prevailed throughout. The different departments of the church were in unity, and oneness of purpose characterized the deliberations of councils, quorum meetings, and the public services of the session.

The preliminary deliberations of the council held between the Presidency and the Twelve were productive of better understanding and harmony between the colaborers of these two quorums. The difference supposed to have existed between these two quorums were amicably settled, and complete concert of action and work agreed upon, thus removing any "stones of stumbling" thrown in the way of progress by the "cunning craftiness" of him that lieth in wait to deceive.

There has never been a better and more certain basis of understanding, a more complete seeing "eye to eye" among the brethren of the various quorums than now exists.

All this is calculated to inspire the hope that the present year will be one of most excellent increase in numbers and greater spiritual growth. To insure this there is now a great need that the traveling ministry be well sustained. This will require that the hands of the Bishopric be upheld, like as the hands of Moses were during the great battle fought so long ago, by a continuation of the good work of sacrifice and the discharge of duty in temporal things prevailing this last year, and an additional vigilance to remember our offerings to the Lord, both of prayer, spiritual conduct, and temporal means.

There is an increased force of elders in the field which will require an increased outlay for the support of the families of those whom the church sustains. To meet this additional draft the church should rise to the emergency and devote liberally of that with which they may be blessed that the hands of the gospel banner bearing messengers may be loosened, the Bishopric strengthened and the work be done.

It is contemplated to open the work in the Scandinavian Mission at an early day; the men are ready, and if the Saints interested in this mission show their desire to have it presented in a substantial way, it will be undertaken.

We are privileged to state that the quorums of the church are not only at peace, but are at a oneness of desire and purpose to prosecute the work of the church to the utmost of the ability that God has given, and to the extent of the means that shall be at their command. Come to their help,

to the help of the Lord. Now is the accepted time to show forth the work of God in its beauty, majesty, and might.

JOSEPH SMITH, W. W. BLAIR, } Presidency.
ALEX. HALE SMITH, JOSEPH LUFF, JAMES W. GILLEN, } Com. of the Twelve.
G. A. BLAKESLEE, E. L. KELLEY, } Bishopric.

LAMONI, Iowa, April 16, 1890.

On April 16 the organization of the High Council was effected as authorized by the conference.[2]

Central California reunion.

A reunion for the Central California District convened at Tulare, California, May 2, and continued until the 11th. Joseph F. Burton and Daniel Brown presided. There were present and assisting in the services

2 Minutes of the organization of the High Council of the Church of Jesus Christ of Latter Day Saints, Lamoni, Iowa, April 16, 1890.

The authority for organizing is found in paragraph 9 of the revelation of April 8, 1890, which reads: "Those who were presented by the High Priests for ordination to their number, if approved by the council of the High Priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the First Presidency, the president of the Twelve, and one other to be chosen by the council of Twelve, the president of the High Priests, and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the High Council, that the High Council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make their selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any General Conference when emergency may demand, by reason of their residing at or near to places where conferences may be held."

Those composing the above committee were W. W. Blair, of the First Presidency; Alexander H. Smith and William H. Kelley, of the Twelve; and Charles Derry and Mark H. Forscutt, High Priests, who chose and reported as follows:

"Messrs. President and Brethren: Your committee appointed to select names to form a High Council, offer the following names: Winthrop H. Blair, Frederick G. Pitt, James H. Peters, J. C. Crabb, Asa S. Cochran, Charles Derry, David Dancer, William Anderson, David Chambers, Robert M. Elvin, John A. Robinson, Calvin A. Beebe.

"Respectfully,
"W. W. BLAIR."

Conference by a unanimous vote approved this report, and directed that the First Presidency call together those selected and organize the High Council.

Those nominated for the High Council, with the exception of C. A. Beebe, met in the Students' room in the church at Lamoni, Iowa, April 16, 1890, for the purpose of organizing the High Council of the Reorganized Church of Jesus Christ of Latter Day Saints. Upon motion President W. W. Blair was chosen to preside, and R. M. Elvin as secretary. The secretary read section 99 Doctrine and Covenants, and section 104: 14, 15. The president read "Millennial Star," volume 15, pages 12, 109, 261, and 284. Reference was made to "Herald," volume 1, pages 55, 58, 104, and 106. Adjourned to meet at half past two in the afternoon. Benediction by Bro. J. C. Crabb.

A second meeting was held at half past two in the afternoon. Open by singing hymn 311; prayer by Bro. Charles Derry. Minutes were read and approved. President W. W.

of the meeting: Henry Green, J. M. Range, J. E. Holt, J. B. Carmichael, E. S. Burton, D. S. Mills, William Pooler, and S. G. Wright.

About this time a new work by William H. Kelley, entitled, "Presidency and Priesthood," was issued, of which the editor of the *Herald* says:

Presidency and Priesthood.

Elder W. H. Kelley's new book, "Presidency and Priesthood," is just to hand, and from a hasty glance through its pages and table of contents, we feel gratified in saying it is a valuable work, displaying as it does clearly "the Apostasy, Reformation and Restoration;" topics of vital importance to all men, especially professing Christians.

Marsville debate.

On May 8 Elder John Shields reported a debate that had taken place between Elder A. E. Mortimer and an Elder Woolner, of the Disciple Church, at Marsville, Canada, resulting in the baptism of five persons, four of whom were members of the Disciple Church represented in the debate.

On May 10 the Supreme Court of the United States rendered a decision affecting the church in Utah on a case

Blair offered his resignation, and upon motion it was accepted, and President Joseph Smith, being present, was chosen to preside.

The following was the unanimous vote of the Council, that the Presidency of the church are the presidency of the High Council.

Robert M. Elvin was elected as secretary. Motion, that the president give such instruction as the Spirit may dictate, and such other items as may be necessary. President said it was his opinion that no councilor should compromise himself in any case, or doctrine, under controversy. When we act it is in the name of Christ, and for that which must abide as final in the church.

Motion that the Council proceed to set apart and ordain the councilors, which was done according to their age. President Smith ordained Councilors Winthrop H. Blair, Charles Derry, James H. Peters, David Chambers, Asa S. Cochran and Frederick G. Pitt; and President Blair ordained Councilors David Dancer, James C. Crabb, William Anderson, John A. Robinson, and Robert M. Elvin.

Elder Rudolph Etzenhouser being present was blessed by President Smith, as witness of the above ordinations and organization.

It was voted that the Council understands that casting of lots is at the time when they shall convene to sit upon a case. A fund was raised for necessary expenses; when it was voted that the secretary act as treasurer. Collection $6.55.

The secretary was instructed to prepare a report to be published in the "Herald," which shall also be our report to the next General Conference. It was ordered on motion that the president ordain Bro. C. A. Beebe as soon as practicable. Minutes read and approved. Closed with prayer by the president.

JOSEPH SMITH, } Presidents.
W. W. BLAIR, }
ROBT. M. ELVIN, Secretary.
—See "Herald" vol. 37, p. 280.

appealed from the Supreme Court of Utah, growing out of the execution of the Edmunds Bill.[3]

T. W. Smith's arrival.

Early in May Elder T. W. Smith and wife arrived in San Francisco from their island mission. Elder George S. Lincoln, under date of May 19, spoke of them as follows: "Apostle T. W. Smith is here with us from Tahiti. He is well and strong. Sr. Smith is sick. I have not seen her yet. We had a full house at church last night to hear Bro. T. W."

Elmwood Branch.

May 27 Elmwood Branch, Cass County, Nebraska, was organized by James Caffall, missionary in charge, and J. W. Waldsmith, district president. Delbert Tyson was chosen to preside, J. W. Hollenbeck teacher, Leslie Hollenbeck secretary, L. A. Tyson treasurer.

[3] WASHINGTON, D. C., May 10.—The Supreme Court of the United States to-day rendered an opinion of vital interest to the Mormon church in the suit of the Church of Latter Day Saints against the United States, on appeal from the decision of the Supreme Court of Utah, in favor of the United States. This court affirms that judgment. This case grows out of the passage of the Edmunds anti-polygamy law by the Forty-ninth Congress. This law, among other things, dissolved the Mormon church corporation, annulled its charter, directed the appointment of a receiver to wind up its affairs, and escheated to the United States all the real estate owned by the church in excess of fifty thousand dollars, which was not, on the date of the passage of the act, held for purposes of worship or burial. When the United States, under the terms of this act, began proceedings to confiscate two hundred fifty thousand dollars worth of property belonging to the church the Mormons immediately entered suit to have the Edmunds law declared unconstitutional.

It was argued before the Supreme Court in their behalf that Congress, by the dissolution of the church corporation, had assumed judicial powers, and that the act of the legislative assembly of Utah incorporating the church constituted a contract which could not be impaired by Congress under its authority to repeal territorial enactments. On the part of the United States it was contended that Congress had authority to repeal all territorial enactments; that the act incorporating the church was invalid as an attempt to establish a religion contrary to the provisions of the Constitution, and that, moreover, the charter should be annulled for abuse of the granted rights. After an elaborate historical review of the common law the court comes to the conclusion that Congress had the right to seize the property, and says: "The Congress had before it a contumacious organization, wielding by its resources an immense power in the territory of Utah and employing these resources in constantly attempting to oppose, subvert, and thwart the legislation of Congress and the will of the government of the United States. Under such circumstances we have no doubt of the right of Congress to do as it did. The decree of the lower court is affirmed."

Justice Bradley delivered the opinion. Chief Justices Field and Lamar dissent, holding that the power of Congress to legislate over the Territories was not incident to the treaty-making power, and its power was restricted directly to that expressed or implied in the institution, which grants no such power as that involved in this case.

CHAPTER 38.

1890.

KEWANEE DEDICATION—VISIT TO NAUVOO—RUNNELLS DEBATE—JENKINS' DEATH—MOB IN MICHIGAN—TUNNELHILL DEBATE—JONESPORT REUNION—CASE OF HEALING—MARCELLUS MEETING—GROVE-MEETING—SANDWICH ISLANDS—BLAKESLEE'S DEATH—WAIT'S DEATH—MANCHESTER DEBATE—WOODRUFF'S MANIFESTO—LOGAN REUNION—AUSTRALIA—BRAND'S DEATH—DEDICATION—LEEDS REUNION—DEDICATION—SCOTT'S DEATH—DEDICATIONS—UNIQUE EXPERIENCE—DELIVER THEM UP—FYRANDO'S DEATH—NEVADA BRANCH—"ZION'S HOPE"—LEON BRANCH—LAWLESS CROWD—NOTICE OF REINCORPORATION—ORTON DEBATE—HERALD OFFICE ENLARGED.

JUNE 8, 1890, a chapel was dedicated at Kewanee, Illinois. Elders A. H. and W. J. Smith assisted the local authorities in the service.

Visit to Nauvoo.

On Saturday, June 14, President Joseph Smith and Bishop George A. Blakeslee visited Nauvoo, Illinois; and as it will be interesting to many readers of history to know the condition of the city, famous because of the history of the past, we here insert a description of the visit given by President Smith in the *Herald* for July 26:

That which first strikes the attention is the stillness, almost Sabbath-day silence, resting over the city. From the time the traveler reaches the shore on ferry-boat, city of Nauvoo, until he leaves, as he may, he is impressed with the air of restfulness and undisturbed repose which pervades everywhere.

Except for a single track traced like a thin gray ribbon along the streets near the center, the white clover and blue-grass grow a green sward from fence to fence, the sidewalks being especially smooth as if clipped by a lawn-mower. In all the lower part of the city, known as the flat, there is not a business house of any sort, except a small steam flouring-mill, which stands quite near the river at the foot of Bain Street.

This mill runs on stated days of the week; so that on the days when its rolls are still this token of business life is missing also. This at one time lively spot is an area of over a mile in length and nearly three fourths of a mile in width from the river back to the bluffs, is but a rural suburb to a small country town, having the shelter of a city government to give sonorousness to its title of city. It is said that there are fourteen hundred inhabitants in the city, but we fear the census-gatherers will show less. Of the part of the city called the "Flat," the miller, M. P. Welter, feelingly said: "The Flat go constantly to pieces. Plenty houses be torn down but no body builds any houses up. Nothing builds up any more on the Flat."

Building after building has been torn down, the bricks and stone being hauled elsewhere and used for various purposes, some going to make some of the few better houses and business places which have been built on the hill, along Mulholland Street, the main business street now, in fact the only one worthy of the name.

There is no livery stable in the place, where a man can secure teams and carriages for hire; one or two persons permitting their private equipages to do service now and then in case one is urgent, as an accommodation.

To him who knew the city in its palmy days the transition from the thronged, busy streets, the sounds of life and bustle, to the stillness of the untrodden streets, and the total absence of the sounds and stir of business life is depressing, almost appalling.

For many years the chief industry of the place was grape growing and wine making, and the raising of vegetables, which were drawn on wagons to Keokuk, twelve miles below, on the west bank of the river. Of late, vegetable growing has been largely abandoned, disease has developed in the vineyards, crippling the wine making industry, and so, under the fostering care of a Mr. Stahl, from Quincy, Illinois, the vacated lots and blocks are turned into berry fields where blackcaps and strawberries are grown to feed the early northern markets. At our arrival hundreds of women and children were in the dewy fields gathering the luscious fruit, which was taken in crates on wagons across the river and thence by rail—where—away to the north somewhere.

There used to be, now and again, a sort of railroad agitation; and we were not surprised to find the old town in the midst of a railway excitement. There is some talk and some prospect of a road running from Niota, near Ft. Madison, on the river at the crossing of the Santa Fe, to Quincy below Nauvoo some fifty miles, through Nauvoo, which, if it should be secured, will greatly aid the city, we think.

Bro. Blakeslee much enjoyed the ride over and about the "beloved city," once his home as well as ours, and whence he, with other sojourners and pilgrims, was obliged to leave. "From city to city; from synagogue to synagogue;" was verified in our experience.

We returned to Montrose in the late afternoon, . . . Bro. Blakeslee missed the evening train, but rose early and reached Chicago in time for

the meeting with the Saints in the afternoon of Sunday the fifteenth. We held meeting that day in the little church, where a few interested listeners came to hear the word, morning and evening. . . .

Bro. Alexander Smith came on Monday, and together we revisited the scenes of our boy and manhood days, long gone, and met and passed reminiscences with the comrades and friends of the time past. The many are gone, the few remain. In the bowed forms, the faltering steps, the wrinkled faces and whitening beard and hair of many whom we met, we could see how rapidly we too, were approaching the thither shore of time.

On June 30 Elder J. S. Roth wrote from Runnells, Iowa, that a debate had just closed a few days before between Elder E. L. Kelley and Professor Dungan, of Drake University, of Des Moines, Iowa, who represented the Christian Church. The subjects discussed were church propositions, each disputant affirming that the church he represented is the true church of Christ.

Runnells debate.

July 5 Elder Thomas E. Jenkins, missionary to Wales, died at Dowlais, Wales, of acute bronchitis. Elder Jenkins united with the church in 1861, near Council Bluffs, Iowa; was ordained an elder in 1862, and a seventy April 8, 1864, at Amboy, Illinois. Was sent to Wales as a missionary in 1866. Of him his colaborer, Elder John D. Jones, wrote:

Jenkins death.

If in all my experience in the church I ever met a true, honest-hearted lover of the latter-day message to poor, erring man, Bro. T. E. Jenkins was one. A firm, able defender of the cause, a hater of sin and despiser of unrighteousness; a lover of honesty, he practiced it, and a steadfast admirer of purity and holiness; he bore with the weakness of men and faithfully did all he could to aid and benefit man, spiritually and temporally. He was of that saintly number that strove diligently to do good to all men, especially to those of the household of faith.

Elder John J. Cornish, under date of July 7, wrote that he and Elder Francis C. Smith were mobbed near Applegate, Michigan, having rotten eggs thrown at them.

Mob in Michigan.

On July 28 a four-day discussion began at Tunnelhill, Illinois, between Elder T. C. Kelley and W. W. Woodsides, of the Missionary Baptist Church. Church propositions were the subjects of controversy, each affirming that the church he represented is the scriptural church.

Tunnelhill debate.

The Saints of New England held a reunion at Jonesport, Maine, commencing August 3 and terminating August 10. The meetings were held in the church made historic by the association with it of the movement of Elder George J. Adams, who organized a church there known as the Church of the Messiah, the members of which principally emigrated to the Holy Land in 1866. There were present and participating in the reunion the following ministers: Joseph Smith, John C. Foss, U. W. Greene, W. H. Kelley, F. M. Sheehy, J. N. Ames, A. H. Parsons, G. W. Eaton, W. H. Garrett, G. W. Robley, S. W. Ashton.

Jonesport reunion.

Mrs. Jane Couser wrote from Detroit, Michigan, August 12, giving an account of two very remarkable cases of healing. She says:

> I desire to give my testimony to the truth of this work. I know it is of God, and that the signs follow them that obey. I have seen them made manifest in my own house, for I have been healed. The doctor said I could not live, only a few hours. I was instantly healed through the administration of Bro. Rathbun. My little girl was very low with scarlet fever and sore throat. She was so far gone that we lifted her eyelids, and there was not one twitch of the eye. About one hour after she was administered to she began to move and she got well.

Case of healing.

A grove-meeting was held near Marcellus, Michigan, September 5 to 8, which was participated in by the following ministers: Hiram Rathbun, Elder Kiefer, and John Shook.

There was a grove-meeting held in Ray County, Missouri, commencing September 13, and continuing over the 21st. John T. Kinneman presided, and C. E. Butterworth acted as secretary. Elder J. R. Lambert was present and assisted in the services. There was also a grove-meeting held from September 13 to 21, at a grove near Wilber, Nebraska. James Caffall and J. W. Waldsmith presided; C. H. Porter acted as secretary. There were also present and participating in the meetings, W. W. Blair, R. M. Elvin, Levi Anthony, and Robert White.

Grove-meetings.

It was during the month of September, 1890, that the work in the Sandwich Islands commenced. Elder Albert Haws had been appointed to that field at the General Conference of 1890, and provision made for the First

Sandwich Islands.

Presidency and the missionary in charge of the Pacific Slope Mission to appoint some one to accompany him. But a suitable person not being found, he undertook the work alone. He arrived in Honolulu by the steamer Australia, September 19, where he was temporarily cared for by G. J. Waller, a business man of the city, who, the year previous, while on a visit to the United States had united with the church at Oakland, California. On the steamer that brought Elder Haws came also two other members of the church from California, C. H. Luther and wife, who, together with Elder Waller, assisted Elder Haws in starting the work. The following account is from the pen of Elder G. J. Waller, local historian for the Sandwich Islands:

As the Reorganized Church was practically unknown on the Islands, great difficulty was experienced at first in securing a place in which meetings could be held, the people generally being opposed to anything connected with Mormonism. The efforts to secure any church building, meeting-house or school in which to hold services were unavailing, and it was very apparent from the start that the work would meet with strong opposition from the different religious bodies established here, prominent among which were the Roman Catholics, the Episcopalians and the so-called "Missionary Party," the representative on these Islands of the Calvinistic or Presbyterian faith. This powerful religious body, which owed its birth to the labors of the New England missionaries who, nearly a century ago, came to these Islands from the far-off shores of New England and here planted their faith, exercised at this time, and had done so for years back, a mighty influence over the native Hawaiians. In fact the ruler of this Island Kingdom and the government itself were largely under its control.

Those in charge of the Utah church, which has a large following on the Islands amongst the Hawaiians, the work having been established here about a half a century ago [this was written 1901] when Elder G. Q. Cannon and others visited these Islands and labored in the interest of their church also proved unfriendly, refusing to permit Elder Haws to preach in their house of worship, and endeavoring to prejudice the natives against the Reorganization.

With such opposition arrayed against them at the start, the few who were desirous of establishing the work here realized the need of divine guidance and aid which was sought for and obtained. Indeed, to them it seemed apparent that the Master had been providing for emergencies by bringing one of their number to a knowledge of the work, who was possessed of some means and who was willing to use the same when necessary for the establishment of the work. As no place could be obtained

free for the holding of meetings, it was necessary to rent a hall for the purpose, funds for which and other exigencies were provided.

On February 7, 1891, Elder Waller wrote:

We have had to fight every inch of our way here, so the work is slow; but I hope it will stand. Ever since Elder Haws came we have met almost every day for the purpose of praying together for strength and guidance.

Failing to get any place in which to preach, we took a small room used by a native lawyer as his office, and started a Bible class, which we held two or three evenings in the week. On Sunday afternoons we had a meeting at a native boy's home who works for me. Though these meetings were poorly attended, still we received strength and encouragement. An elder from the Utah church here tried to bother us. He endeavored to induce the native lawyer to have nothing to do with us, but did not succeed, and finally ceased to trouble us at our meetings. Being invited by this native lawyer, whose name is Kaulukou (who makes no profession of religion at all) to preach in his office, we arranged to hold service one Sunday evening, when Elder Haws preached to a small number who went away highly pleased. . . . We met again on two or more Sundays in the same place, and then decided to look around for a larger and more convenient room. All the religious places being closed against us, we succeeded in getting one of the halls from the Odd Fellows' Lodge, where we have had four meetings both of natives and English-speaking people. Some natives and white people are interested, and one old native man is preparing for baptism.

Of course, there is much prejudice on account of the Mormon church and polygamy; but all who have attended our meetings have spoken in high terms of the preaching.

We took the hall for one month for which we paid fifteen dollars. . . .

We have gotten out two tracts in the native tongue; one "The Successor to the Prophetic Office in the Church;" pointing out how the apostasy took place under Brigham Young, and the distinction between the two churches: The other on baptism. I hope they will do much good. The translating and printing of the tracts will cost about two hundred and fifty dollars.

Elder Waller says again in his historical narrative:

The first meeting for prayer and sacrament was held at the room of Elder Haws on Beretania Street, at which were present Bro. Haws, Bro. and Sr. Luther, and Bro. G. J. Waller.

The second was held at the office of a lawyer named Kaulukou, situated at the corner of King and Bethel Streets. In this office on Sunday evening, December 21, Elder Haws preached his first sermon, which produced a favorable impression on those present, who were mostly Hawaiians.

For some weeks, until a hall could be secured suitable for holding services, prayer-meetings were held at the homes of some of those who mani-

efsted an interest in the work, and a Bible-class was started in the office of the native lawyer, above referred to. Though these meetings were only poorly attended, they nevertheless helped to increase the interest in our teachings of those who attended, and they in turn advertised to their friends the advent of what they regarded as a new faith; so that by the end of the year our work was fairly well known to the Hawaiian population in and around Honolulu, and the way seemed to be opening for its establishment amongst some of them.

The expense of opening the work there was met by Elder G. J. Waller principally from his personal means.

September 20 George A. Blakeslee, Presiding Bishop of the church, died at his home in Galien, Michigan. For further particulars see his biography.

Joseph Smith and W. W. Blair, of the First Presidency, directed that E. L. Kelley, counselor to Bishop Blakeslee, should have charge of the affairs of that department until a successor to Bishop Blakeslee should be chosen; and on September 30 Acting Bishop Kelley issued an epistle entitled, "The Hour of Duty," directing that the Bishop's agents should continue to act as before, and giving other instruction concerning the department under his care.[1]

[1] To the Saints: In the work of the Bishopric our chief help has been called away; the place for a short time is vacant; but the inspiration which the example of a wise and courageous labor imparts, has been fully committed to us, and should awaken action among the lovers of the kingdom of Christ throughout the world.

Bishop George A. Blakeslee has closed the work of this earthly trust, but the cause which he faithfully served and with his brethren devotedly loved fully survives, and extends an open hand to the household of faith in every land and clime, saying, "The hour of duty." What shall our answer be? We trust it will be unitedly and one—to aid while we may, the faithful army. It is the Master's summons, and he knows our work.

The duty relating to my position as the surviving member of the Bishopric in the emergency, is pointed out in the law.

In the wisdom of the Presidency of the church I have been asked to proceed with all necessary work in the department until a successor to the Bishop is chosen. The spirit of truth so directs, and responding to this demand to move forward in the work, I feel confident that I may rightly claim the aid of my brethren who are equally attached to the cause of Christ as myself, and who have sustained it in necessitous hours in the past.

The unerring hand of our chief Bishop, Christ, still directs, and we may well expect that with our respective duties faithfully performed the steps taken will not be backward.

Bishop's agents throughout the world are duly authorized to administer in their respective offices as heretofore, and in this hour of need it is hoped with a special care and diligence not equalled by efforts of the past.

As members in the household of faith, we fulfill the obligations of duty in carrying out the law of Christ.

His religion is inseparable from the acts of life. By the law our acts are justified in that which is spiritual and we gain by compliance spiritual light and knowledge; and by

Wait's death.

On September 30 Elder James M. Wait, of the Quorum of Seventy, died at Anima, Wisconsin. Elder Wait united with the church in 1843, in Franklin, Michigan. After the death of Joseph Smith he followed for a time the fortunes of James J. Strang at Voree and Beaver Island. Subsequently he united with the Reorganization. On October 8, 1861, he was ordained a seventy, at Fox, Illinois, under the hands of Z. H. Gurley, Sr., and James Blakeslee, and continued in that office until his death. It was said of him, "He never shrank from duty that he was called upon to perform."

Manchester debate.

September 25 Elder J. D. Erwin wrote from Manchester, Texas, that he had closed a discussion with one F. S. Funchess, claiming to be a sanctificationist. The subject of baptism in its various phases was discussed.

Woodruff's manifesto.

On September 24, 1890, a manifesto was signed by President Wilford Woodruff, of the Utah church, in which he advised the refraining from contracting any marriage forbidden by the laws of the land. This was presented to the general conference at Salt Lake City, on October 6, and adopted. For the text of this manifesto see page 363, foot-note 1, of volume 3 of this history.

Logan reunion.

The annual reunion of this year was held at Logan, Iowa, commencing September 26, and closing October 6. Elders Joseph Smith, W. W. Blair, and J. R. Lambert presided. J. F. McDowell acted as secretary. In addition to these the following ministers participated: J. W.

the law our acts are sanctified in that which is temporal and by compliance we advance in righteousness and heavenly treasure. As a teacher in this department I may well say: "Lay up for yourselves treasure in heaven," and feel with the apostle as he addresses the Saints at Philippi; "Not because I desire a gift, but I desire fruit that may abound to your account."

The Saints as in the past may safely contribute of their tithes and offerings to the agents in their respective districts and due credit will appear in the reports. Moneys sent directly to the church treasury may be by post-office order on Lamoni, Iowa, Galien, Michigan, or Willoughby or Cleveland, Ohio, or by bank draft on Chicago or New York. Address me at Lamoni, Iowa, in care of David Dancer; at Galien, Michigan, in care of Edwin A. Blakeslee. Receipts will be given in due time for all funds so sent, or to my permanent address at Temple, Lake County, Ohio.

Trusting for the continuance of the blessings of God toward all of his children, I am in bonds of fellowship,

Yours,

E. L. KELLEY, of the Bishopric.

LAMONI, Iowa, September 30, 1890.

Chatburn, J. M. Putney, Mark H. Forscutt, A. H. Smith, J. S. Roth, J. C. Crabb, H. N. Hansen, D. M. Rudd, W. E. Peak, Charles Derry, D. C. White, H. O. Smith, R. M. Elvin, Joshua Carlile, D. K. Dodson, E. L. Kelley, C. E. Butterworth, and John A. McIntosh. There were seventy-seven baptisms during this reunion.

September 28 Elder J. W. Wight wrote from Queensferry, New South Wales, of the progress of the ministerial work in Australia, and among other things said:

Some twenty-six have been baptized thus far this year in this mission, with four deaths and no expulsions. Bro. Butterworth has proved the Apollos in this direction, seventeen having been led into the water by him. Thus it will be seen that we are slowly gaining amidst all the turmoil. Australia.

On October 12 Elder E. C. Brand, senior president of Seventies, died at the house of Elder Alma Kent, Clay Center, Kansas. Elder Edmund Cameron Brand was born at Pimlico, London, Middlesex, England, February 22, 1822. He was educated at Homerton, near Hackney, London, England. He was baptized on July 29, 1851, and in 1853 he was ordained an elder. In November, 1854, he emigrated to Utah, and left there in 1860 with an escort of troops for California. On the 16th of December, 1863, he united with the Reorganization at San Francisco, California, being baptized by Elder T. J. Andrews and ordained an elder the same day. In March, 1864, he took his first mission, and continued with but little intermission in the missionary work until his death. On September 15, 1873, in accordance with the revelation presented to the General Conference of that year, he was ordained a seventy; and on the 18th of the same month set apart as a president of seventy. He traveled extensively in the missionary field, baptizing many, and was ever an energetic, zealous laborer in the vineyard, manifesting strong faith in the restored gospel. His remains were returned to his home, and buried in the Gaylord Cemetery, near Plum Hollow, Iowa. Brand's death.

On October 12 a church at Shenandoah, Iowa, was dedicated.

Commencing Saturday, October 18, there was a reunion held in Leeds, England, Elder Thomas Taylor presiding. The following other ministers participated: James Baty, S. F. Mather, Samuel Platts, Henry Greenwood, Joseph Dewsnup, Sr.

Leeds reunion.

A church at Farm Creek, Iowa, was dedicated October 19.

On October 30, Isaac F. Scott, who in 1847 was one of the editors and publishers of the *New Era*, published at Voree, Wisconsin, as an opposition paper to the movement of James J. Strang, died at his residence near Pardeeville, Wisconsin.

Scott's death.

November 3 a church near Coldwater, Michigan, was dedicated, Columbus Scott preaching the sermon and E. C. Briggs delivering the dedicatory prayer.

On November 10 Elder J. A. Robinson wrote from Knobnoster, Missouri, that he and Elder F. G. Pitt had just dedicated a new church at that place.

Under date of November 19 Elder J. J. Cornish wrote from Coleman, Michigan, relating some of his experiences in the missionary field. One instance is so unique in its character that we insert it:

Unique experience.

Last week a United Brethren minister challenged us to discuss baptism and the laying on of hands, with the signs following them that believe.

Bro. A. Shippy came for me to come and discuss the same. But when I came the minister denied challenging any of us, but it was proved that he had made it so broad that it meant any one of the Saints. He, after some talk, said he would discuss the subject of baptism, but afterwards refused to discuss any subject whatever. In the close of his speech last Sunday morning he gave liberty for any one to speak who loved the Lord, but before he took his seat he said: "Any one can speak who do not bring in their doctrine. Those who believe in doctrine can not speak, and those who believe 'these signs shall follow them that believe' can not speak in my meetings; I positively refuse to allow them, now and for ever."

In the *Herald* for November 22 appears an editorial entitled "Deliver Them Up," which sets forth the position of the church regarding the laws of the land and the light in which they should be regarded by the church. It reads as follows:

Deliver them up.

There is one item of the commands to the church to which we desire to

call attention. It occurs in section 42, paragraphs 21 and 22; and is that requirement making it the duty of the church, or its members, to deliver certain transgressors up to the law of the land. If any man kill, rob, steal or lie, he shall be delivered up to the law of the land.

We do not know just what class of liars or lies this command was intended to reach, but we believe it includes the false swearing named in the commandment: "Thou shalt not bear false witness;" by which men are injured in person, property, or reputation as a result.

Those clauses referring to killing, robbing, or stealing are quite clear and no one need to mistake them. Those who may be members of the church ought to understand that crimes of the nature of those named in this part of the law should be delivered up to the law of the land.

Deity does nothing without reasons for it; and there must be good reasons for such a command as this. Are they difficult to understand?

1. The law of the land has taken cognizance of crimes falling under the heads referred to, and provided an adequate penalty in punishment. The church has not the right to put any man in jeopardy in life, person, or property. He who kills has no forgiveness for his crime at the hands of the church; the church can not forgive crime against the life of man; nor can the church take the authority into its hands to punish such a crime. The church has no tribunal authorized to arrest a criminal, restrain him of his liberty pending a trial, summon witnesses for either prosecution or defense, to issue warrants, or order the execution of them; hence the very proper command to deliver such a criminal into the hands of the courts whose duty and province it is to inquire into such cases.

2. Robbery, theft, and lying, or slander, are all crimes of such a nature that there should be and there is so nice a discrimination in regard to the degree of guilt involved in each respective case, that the proper degree of punishment may follow, that courts like an elders' court are not authorized to sit in judgment, weighing the evidences, and determining the degree of criminality. The courts of the land may attach fines and imprisonment, and enforce the decrees of the court in which the matter is tried and determined; but the church can only deal with the accused and guilty person for his moral privilege of association with the church, and can not take of his goods in fines, nor restrain him of his liberty in imprisonment. For these reasons to protect the church from such malefactors, the Lord provided that due regard should be had to the law of the land.

3. The moral turpitude of the crime of adultery is almost immeasurable; for the first offense the church may forgive the transgressor, for the second offense the church may not forgive, but must cast him out who is guilty. This crime is taken cognizance of by the law as a cause for separation between married persons; and in all cases where the injured person designs not to condone or forgive the wrong when coming to the knowledge that it has been committed, that person should at once deliver the wrong-doer up to the law of the land that the decree of separation may be

confirmed by the court, all other persons be warned of the nature and cause of the separation, that the innocent party may be freed from blame and be at liberty to marry again, and thus save the fair name of the church from undue criticism. In cases of this kind it seems to us that the rule should apply: "Ye shall deliver him or her up to the law of the land." "He that keepeth the laws of God hath no need to break the laws of the land." The church would be saved from many a harsh trouble if the direction of the law in the premises covered by this note was observed.

Fyrando's death.

November 22 Elder Magnus Fyrando died at his residence in Magnolia, Iowa. Elder Fyrando was born September 28, 1836, at Heoor, Malino, Sweden. Baptized into the Reorganized Church, July 26, 1866, at Omaha, Nebraska. Was ordained an elder on the 7th of November of the same year, at Florence, Nebraska. Ordained a seventy September 24, 1877, by John H. Lake and James Caffall, at Gallands Grove, Iowa. In 1875 he was sent on a mission to Sweden, where he remained two years enduring great hardships for the gospel. He relates that while on his mission to Sweden angels ministered to him in his distress. Subsequently he labored in Utah and in other fields.

Nevada Branch.

On November 27 Elder Emsley Curtis wrote from Richhill, Missouri, that he and J. A. Robinson had a few days previously organized a branch at Nevada, Missouri, composed of 27 members. H. E. Goff, president; C. F. Belkham, priest; C. Belkham, teacher; J. L. Hennings, deacon; Addie Goff, secretary.

Zion's Hope.

Zion's Hope for November 29 came out in an enlarged form and illustrated, making it more attractive. This desirable change was brought about through the efforts of Mrs. M. Walker. The *Herald* editorial of same date says of the *Hope:* "It is growing in size, improving in the quality of its contents as well as in the general features of its make-up."

Some time during the month of November a branch was organized at Leon, the county-seat of Decatur County, Iowa, composed of twenty-five members.

About this time Elder James Moler was attacked by a lawless crowd at Frozen Camp, West Virginia. He relates that they threw stones against the schoolhouse where he was preaching, and threatened to cut with knives. But he continued his meetings refusing to be intimidated, holding six meetings in the place. Lawless crowd.

In the *Herald* for December 13 appeared a notice signed by Joseph Smith and E. L. Kelley, to the effect that the question of the reincorporation of the church, and also forming a new corporation under and by virtue of the laws of the state of Iowa, would be presented to the General Conference of 1891. Notice of reincorporation.

December 19 a discussion was held at Orton, Ontario, between Elder John Shields and a Mr. Arnold, a representative of the Seventh-day Adventists. The question discussed was that known as the Sabbath question, Mr. Arnold affirming that the seventh day of the week is the Sabbath of the Christian dispensation. Orton debate.

During the latter part of the year 1890 an important addition to the *Herald* Office building was under construction, with the object of providing more room for the publishing business, and also to provide offices for the First Presidency, the Bishop, and the Secretary and Recorder. This was not completed until the following year. Herald Office enlarged.

BIOGRAPHICAL.

CHAPTER 39.

DAVID H. SMITH—ALEXANDER H. SMITH.

DAVID H. SMITH.

WRITTEN BY ELBERT A. SMITH.

DAVID HYRUM, the youngest son of Joseph the Seer, and Emma Smith, and second counselor to President Joseph Smith, was born November 17, 1844, at Nauvoo, Hancock County, Illinois. The date of his birth is given elsewhere as November 18, but this is incorrect.

The cruel murder of his father had occurred the June previous, and it can be imagined that his earlier surroundings were not of the most pleasant nature.

His school education was limited; but being an insatiable reader, and a student of nature as well, this disadvantage was largely overcome. He early manifested considerable power and talent as a writer, a musician, and an artist with pencil and brush. He is probably most widely known through his poetical works collected in the book entitled, "Hesperis," and through the songs of his composition published in the Saints' Harp and in the Hymnal.

Those with whom he was intimate remember him as a man passionately fond of music and flowers, deeply moved by all things beautiful; melancholy at times, yet sunny-tempered; possessed of a strong sense of humor; loving, sympathetic, humble.

He became identified with the Reorganization in 1861, being baptized October 27, at Montrose, Iowa, by Elder John Shippy. So far as we know he ever remained true to his allegiance. Unlike some who were ready to sacrifice the cause of Zion for personal glorification he answered those who tempted

him: "Go to Strang and go to Brigham, no false prophet make of me."

He was ordained a priest March 21, 1863, and an elder the 8th of the following October, at Council Bluffs, Iowa.

May 10, 1870, he was joined in marriage to Clara C. Hartshorn, at Sandwich, Illinois. As a result of this union there is living one son, Elbert A., born March 8, 1871, at Nauvoo, Illinois, who is now a high priest and a member of the High Council of Lamoni Stake.

At the April General Conference of 1871 the subject of our sketch was chosen and ordained president of the Second Quorum of Elders with Phineas Cadwell his counselor.

He did missionary work in Michigan and was twice sent to Utah and the Pacific Slope; also acted as assistant editor of the *Saints' Herald* during part of the time that it was being published at Plano, Illinois.

At Plano, April 10, 1873, in accordance with revelation to that effect, he was ordained to the office of second counselor in the Quorum of the First Presidency.

This office he held until incapacitated for all church labor. In 1885 he was released in accordance with directions contained in the revelation of that year, as follows: "The voice of the Spirit is that David H. Smith be released. He is in my hand."

Again in 1894 the following was given: "My servant David H. Smith is yet in my hand and I will do my will in the time of its accomplishment. Be not troubled or fearful in this matter for it shall be well for my work in the end."

At present he is living in Elgin, Illinois.

ALEXANDER H. SMITH.

WRITTEN BY HIS DAUGHTER, VIDA ELIZABETH SMITH.

Alexander Hale, fourth son of Joseph Smith, the Seer, and Emma Smith, was born in the town of Far West, Caldwell County, Missouri, June 2, 1838.

The scenes following in cruel rapidity, are seen only dimly through a child's fitful recollections, until the establishment of a home in Nauvoo had been effected for some years. For

him the dearest and the saddest events that come into a man's life, center in the happy old city of Nauvoo. His first memory of home; his fondest memory of mother in life and death; his only memory of father, a dimly sweet and vividly sad one, were here on the hill slopes of Nauvoo. Though but a lad of six, he remembers with clearness the exodus from Nauvoo after the tragedy in Carthage. The scene was too full of woe to escape in many details the grasp of his sensitive, tender nature. Clinging to his mother's hand, with her he left the home on the banks of the Mississippi, his young heart excited by the firing of guns and the sad-faced, hurrying throng, pushing through the streets to the ferry. On the Uncle Toby, a north-bound steamer, they passed up the river to a village on its eastern banks, called Fulton City.

The return to Nauvoo in 1847 was almost as sorrowful and dangerous as the exodus had been. Happily for him, a brave-hearted mother held the helm, and his life was steered through the varying waters of youth until 1857. Quickened by the excitement consequent upon the discovery of gold in Pike's Peak, the spirit of adventure caused him to join a party starting for that promising field. The venture did not prove a success; and from the plains of Western Kansas they returned homeward. This was a disappointment; but subsequent events bear out the thought that the hand of God overruled.

In the year when his brother Joseph took his place in the church, the home circle was much agitated. A mighty force tugged at the bonds of peace. Alexander was not religiously inclined. His experience with religion had not been of a character to induce him to give it much thought. The fundamental principles of the gospel must first awaken him to a love of God. His mind was in a tumult. His adored younger brother, David, joined himself to the church; while the mother stood stoutly by them. It was a serious outlook. Already friends were turned against them. A warning had come to his brother Joseph from the citizens, that he must neither preach nor pray in public, nor in any way attempt to promulgate his doctrine in the county in which he lived. The popularity of the Smith boys was on the wane. This

threat did what nothing else had done for Alexander. He began to search such books as were at his command, and began to believe the principles therein. Their beauty and power appealed to his mind as true and desirable. Still he lingered.

In 1861 he married Miss Elizabeth Agnes Kendall, a daughter of Elder John Kendall, of England, who was killed by falling from a scaffold while endeavoring to save a fellow workman.

In April, 1862, Frederick G. W. Smith, third son of Joseph and Emma, died without baptism. This perplexed Alexander, and caused him days and nights of sorrow. That his beloved brother was lost was a horror such as has filled many hearts; but to his there came a balm, the testimony of the Spirit, the first communication direct from that Comforter, saying, "Grieve not; Frederick's condition is pleasant; and the time shall come when baptism can be secured to him," admonishing him to do his duty and all would be well. Satisfied of the necessity of baptism for the living, and comforted by the evidence of its possibility for the dead, on May, the 25th of the same year, his brother Joseph baptized him in the grand old Mississippi, confirmation following under the hands of the same, assisted by Elder Nathan Foster. In July of the same year his wife followed him, receiving baptism by Joseph Smith and confirmation by his administration the same day.

In September, 1862, his ordination to the office of teacher took place, Joseph Smith, I. L. Rogers, and John Shippy officiating. The following year at the April conference at Amboy, Illinois, he was approached by Bro. W. W. Blair with the question, "Are you willing to accept an ordination to the office of elder?" assuring him that it was his calling to minister in gospel things as an elder. The thought suggested to him was, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Ready always to do the will of God so far as able, he resolved to keep himself in condition and wait until it was made known to him, claiming his right to receive light from God direct, and trust

no man. That night God sent to him a vision; to him it was and to us it is, beautiful and significant, more so than even he to whom it came then realized. In his own words we give it:

"I saw myself standing on a cone-shaped hill. I could see for a long distance in every direction; and so far as I could see there were multitudes of people. I looked to the top of the hill and saw a speaker's stand, built strong and substantial; I even noted the material of which it was constructed, and wondered at its strength. I saw two men upon the platform. One had two books in his hand, and looked as if he had just ceased speaking to the multitude. As I gazed wondering, I was possessed of a strong desire to get closer. I began to push through the crowd to get near and hear what the two men had to say. As I was thus engaged, they left the platform, stepping down and coming directly towards me. I noticed the people stepping aside, opening a pathway wide enough for them to walk side by side without crowding. As they came towards me, chatting and talking to those on either side, I recognized them. They were my father and Uncle Hyrum. My uncle was slightly in advance of my father. As he met me he took me by the hand and said, 'How are you, Alexander?' Then my father took my hand in his, a good strong clasp, and held it till he turned and pointed with his other hand to the speaker's stand and said, 'Alexander, you go up and take your place. We are going away; we will be gone for a season, but we will return again.' He then bade me good-bye, and the two walked on towards the east, and as they walked they gradually left the earth, and I watched them till they ascended out of sight. I turned and looked towards the stand. The people still stood as before, but there was the pathway open to the stand, not a man had moved into it. The interpretation was plain. When I came to my sense of surroundings, I was sitting upright, bathed in tears, and the Spirit did not leave me for hours; and on the next day, the 8th day of April, 1863, I was ordained an elder."

He at once began missionary work, spending the summer, fall and winter of 1863 and 1864 in Western Iowa, in com-

pany with Elder W. W. Blair. His next work was along a new and in many ways trying line, as president of the branch in his home town.

Near the close of the summer of 1864, accompanied by Henry Cuerden, he was sent to the St. Louis District. In the spring of 1865 Elder Cuerden was released, and Elder William Anderson, of Iowa, became his companion. Of this friend and brother, there are remembrances delightful to recall, God's rich and wondrous feasts spread for them by his Spirit as they journeyed together, binding them in bonds of love to the gospel, and in bonds of friendship in life. This season of blessing was followed by an appointment from the fall conference to the Pacific Slope. He was given the choice of associates, and he named William H. Kelley, and William Anderson, of Montrose, Iowa. Elder Kelley could not go.

On April 12, 1866, he was ordained a high priest by Joseph Smith and J. W. Briggs.

In company with William Anderson and James Gillen, he endured the hardships of a trip by wagon across the dreaded plains. At one time he left the wagon and lay down on the desert as he feared in his death agonies; but was raised by the Spirit to finish his work. He spent twenty-one months in his mission in California.

In 1870, with W. W. Blair, he again went west to Utah, remaining there while Bro. Blair went over to California.

On April 10, 1873, he was called to the apostleship at Plano, Illinois, being ordained by J. W. Briggs, Joseph Smith, and W. W. Blair.

In 1875 he was again appointed to the Pacific Slope Mission, having charge of that then distant field. He was accompanied on this mission by his brother, David H. But what had promised to be a bright and pleasant mission, terminated in the saddest and most anxious time of his life. A message that his wife was near to death at their home in Plano, brought him from his mission field with his brother sick and broken at his side. Upon his wife's recovery, he again took up his work, this time in Northern Missouri and Southern Iowa.

In the fall of 1877, upon his request he was released and permitted to labor as circumstances would permit, increasing family care making missionary work more arduous, he thought thus to be less of a burden. But his soul was not satisfied; the service seemed half-hearted, though it was not. In 1878 he again received conference appointment, being burdened with the charge of his former appointment, Northern Missouri and Southern Iowa. In 1879 the whole of Missouri was added. From October, 1880, it was simply Missouri until the following April, when he was given Illinois in addition. In 1883 he was still retained in charge of his birth-state, Missouri, and the state of Kansas.

The time came for another distant mission. Leaving his family (wife and nine children) in their home in Independence, Missouri, in 1885, he took charge of the Pacific Slope, returning in the spring of 1886. From this sunny field he was directed to minister to the Saints in a field comprising Northern Illinois, Wisconsin, Minnesota, the Dakotas, and Manitoba. His charge kept him in touch with the people of the North until 1890. Then in connection with Elder E. C. Briggs, there were added Northern Indiana, Michigan, and Northwest Ohio. He returned to the Rocky Mountain Mission in 1892 with Elder Joseph Luff as associate. In 1893 he was associated with Elder William H. Kelley in the Eastern States.

In 1890, April 15, he was ordained president of the Quorum of Twelve, by Joseph Smith and W. W. Blair, which office he held until 1897, when he was called as counselor to the President of the church, and patriarch and evangelical minister unto the church. Acting in the office of such calling and ordination, and in the discharge of obligations imposed by revelation to the President of the church, April, 1901, he left his home in Lamoni, Iowa, for a mission to Australia, the Society Islands, and Hawaii. Spending some months in the Islands, he proceeded to Australia, where in April, 1902, he received a cable message to ordain C. A. Butterworth to the office of an apostle, the revelation authorizing such ordination, also lifting from him the responsibility of counselor to the President of the church by placing another in his place, thus leav-

ing him free to act in his evangelical calling and his work as Patriarch to the church. This position is one to which he is well suited, being of a sympathetic and affectionate nature.

As a man he has a height of five feet and ten inches; an eye large, clear, full, and blue; hair dark, almost black, soft, fine, and abundant, even now when he is growing old; a forehead square and full. A facial index of his tender heart is shown by a deeply cleft chin. As a speaker, he appeals to the heart at once. He is himself quickly moved to extremes of sorrow or merriment, and has the gift of enjoying the good and beautiful things of life to a remarkable extent.

There were born to him nine children, four sons and five daughters: Frederick, now an apostle, living in Lamoni, Iowa; Vida E., wife of Heman C. Smith, of Lamoni, Iowa; Ina I., wife of S. G. Wright, of Australia; Emma B., wife of William F. Kennedy, of Independence, Missouri; Don A., of Lamoni, Iowa; Eva G., wife of F. L. Madison, who died in San Bernardino, California; Joseph G., a priest, of Lamoni, Iowa; Arthur M., of Lamoni, Iowa; Coral C. R., still residing with her parents. All are members of the church except Don A.

From his first home in Nauvoo the subject of this sketch went out to his church work except two years residence in Plano, Illinois, from where he returned to Nauvoo in 1870. Thence he moved to a farm in Colfax Township, Harrison County, Missouri. Here for two years he acted as postmaster at a post-office called Andover. In 1882 he left the farm, going by team to Stewartsville, Missouri; and in March, 1884, he went further south to Independence, Missouri; and in 1887 removed with his family to the farm in Missouri, and then in 1891 to Lamoni, where he, his wife, and two younger children still reside.

CHAPTER 40.

WILLIAM H. KELLEY—THOMAS W. SMITH—JAMES CAFFALL—JOHN H. LAKE—ZENAS H. GURLEY—JOSEPH R. LAMBERT.

WILLIAM H. KELLEY'S biography we are obliged to omit for the reason that up to the time of going to press we have not received the manuscript from him nor his authority to write it.

T. W. SMITH.

Thomas Wood Smith, son of Henry and Mary Ann Boyer Smith, was born on the 7th of March, 1838, in Philadelphia, Pennsylvania. At the age of five years he was sent to school; and having a fine, retentive memory, he made rapid progress. He attended the schools of Philadelphia about eight years.

In 1853 he joined the Independent Christian Church, of Philadelphia. This church was connected with what is known as the Christian Connection, or New Light; but as it did not belong to any conference of that body, it was called the Independent Christian Church.

He studied theology under a Mr. Wilson, who was pastor of the above-named church; but having an independent mind he did not agree entirely with his instructor nor with others with whom he had the privilege of communing.

At the age of nineteen he began to preach; but later hearing of the doctrine of the Disciples, or Christian Church, he became convinced that baptism for the remission of sins was a scriptural doctrine, but could not find any one whom he felt was authorized to baptize him. But finally after convincing a fellow minister by the name of Joseph S. Smith of

the correctness of his views, he was baptized by Mr. Smith. Subsequently he heard Elder Miles Grant and other leading ministers of the Adventist Church, and became a partial believer in the soul-sleeping theory, though he rejected some of the other cardinal points of the doctrine of the Adventists; hence could not identify himself with them.

On December 31, 1858, he was united in marriage to Miss Helen Marr Pierce. In 1861 he moved into Illinois. Here he continued his labors as a minister for some time, when he removed to Iowa, and was one of the organizers of what was known as the Iowa Association of the Church of God, for which he acted as secretary and state evangelist. While laboring in this capacity as an evangelist, he met Elders Jason W. Briggs and I. L. Rogers. They attended his meeting, and were led by what they heard to believe that he had imbibed much of the truth, and was honest in his presentation of his views; and as Elder Briggs expressed it, "Like Apollos, needed some one to show him the way of life more perfectly." So Elder Briggs assumed the role of Aquila and explained the word of God to him. He found in Mr. Smith a willing hearer though an able disputant. These friendly discussions led Mr. Smith to inquire of God, when he received light concerning the truth of the story that had been told him about the restored gospel. On March 13, 1866, he relates that he heard a voice above him quoting the words, "Repent and be baptized, every one of you, in the name of Jesus Christ," etc. The voice said, "Have you received the Holy Ghost?" He answered, "I do not think that the Holy Ghost is given now." The voice answered, "The promise is to all that are called. Is there any body called to-day?" He replied, "God is calling people with the gospel." This conversation was continued at some length, and he became convinced not only that baptism was necessary by one holding authority, but that the promise of the Holy Ghost was extended to him as well as to others. He again inquired of Elder Briggs as to the authority which he held, and became satisfied that the authority was resident in the one with whom he was conversing; consequently, on the 14th day of March, 1866, he was baptized and ordained an elder by Elder Jason W. Briggs.

His wife soon followed him into the church and was ever an active and zealous member of the same. He had preached the night before his baptism in his capacity as an evangelist of the association to which he belonged; and the night after he preached as an elder of the church, continuing his meetings without interruption. At the April conference of the same year, he was ordained to the office of Seventy, which office he held for several years, during which he was a constant and zealous laborer in the ministry.

In the spring of 1873 he was called by revelation to the office of an apostle in the Quorum of Twelve; and on April 10, at the General Conference, he was ordained under the hands of Elder J. W. Briggs and others. His ministerial labor extended into the Northern, Southern, Eastern, and Western States, covering a majority of the states from ocean to ocean. In 1884 he extended his labors into the Pacific Ocean, going to the Society Islands, where he remained for some years. Thence to Australia, assisting Elder Joseph F. Burton and others in placing the church in a better condition, when he returned to the Islands and labored there until 1890. At the spring conference of 1890 he was assigned to the Pacific Slope Mission as associate minister in charge with Heman C. Smith. He remained in this field a part of the year, and moving eastward, stopped for a time in Colorado. Thence on to Missouri, where he located at Independence. In the spring of 1891, together with J. R. Lambert, he was placed in charge of Iowa and Missouri. They subsequently divided the field and Elder Smith had charge of Missouri.

On December 3, 1891, his wife died at Independence. She was the mother of four children, all of whom died while in childhood, none of them living to be more than nine years old. She contracted the disease that terminated her life while in the Society Islands exposed to hardship and fatigue, reviving some while in Australia, only to relapse when she returned to the Islands; and she came to America broken in health. It was thought that the climate of California might have the effect of restoring her to health, but in this she and her husband were disappointed. Seeking the climate of

Colorado with the same result, she finally succumbed to the disease, and died as related. Her husband said of her: "Never once in all my quarter of a century of ministerial labor in the church, has she ever hindered or sought to prevent me from doing any duty that my office required of me."

In the year 1892, he with others was appointed to the Australian Mission. While on his way to the Pacific Slope, there expecting to remain and labor while waiting for the condition of church finances to justify his going to his distant field, he arrived at Salt Lake City on July 9; and on Sunday the 10th preached two discourses in the chapel; and while returning to his place of lodging after the evening services, he was stricken down with paralysis. Elders A. H. Smith and Joseph Luff being in the city, waited upon him hourly; and though the doctor pronounced that he would not live more than twenty-four hours after the stroke, he partially recovered, sufficiently to be removed to his home at Independence. There he waited, hoping to be restored to health, and at sometimes feeling greatly encouraged because of his apparent improvement.

On December 4, 1892, he espoused Mrs. Sarah Lookabill, of Oakland, California. With her he had been corresponding previous to his affliction, and when stricken down she faithfully continued her devotion to him; and after their marriage demonstrated the genuineness of her affection by careful and tender care and attention to him.

On May 27, 1894, the end came; and he breathed his life away as peacefully as a child passes to slumber.

Soon after Elder Smith's ordination to the office of an apostle, he was made Secretary of the Quorum of Twelve, and his services in that position were performed with skill and accuracy, and the records show evidence of the jealous care bestowed upon them.

The *Saints' Herald* for June 6, 1894, contains the following account of his death and funeral, showing the respect in which he was held by those with whom he had spent the last days of his life:

"During his last illness he was attended almost constantly by Bro. Luff and a number of the local brethren and sisters,

and by excellent fortune or providence, Apostle H. C. Smith stopped off on his way southward to his field of labor, just in time to see our brother alive, and to receive a request from Sr. Smith to preach the funeral sermon, which request he effectually honored on the afternoon of Monday, the 28th.

"Never was clearer evidence of reverence and affection shown by the Saints of Independence towards one of their number. Early on Sunday morning the church-building was draped by willing and devoted hands, impelled by hearts that mourned the loss of a brother and minister beloved. The facing of the entire gallery was covered with the emblems of mourning, and tastily-arranged drapery covered the pulpit, the organ, the iron columns, and conspicuous places on the angles and flat surface of the walls, extending in beautiful designs into the alcove occupied by the choir and presenting a scene the most expressive and impressive in its way that we have ever witnessed. Over one hundred yards of material were employed in this work of appropriate decoration, and all day on Sunday the attendants at church were permitted to read in this artistic arrangement of pending fabrics the affection and esteem of the Saints for one whose voice was to be heard in their assemblings no more.

"At two o'clock in the afternoon on Monday the funeral services were conducted. Apostle Heman C. Smith was assisted by Apostle Joseph Luff and High Councilor John A. Robinson. The pall-bearers were selected with a view to representing the various positions in the priesthood as well as the membership. No one of the First Presidency or Seventy being available, those quorums were not represented. All of the pall-bearers occupied place upon the stand, ranged in order on either side of the speaker, in the following line of representation: Joseph Luff for the Apostles; John A. Robinson for the High Council and High Priests; Roderick May for the High Priests and the Bishopric, he being the Bishop's agent at Independence; John W. Brackenbury for the elders; George E. Ross for the priests; George Bartholemew for the teachers; John A. McGuire for the deacons; and Thomas James for the membership.

"The choir sang two beautiful and appropriate anthems. . . . Hymn No. 896 was sung as the closing hymn, it having been composed by Bro. Smith. The beautiful casket containing the body of our brother rested upon pedestals before the pulpit, and upon it and before it were arranged a few pretty and suggestive floral emblems. Seated upon the front seat, by the side of the sorrowing widow, was Bro. Alexander McCallum, who kindly acted as escort to her, and by her other side sat Ethel, the little girl adopted by Bro. Smith when in Australia and brought by him to America. Back of these and all around were surrounding Saints of all ages, who had gathered to pay a last tribute to the memory of one whom God had honored and blessed in life and taken to himself at death.

"The sermon was from the words found in Matthew 19: 27–29, and consisted of a review of the life of Bro. Smith and a tribute to the many excellencies that adorned his life, as well as words of comfort to those now mourning his departure. It was a good effort and was well received. The funeral cortege was long, extending the length of three city blocks as it moved along. At the grave Bro. Luff offered a few remarks and then closed the services with prayer. The company waited until the grave was filled and then solemnly wended their way to the waiting vehicles in which they were borne back to the activities of life from which they had been called for a few hours to pay honor to the dead."

The last public ministration of Elder T. W. Smith was the offering of the opening prayer on the occasion of President Joseph Smith preaching a discourse in Independence a short time before Elder Smith's death.

JAMES CAFFALL.

James Caffall was born July 14, 1825, in England. His childhood, youth, and early manhood were spent in his native land.

He embraced the gospel in December, 1845, and soon after became an active and zealous minister.

On June 5, 1850, he was united in marriage with Miss Eliza Pratt, in London, England. Soon after their marriage they emigrated to America, first locating in St. Louis, Missouri, and thence removing to Salt Lake City, Utah, in 1861.

He had not been long in that country until he became doubtful of the teachings of the authorities of the church in Utah. Availing himself of the opportunity of hearing the representatives of the Reorganization, he became convinced that the position occupied by them was correct, and that they were teaching the principles of truth as he had received them in his native land. He therefore united with the Reorganization in 1864, and in 1865 left Salt Lake City for the East. In 1866 he settled in Council Bluffs, Iowa, which has been his home ever since.

For about seven years he officiated as a local elder in the Council Bluffs Branch, and a part of the time as president of the Pottawattamie District. In April, 1873, he was named by revelation in connection with others for ordination to the Quorum of Twelve. This conditional promise was made at the time: "If these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people."

This promise has been remarkably fulfilled in the case of Elder James Caffall. From the time that he was called to this position until he was finally released from it, he was earnest, faithful, diligent, and careful in his administration; and many can testify who have had the benefit of his ministrations that he has been a man of "power and excellent wisdom."

His missionary work has been principally in the states of Missouri, Kansas, Iowa, Nebraska, Colorado, New Mexico, and the Dakotas.

In 1894 he was assigned in charge of the European Mission, and shortly after took his departure for that field, where he labored with the same zeal and energy that had characterized his work in America. He continued in that field for three years; and notwithstanding his advanced age he probably did as much and as arduous work as any missionary the church has had in that field.

The writer of this sketch succeeded him in that field, and can testify by being actually upon the ground and having opportunity to know his work and its effect, that he was almost universally beloved by the Saints, and his work was of a permanent character. None who regarded his advice and counsel had any reason to regret it.

Returning to America in 1897 he continued his ministerial work; and in the amount of work performed was not surpassed by men who are many years his junior.

In 1902 he was removed from the Quorum of Twelve in harmony with a vision seen by the President of the church and accepted by the church as divine guidance. By the terms of this vision he was assigned to a position in the evangelical ministry, but this he did not accept; and in the General Conference of that year presented the following document as his reasons for declining:

"*To President and Members of the Reorganized Church of Jesus Christ of Latter Day Saints, Greeting:* After mature consideration of the contents of the document now before the body, I very respectfully offer the following statements: First. Said document is descriptive of a vision seen by President Joseph Smith without one line of authorization to ordain and set apart those men he claims to have seen or that passed before him in vision, in the several positions named. I, therefore, however strong the implication may appear that I was by ordination to be placed among the patriarchs, or fill the position of a patriarch, wish to respectfully decline; for, though the description of the vision is put in no uncertain sound, there is a deathlike silence through the entire document so far as a command to ordain this or these my servants, etc., is concerned.

"Second. My present position was authorized in the year 1873 through President Joseph Smith, section 117: 4, Doctrine and Covenants. I accepted, and the good Lord by the Holy Spirit bore evidence to my soul, and by virtue of this evidence from that time until now I have been testifying to the people wherever sent of having set to my seal that God is true.

"Third. My having been seen by President Smith in vis-

ion among the patriarchs is to the President an implication that I should vacate my present position, and be ordained to the office of patriarch, but the command to ordain is not found in any part of the document. I therefore think my acceptation of such an ordination without a command were tantamount to a denial as to the validity of a former ordination to my present position; yet, in the event of the body indorsing the document I shall consider myself prohibited from further action with the Quorum of Twelve, but shall not consider myself shorn of the power and authority conferred upon me as above. For as I understand removal from office is only legitimate when done for a legitimate cause.

"Fourth. I have conceded that my labors have been meager the last two years in comparison to former years, but I am not aware that the work has suffered thereby; and should I in the near future have found myself incompetent, I should not have been slow to have reported it, as I cherish not a remote wish that individuals or societies should suffer through my incompetency.

"As to the motive prompting my release, I have nothing to say.

"Fifth. So far as I am acquainted with the duties of a patriarch, my acceptance thereof would in no way lessen the anxiety felt in present position save, perhaps, to lessen the traveling; moreover, I am not prepared to indorse the Bishop's position touching consecration, etc.

"Sixth. Not wishing to be tedious, these are some of my reasons respectfully offered for failing to indorse the changes so far as suggested or implied in the vision. And while I much regret being brought to the parting roads, I shall submit, and in the event of the body's indorsement of the document, I shall think my labors as a representative of the church ended.

"I might add, however, that I do not consider myself adapted for the work required of a patriarch.

"Very respectfully and in bonds,

"JAMES CAFFALL."

Notwithstanding his thus declining to act in harmony with the expressed opinion of the body, he is still held in high

regard by the membership of the church generally, and none, so far as we know have ever questioned the integrity or honesty of his convictions in this matter.

He still labors in the ministry to the extent of his physical ability; and his confidence in the truth as he received it so many years ago in his native land, has not in the least abated.

His wife who has been the faithful companion of his life, still lives; and together they are spending their old age in their home in Council Bluffs, Iowa.

Six daughters have been born to them. Two they buried when babes in St. Louis, Missouri. The four remaining are: Mrs. George C. Milgate, of Folsom, California; Mrs. Thomas Daly, of Council Bluffs, Iowa, widow of the late Thomas Daly, of California, for many years a missionary on the Pacific Slope; Mrs. James D. Stuart, of Magnolia, Iowa; and Mrs. Arthur E. Dempsey, of Council Bluffs, Iowa.

AUTOBIOGRAPHY OF JOHN H. LAKE.

My father, Nicholas Lake, and mother, Oracy Lamb, were married October 9, 1809, in Yates County, New York. They had eleven children born to them, three daughters and eight sons. I was the seventh son, born December 4, 1829, in Yates County, New York. In 1832 my parents moved to Canada, and settled in the township of Mariposa, Victoria County; and in February 1854, I was married to Miss Mary Jane Low, by a Bible Christian minister. In about three months after we were married, my wife was smitten with abscess, or hip disease, and lost the use of her limb. We had commenced housekeeping, but her parents, Charles and Tamer Low, came to me and asked me to allow them to take their daughter and they would keep her while she should live. I consented and my home was broken up. I had free liberty to visit my wife whenever I wished to do so. But my future hopes were blighted. I did the best I could working at carpentering. When I was not at work I made my home with my parents.

In the winter of 1855 and 1856 my wife's father made a

visit to Illinois. He had a brother-in-law, Samuel Marsh, living near Shabbona Grove, in Dekalb County; and while there he bought a farm on condition that I would consent to let them take my wife, their daughter, to Illinois. At that time this seemed a great journey; but I consented. So in the spring of 1856 they moved to Illinois. They started the last of February, and I followed the first of April of the same year.

I worked that spring and summer at carpentering. In December, a young man, Philip Kelsey, came from Canada to where I was in Illinois. We were well acquainted. He had a brother living at String Prairie, Lee County, Iowa, and he was anxious to see him; so he invited me to go with him. I well remember when we were going from Burlington, Iowa, to Montrose in the stage, we came in sight of Nauvoo. There were three of the columns of the temple to be seen. I thought it was a strange affair. But I knew nothing of the Mormons and cared less; so it did not affect me, only as one of the delusions (so I supposed it to be). We walked from Montrose to String Prairie, where we found Mr. John Kelsey.

While there we learned that there was a big job of cutting wood, getting out ties and timber, on the Des Moines River, near a place called Belfast. We went there and agreed to cut wood for one dollar a cord. We built us a shanty and boarded ourselves, Philip Kelsey and I. We cut seventy-five cords in the spring of 1857. The foreman of the job, Mr. William Beach, left to become foreman of a coal mine. But he recommended Kelsey and me to the proprietor, Mr. Redington, living in Keokuk, Iowa, as competent to manage the job. He sent for us and we went to see the gentlemen. We took the contract to cut into wood, or ties, or timber, or have it done, all that was left on the three hundred acres, and deliver it.

During that summer I learned of the death of my wife in Illinois. We went on with our business, just getting money enough at the end of each month to pay expenses, leaving the rest with the proprietor, thinking that when we got through we would have something to start ourselves

in business. But in the winter of 1858, Mr. Redington, the proprietor, failed, and we owed the men we had hired one hundred fifty dollars, which we had to pay the best we could. All we had made was in Mr. Redington's hands, who took the benefit of bankrupt law.

In November, 1858, I was married to Miss Maryette Griffith. We left Iowa and went to Missouri, and commenced keeping house in Etna, Scotland County, Missouri, and I worked at carpentering.

The spring of 1860 my wife's father, Duty Griffith, was living with us. His wife was dead, and he had been living with his son. Up to this date I had never made any profession of religion, though I had been raised by religious parents. Father and his folks were Methodists; and mother's people were of the Baptist faith. Mother was baptized in New York State when she was a young lady. But I never heard any system of religion that suited me, and never expected to do so. I did not know what kind of religion I wanted. But I knew what I had heard did not suit me. I had been so foolish as to say I expected to live and die dancing; it was good enough a religion for me. I was bound to have a good time in this life, and leave the result with the power that ruled the future.

In 1860, Duty Griffith, my father-in-law, received a copy of the *True Latter Day Saints' Herald*, containing an account of the conference at Amboy, Illinois, and that Joseph Smith had presented himself and been accepted as president of the church. He never knew who sent it, but supposed it was Bro. Sheen, the editor. When that was read by Bro. Griffith, he began to show what his religious belief was; and as I have since said, he was like a match when a coal of fire touches it, it would blaze. He said he knew it had been said that little Joseph would take his father's place, but when was the question.

Now came my peculiar experience. I awoke to the fact that I was living with a Mormon wife, and did not know it. The burned temple, the desolated city of Nauvoo, the people having been driven out, walking the water on a plank,

receiving revelation out of a hollow tree, polygamy, and oh! a host of like stories, came up before the vision of my mind. I will leave the reader to imagine my feelings, for I thought I had made the mistake of my life. And the idea of my living with a woman that I then thought had been taught to believe polygamy was virtuous! But what could I do and what must I do, were the questions for me to decide. Had I had money I could have soon decided. I would have taken my wife and gone to California or some other part of the earth where no one would have known the facts in the case, and you may be assured there would have been one woman who would keep her mouth shut. But I was so blessed poor that I could not settle the question that way. Then it came to my mind to go myself to California; and I thought if it came to my folks that I had done such an act as that, then I would tell them how I had deceived myself; for I could not say that my wife had deceived me, for religion had never been mentioned by either of us. But our oldest child Oracy was an infant babe; and I could not get my heart hard enough to leave mother and child, so I remained. What next was I to do? I got the idea, go to work and investigate the matter and expose it, and show to the neighbors and friends that I would have nothing to do with such foolishness.

So I commenced the task and continued for about six months, when the truth whipped me and I yielded like a little man. On the 13th of December, 1860, I, with nine others, was baptized by Elder John Shippy, near Etna, Scotland County, Missouri. A branch was organized that evening after we were confirmed. I was ordained to the office of deacon, and was chosen clerk of the branch.

We did not remain there long. In March of 1861 we moved to String Prairie, Iowa, and united with the String Prairie Branch.

June 12, 1863, I was ordained to the office of elder, and the conference at which I was ordained appointed me president of the branch in the city of Keokuk. On the third Sunday of June I went to take charge of the branch. I made my first effort to speak; and when the meeting was opened

in due form I read a chapter in the Bible where Paul speaks of times and seasons. I intended to say something on the coming of Christ. The Spirit rested on me, and I talked about twenty minutes.

I was president of the branch but three months, or until the next conference, when I was released from that duty. I next started to go on a mission to St. Louis; but I learned that was not required of me then. I went to Hannibal, Missouri, to take charge of that district. When I got to Hannibal I was made welcome by Bro. John Taylor. I got there on Saturday night, and on Sunday Bro. Taylor called on me to speak. I felt oppressed. I told Bro. Taylor there was something wrong; but he would not hear to it. But on Monday I sought for wisdom of the Lord, and to my satisfaction I received what I should do. When I told Bro. Taylor, he questioned the Spirit, but when we were talking he received the witness that it was right for me to return home.

I served as president of the String Prairie and Nauvoo District for a number of years.

I was ordained to the office of seventy, April 10, 1871, at Plano, Illinois.

In 1873 I was ordained to the office of apostle at Plano, Illinois.

In 1875 we moved from Vincennes, Lee County, Iowa, to Farmington, Van Buren County, Iowa; and on the 27th of February, 1877, my second wife died. We had seven children born to us. Three had died when young, and four were living. The two older were quite young women; and the youngest was four years and seven months old.

For some years I had been devoting all my time to the ministry in Iowa and Missouri, and had been to Canada on two or three missions. Now the question was, What must I do? The two older children said, You must stop preaching and get work here in town, so you can be with us at nights, or you will have to get some one to stop with us; so in March, 1878, I married Sr. Mary Huggins. She lived near Burnside, Hancock County, Illinois. We were married by Bro. Walter Head, priest. On the 9th of September of the

same year my wife died. I then broke up home. The two older girls began to care for themselves. The oldest was teaching school. She began teaching when she was sixteen years old. In the fall of 1878 she contracted for a school, and while making arrangements for her board, she remained all night and slept in a bed that had not been aired for some time and took cold, and it affected her so she had to quit her school, and she died in June, 1879.

Our children are all now dead but Charles H., now living at Somerville, Boston, Massachusetts.

Mid all these scenes of confusion, I have kept up my gospel warfare, serving the Lord and his church.

On the 10th of April, 1887, I was married to Mrs. Martha G. Woods, of Pittsburg, Pennsylvania, at the General Conference, by Apostle William H. Kelley, in the presence of the conference.

I did not keep the dates so I can not write as well as I would like. It has been a life through the sea of sadness; but as I look back over my life I am led to say as the poet said,

"God moves in a mysterious way,
His wonders to perform."

But as Professor Fowler said to me in 1882, "Sir, if your religion is known, you never found a human creed that ever suited you, nor you never will. You have been so secular in your religious views, you have been considered an odd sheep among your fellow mortals, and you always will be."

I am in the hands of Him that judges the heart, not from the sight of the eyes, but in righteousness.

Note by the Historian.—Since the above was written, two or three years ago, Elder Lake was constantly in the field as a missionary, having charge of Michigan and Indiana, until the annual conference of 1902, when he was removed from the Quorum of Twelve and ordained an evangelical minister. In this capacity he has since been operating in Canada, which is his present appointment.

He is just now (May, 1903,) recovering from a severe attack of pneumonia, at his home in Kirtland, Ohio.

ZENAS H. GURLEY.

We are under the necessity of omitting the biography of Z. H. Gurley. We solicited him to write it but he declined to do so, expressing his wish that his name should occur only incidentally in connection with events in the body of the work.

AUTOBIOGRAPHY OF JOSEPH R. LAMBERT.

I am the second child of Richard and Jane Lambert, born in Rock Creek Township, Hancock County, Illinois, October 4, 1845. The place of my birth is located about nine or ten miles southeast of the celebrated city of Nauvoo.

My parents were born in England, received the gospel there, and because of their faith and hope, came to America —father in 1840, at the age of eighteen, mother in 1841, at the age of sixteen. They were married on April 10, 1843. As a result of this union fifteen children were born unto them, twelve of whom are yet living, six boys and six girls.

My parents uniformly testified that there was much corruption in the church at Nauvoo, but that "exposers of Mormonism," so called, misrepresent and falsify the events of those times, rendering their works unreliable. I have also heard them say, at different times, and to different persons, that while at Nauvoo, they perceived a soundness and spirituality connected with the preaching of Joseph Smith, the Seer, that did not characterize the preaching of Brigham Young, Heber C. Kimball, and others. However they claimed (especially mother) that Young, Kimball, Hyde, and Fielding, were humble, God-fearing men when they did their first missionary work in England.

I was a puny, frail child, and mother was frequently told that she could never raise me.

My parents did not follow the fortunes of Brigham Young and company; they were permitted to remain at their humble home without any compromise with the enemies of the Saints. Having had their confidence greatly shaken in those whom they had trusted as servants of God, they gradually drifted into the world. The result of this was that we older

children were not taught religion in any form (as religion is usually understood), neither by precept nor example. We were, however, taught to be honest, just, truthful, industrious, etc.

As I grew up, I became skeptical about the Christian religion; though in my reflective and meditative moods, I always reached this conclusion: "There is a God, or Supreme Being; it is probable that there is a future state; and it *may be* that we are responsible to God for our deeds in this life."

When I heard the elders of the Reorganized Church of Jesus Christ of Latter Day Saints, in 1860, and afterwards, it was a new light to me. I began to believe at once, though it was some time before the necessity of obedience came to me with the force of a strong conviction, which occurred under the preaching of Elder John A. McIntosh, of Shelby County, Iowa. After some investigation, thought, and earnest prayer, I was baptized at Nauvoo, Illinois, November 5, 1863, by Elder James Burgess.

Was ordained to the office of teacher December 8, 1866, Z. H. Gurley, Sr., being spokesman. Held this office for more than four years. I then thought, "Right here, in this office, is my life work. If I can fill it as it should be filled, I will have great reason to be thankful." It did not seem possible that I could ever fill a higher office; and I was then, as I am now, afraid of a spirit of ambition and aspiration.

A portion of the years 1868 and 1869 found me unfaithful in my office and membership, but with no thought of abandoning the work. The Rock Creek Branch, of which I was a member, had almost gone to pieces. No meetings were being held, and there was general dissatisfaction with the presiding elder; not as a man, but with his official work.

My brother, D. F. Lambert, nearly five years younger than I, had obeyed the gospel in 1864; and although but thirteen years of age, he was very faithful, and soon became a leading worker in the branch. When I was the most careless and worldly, he seemed to be the most faithful and prayerful, and this had much to do with bringing me to realize that it was foolish and wrong for me to fritter away precious

opportunities, or suffer myself to partake of the spirit of the world.

When fully awakened to my condition, I discovered what I had lost, and that I would have to work hard and long to regain it.

In the summer of 1869, while at work in the field, I was strongly impressed by the Holy Spirit to go and see the president of the branch, and if possible, get him to appoint a meeting in order to see what could be done to revive the branch. It was a success. I went at exactly the right time. The branch was soon in running order again, though some of us had to bear the grave charge of having a wicked ambition to lead, before this desirable condition was reached. However, the old brother who made this charge (against my brother and me, in particular), lived to see and acknowledge his wrong; and his confidence in us, from that time to the day of his death, was unwavering. In the fall of 1869 I was strongly impressed to take all I had saved from my earnings since I reached my majority and go to school at Ft. Madison (Iowa) Academy.

I had no definite object in this, except to acquire more education; but go to school *I must*, or sin against my own conscience. My age was twenty-four, but my education was very limited indeed.

I attended school about thirteen months, in 1869 and 1870.

On January 26, 1870, I was ordained to the office of priest, by Bro. Henry F. Pitt. I held this office but for a little while. It was revealed to me, as I thought, that I was about to be called to the eldership; but although I was very intimate with my brother, before referred to, I did not even tell him anything about it. I reasoned like this: "If the Lord has revealed this, he will take care of it without any effort on my part, except prayer and right living; and if he is not the author of this revelation, I do not want to be ordained as a result of it."

It was brought about in a couple of months or so, in a way that was satisfactory to all concerned, so far as I know, and on the 4th day of September, 1870, at a district conference,

held at Keokuk, Iowa, I was ordained an elder by Bro. John H. Lake.

It seems that I was now to learn more fully than I had ever learned before, that every advance step taken would be disputed and stubbornly opposed by the invisible powers of darkness. In a short time after my ordination, I attempted to preach, but failed. From time to time I tried it again, until I had failed five or six times in succession. What was I to do? I felt sure that I had been properly called and ordained; and when studying the word, I enjoyed a degree of light; but scarcely would I be on my feet to speak before the power of an opposing enemy was felt. It would gradually increase until I felt compelled to sink back into my seat. I remained quiet for some time, waiting, and watching, and praying for another opportunity to overcome. For the time being, I was overcome, but not vanquished.

About this time, or soon after, Mr. A. W. Head, then an outsider, and quite skeptical concerning some of our claims, entered into conversation with Bro. H. F. Pitt. Bro. Pitt contended that the faithful preacher is helped by the Holy Spirit in the preaching of the word. Mr. Head denied; and in order to emphasize his position, he said substantially the following:

"Now, there is Dan Lambert, he can preach, *because he is smart*; but there is Jo who will never make a preacher as long as the world lasts!"

Sometime after this, while I was talking about the gospel, in the Lincoln Schoolhouse, Mr. Head was one of the congregation. I enjoyed liberty, and while speaking, I noticed the tears trickling down his face. At the close of the service he asked for baptism, and I baptized him. He is now an elder, living at Stewartsville, Missouri. He works and prays for the advancement of the cause, and loves to depend upon God for the help of the divine Spirit.

In the summer of 1871 I taught a short term of school at the Lincoln Schoolhouse, in Rock Creek Township, Hancock County, Illinois. In the summer of 1872, I taught again at the same place. I liked teaching, and concluded to make it my life work.

In the fall of 1872, my brother Daniel and I were canvassing for "Bunyan's Complete Works," in one volume. Some distance from where I had taught school, I was urged to accept a six months term at forty-five dollars per month. I needed the money badly, and I liked to teach, but still I hesitated to accept the offer, thinking it might be my duty to spend the winter in preaching in the district, after I had earned my clothes. I delayed my final conclusion for several days, meanwhile making it a subject of earnest prayer. I had to decide to spend the winter in ministerial labor in order to do justice to my conscience, though I must confess that, for a time, it was somewhat of a trial to me. I had felt the sting of poverty, and now I desired to do something for myself financially.

My brother Daniel and I launched out on our first missionary voyage, on January 7, 1873, and returned home on February 26. We preached and labored at Burlington, Montrose, and Keokuk, Iowa, and at different places in the vicinity of Elvaston and Burnside, Illinois. We met with the usual opposition from without, and discouragements from within; but made many friends to ourselves and the cause. We were blessed and tried, and, through the goodness of God, were successful in our labors.

We were inexperienced, plainly clad farmer boys, neither of us possessing any such ornamental luxury as a white shirt. We furnished our own clothes, and when car fare was not furnished, we walked.

The closing portion of the winter of 1873 was spent in manual labor, making my home at father's and preaching at various places as my circumstances would permit. At this time I was squarely confronted with another grave question: "Is it my duty to spend my whole time in the ministry, or shall I support myself, and labor as my circumstances permit?" Almost daily I presented this question to God in prayer. My experience was very strange to me.

When I mentioned the matter to the Lord, he quickly responded by the peace and blessing of the Holy Spirit, but nothing was revealed, by impression or otherwise. I marveled at this, but finally concluded that the bestowment of

the Spirit simply meant that God was pleased with the asking, but it was not his will that I should spend my whole time in the ministry. So I made arrangements to earn my clothes (and I hoped something more) during the hot months of summer, and spend my time preaching in the winter.

In March, I attended the district conference at Montrose, Iowa. A car was chartered for the purpose of attending the General Conference, to be held at Plano, Illinois, in April; and as I had never been there and the round trip only cost five dollars, I concluded to go. At this time President Joseph Smith was residing at Plano, editing the *Saints' Herald*, or what was then entitled *The True Latter Day Saints' Herald.*

The conference at Plano, convened on Sunday. On Tuesday I was asked by Bro. John H. Lake, who had been deputized by the First Quorum of Seventy (of which he was then a member), if I would accept ordination and membership in the Quorum of Seventy. I replied that I would try to furnish him with a definite answer on the morrow, but could not see that I could accomplish more as a seventy than an elder, unless I had evidence that God wanted me to occupy in that position. To this Bro. Lake responded:

"That is right; but the quorum desired me to speak to you and see how you felt about it."

At my first opportunity I presented the matter to the Lord in secret prayer, when all at once I was fairly enveloped with the Spirit, but not a thing was revealed; so I concluded to say "no, I can not accept."

On Wednesday morning the revelation was read, in which myself, with a number of others, were called into the Quorum of Twelve. This revelation was given on March 3, 1873, and in all the late editions of the Doctrine and Covenants is section 117.

All was plain now. The law defining the duties of an apostle in the Quorum of Twelve, showed that it was my duty to give my life to the work of the ministry. God does not do that which is superfluous. He gave me his Spirit when I prayed, took me to conference, gave me a testimony of the divinity of the revelation before my name was read,

but kept me waiting till the revelation was read for a complete answer to my prayer.

Many rejoiced; but while I felt glad to be thus acknowledged of God, I never before had felt so little and so solemn. Indeed, the weight of responsibility, as I felt it then, burdened me heavily, and produced a strong tinge of sadness in my soul.

On April 10 the men named in the revelation for various positions were ordained. In my very brief diary for that date, I find the following jotted down in shorthand:

"After some little business was transacted, the ordinations were attended to. It was truly a solemn time. Men of humility, desiring no position, and willing to work wherever placed, called by the great God to fill such high positions! I never felt so solemn in all my life."

Bro. Joseph Smith was spokesman when I was ordained; and after going through the formula of ordination in a very impressive manner, he enjoyed the gift of prophecy. I remember distinctly much of what he said, and a portion of it I reco.ded in my diary, at the time. He spoke about as follows:

"Joseph, as you have gone forth and made many friends, both for yourself and the cause, so, if faithful, you will continue to do. But not all above your head shall be sunshine. Dark and heavy clouds shall draw near and threaten your destruction."

The following I take from my diary:

"As thy heart's desire has been to do good, thou shalt become a workman that needeth not to be ashamed. The blessing of the Almighty, and his counsel, shall be thine. Be not fearful, although thou shalt not always walk in sunshine, and thy feet shall almost go down; but thy God shall keep thee. There are influences at work which may harm thee, but if thou art faithful, thou shalt be kept."

At this conference I was appointed to labor in Iowa, Illinois, and Missouri.

There is one paragraph in the revelation which called us to office which has ever been (to me) both instructive and encouraging. Instructive, because it enjoins a straight-

forward, humble, and constant effort to be faithful in the office to which we were called. Encouraging, because of the precious promise made. It reads as follows:

"Verily, I say unto you, if these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people."

On December 11, 1873, I was united in marriage with Mrs. Anna E. Phelps. Her maiden name was Chambers, she, at the time of our mariage, being a widow with one child. Her parents were what is called "Pennsylvania Dutch," and were members of the Dunkard Church. I had baptized Mrs. Phelps in May, but was very slightly acquainted with her at the time.

When, in the month of June, I felt that my affections were being drawn out towards this woman, I resisted it with all the power at my command, but was not successful. I began to pray earnestly that I might overcome what I then regarded as simply a weakness. Why should I marry, having neither money, property, nor good health? And even if I should think to marry, I had no reason to believe that this woman desired to marry *any one*, much less me.

I continued to pray, but felt humiliated and alarmed at my failure to overcome my feelings. One day, while struggling in prayer, in the woods, near to the home of Bro. William Wallace (about twelve miles south of where I was born), asking only for power to overcome, all at once, the Spirit said to me:

"She is thy companion and wife."

For a few moments I was unable to stand on my feet. I rejoiced and wept, and yet I was not fully what God wished me to be. I loved the woman with a pure love; God had spoken to me, and yet there was a degree of pride in my heart. I had felt from the time I merged into manhood, that if I ever married, I would not marry a widow. I had even said so to a few. It seemed to me to be a very improper thing for a young man who had never been married to do. So I determined to go slow and not be deceived,

even by revelation. I returned home without saying anything to Mrs. Phelps.

My health was giving way. I had a very bad spell of sickness in the fall of 1872, and by many my life was despaired of. This sickness left me in a worse physical condition than I had been in before, and after my return from Bear Creek, where Mrs. Phelps lived, I gradually grew worse and felt much discouraged. One day, after some serious meditation, the reproof of God's Spirit suddenly took hold of me and said:

"If you do not act promptly in this matter, you will be left under condemnation and will lose a precious blessing." I said in my heart, "I will act at once." And although nearly down sick, I asked for pen and paper, and wrote a letter to Mrs. Phelps at once. I found no difficulty in wording my letter in a suitable manner, but of course I did not hint at or mention my experience.

In a few days I was better, and I started off in a different direction from Bear Creek, and away from the post-office. It was twenty days after writing the letter before I heard from it, and even then I did not see the letter, but met Mrs. Phelps, had a good talk, and soon learned that the way had been properly prepared.

All this may be worthless to some, but to me it shows not only the care God has for his work, but his wonderful condescension to his servants and people. Our experience as husband and wife has been one of joy and sorrow, but I felt sure that I knew God had spoken to me and pointed out the one who should share my joys and trials in life, and who should be the mother of my children; and up to this time, after twenty-nine years of companionship as husband and wife, I still know that God, who knew *me*, and knew *her*, chose as none other can. Yes, I know it better now than I did then. To the efforts of this woman as *wife* and *mother*—her love, virtue, industry, carefulness, watchfulness, economy, integrity, good management and willingness to sacrifice for the spread of the gospel, I am largely indebted for the degree of success attained. Two of five children are yet spared to us, Richard J. and Maude M. (now Mrs. Arthur H. Mills, of Indepen-

dence, Missouri). Three lie in Rose Hill cemetery, at Lamoni, Iowa.

The following extracts from letters received from my wife while I was in the missionary field, will serve to show, to a slight extent, some of the trials to be encountered by a missionary's wife with the anxiety and care of the children all resting upon herself, in very poor health, some of the children sick, all her work and everything else about the place to see to, and last, but not least, a goodly number of "Job's comforters" to cheer her with such statements as these: "I don't see how you stand it to have your husband gone so much. We think so much of each other that I just *could not stand it.*"

"DOW CITY, Iowa, June 21, 1882.

"Bro. Smith preached last night, and started on his way this morning. I went and took the children, and it was very bad on me—together with but little sleep all the rest of the night. It stormed—thundered and lightened—so that I could not sleep. I was so lonesome! I took little Maude in my arms, and sat close by the little boys, and centered my mind upon God, in the dead hour of the night. I thought of you, and of Nettie; and all that I could do was to commend you and her, with us, into his hands; and before long I had the assurance of the Spirit that we would be protected. What a blessed support this is to us in times of such need! Oh, were it not for this, I could never stay alone as I do."

"LAMONI, Iowa, June 13, 1883.

"My dear, you say you will say nothing of your own trials, now. I am sorry you can not say anything to me, for if I could not tell of my trials, I would feel bad indeed. So, I know you must feel bad no one else to tell them to in this wide world! My experience is if I undertake to tell any one of my troubles that they just begin to tell theirs, and I have to stop and let them tell theirs, and they don't hear *me*."

Since the time I was called into the Quorum of Twelve, I have made a constant effort to magnify my calling and discharge the duties of the office to which I was ordained. The prophecy which was made over my head has been a blessing

to me, and in *trial* and *blessing* has received such a literal and exact fulfillment as pen or tongue can not describe. I have been comforted and encouraged, also reproved and corrected by this word of prophecy.

When physically able, I have been almost constantly in the field, as a missionary, having traveled and preached, more or less, and had charge, in the following territory:

Iowa, Illinois, Missouri, Indiana, Kansas, Minnesota, Kentucky, Tennessee, Alabama, Mississippi, Florida, and Georgia, my charge sometimes extending into other States where I did no preaching.

"What is Man?" "Objections to the Book of Mormon and Doctrine and Covenants Answered and Refuted," together with a tract on the nature of man, and his consciousness after death, are little works which bear my name as author. Have also written more or less for the *Saints' Herald* and other publications.

Like others, I have engaged in controversy, at times, and believe I have had my share of it, in the church at least. My positions and policies must, of course, take their chances, and I am quite willing they should do so. So far, the vindication of time has been satisfactory to me, and I await further developments for still further vindication, or correction, as the Master wills.

Of late years I have been kept from active duty in the ministerial field, because of poor health; but my interest and faith in the great latter-day work has gradually increased. I am willing, nay, anxious, that my humble testimony to its *truth* and *divinity*, should go to all who know me, as well as to those who know me not. The work is just what it claims to be, and *all* that it claims to be, in the three sacred books of the church, namely, the Bible, Book of Mormon, and book of Doctrine and Covenants.

In April, 1902, I was (with others) ordained to the office of evangelical minister, or patriarch, Bro. F. G. Pitt being spokesman. It was made known to me that I was going out of the Quorum of Twelve, some time before the conference convened, but I supposed I would be enrolled and numbered with the high priests, to which I had no objections whatever.

However, through prayer and meditation, I became fully satisfied that I ought to accept the office of patriarch.

Since my ordination, I have been trying to learn my duty and perform it. The light, confirmation, and help of God's Spirit, which have come to me from time to time, have been satisfactory. No better confirmation have I received in any position previously held in the church. In this calling I find another strong evidence of the wondrous and far-reaching provisions of the divine plan; and that God has indeed restored the gospel to the people, through Joseph the Seer, *in its completeness.*

CHAPTER 41.

JAMES W. GILLEN—HEMAN C. SMITH—JOSEPH LUFF—GOMER T. GRIFFITHS.

J. W. GILLEN.

OF the early life of James W. Gillen we know but little, nor has our efforts at obtaining information been successful.

He was born in Coleraine, Ireland, March 18, 1836, and when quite young he came to America. In his boyhood and youth he worked in a nail factory in Canada. Subsequently he followed school-teaching, and was engaged in this avocation in Western Iowa when he became acquainted with the church.

On December 3, 1861, he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, at Little Sioux, Iowa, by Elder Silas W. Condit. It is said that for a time he occupied the office of an elder, but we have not found any record of his ordination to that office. On April 8, 1863, he was ordained to the office of seventy, at Amboy, Illinois; and in April, 1885, he was ordained one of the Presidents of Seventy at Independence, Missouri. In April, 1887, he was called and ordained to the office of apostle of the Quorum of Twelve, which position he occupied until the time of his release.

In the early days of the Reorganization he performed a great deal of missionary service. He was one of the pioneers of the Reorganization in the Western Country, laboring in Utah, Idaho, and on the Pacific Coast.

In 1879 he was sent on a mission to Australasia, where he spent three years, performing faithful and efficient labor, returning in 1882.

He performed missionary labor at intervals for the next five years, until he was called by revelation to the Quorum

of Twelve; and from that time on he labored in the missionary field according to appointments with which he was intrusted.

In 1892 in company with Gomer T. Griffiths he was assigned to the European Mission, where he spent about a year.

After his return to America he labored principally in the Western States, especially in what was known as the Colorado Mission, until the fall of 1899, when he offered his resignation as a member of the Quorum of Twelve, since which time he has disappeared.

So far as we know none of his family, nor his former friends or acquaintances, know of his whereabouts. The resignation was accepted by the Quorum of Twelve at the General Conference of 1900; presented to the conference which also accepted it. The resignation is as follows:

"*The First Presidency and Quorum of Twelve, Dear Brethren:* After carefully and prayerfully considering the matter, I have come to the conclusion that it will be for the best interest of the church and myself to withdraw from the Quorum of Twelve; so I hereby tender my resignation, and ask to be released. My reasons for this course can be briefly stated: For some time past my physical powers have been giving way and at times my mental powers seem to have been affected to a degree, that I fear a complete collapse at any time. I need absolute rest, and *dare not* attempt to engage in the work of the coming conference. There are others that are better adapted to that position than I am, and I feel that I may be standing in the way of abler and better men. I *love* the work and desire to see it prosper, and for this reason I desire to see the best men that the church can afford, stand in that Quorum. I therefore ask to be released therefrom, believing that the church and the work can be better served by some other man.

"May God continue to superintend and direct the work of the Quorum, not only in the coming session, but in all their work, until the Master comes, is the earnest desire and prayer of your brother, J. W. GILLEN.

"KANSAS CITY, Missouri, November 13, 1899."

And the resolution of the Quorum of Twelve accepting his resignation reads as follows:

"Whereas, a degree of mystery surrounds the disappearance of Bro. J. W. Gillen, and his present whereabouts are not known, making it impracticable to obtain from him any information regarding his resignation other than what is conveyed in the document containing it, and

"Whereas, conditions confronting us seem to justify and wisdom to direct immediate action, therefore,

"Resolved that while regretting the necessity for such action, we accept his resignation as a member of the Quorum of Twelve."

Elder Gillen was married to Miss Nancy Ann Moore, August 12, 1867, at Malad, Idaho. Seven children were born to them, namely, James Arthur, now a resident of Louisiana, occupying a responsible position with W. R. Pickering; Nellie Clara, deceased; Amos Byron; Martha Elnora, now Mrs. J. D. Briggs residing near Lamoni, Iowa; Celia Alice, now Mrs. S. E. Ballou of Lamoni, Iowa; Wilber David, who follows successfully the occupation of school-teaching in Washington; and Lulu Audentia, who resides with her mother in Lamoni, Iowa.

Elder Gillen was a man of more than ordinary capabilities, and when actively engaged in the ministerial work was considered an able preacher.

AUTOBIOGRAPHY OF HEMAN C. SMITH.

I was born September 27, 1850, in the town of Zodiac, now extinct, near Fredericksburg, Texas. I am the third son and fourth child of Spencer and Anna C. Wight Smith.

My early childhood was spent in Texas, moving from place to place, or sojourning in different places with my parents as they followed the fortunes of the colony under Lyman Wight, my grandfather. In 1858 we left Texas, and the summer of the same year stopped in the Cherokee Nation, Indian Territory, where my father followed farming and milling until the autumn of 1860, when we removed to Jasper County, Missouri, near Galesburg, and wintered there.

During that winter there was much excitement of a political character, and hostilities were threatened. Not desiring to be upon the borders at this time, my father decided to go further north; and as soon in the spring as it was possible to start by team, we were on our way for a more congenial clime, leaving the neighborhood where we had sojourned, but a few weeks before a clash of arms occurred at Carthage, the county-seat of Jasper County. We proceeded northward until we reached Gallands Grove, Shelby County, Iowa.

In Shelby and Crawford Counties we resided the remaining part of my childhood and youth.

During our residence there, the representatives of the Reorganization in the persons of W. W. Blair and Edmund C. Briggs, visited us. My father for a time stood aloof from the Reorganization; but after a few years accepted its claims. I was baptized on the 7th day of October, 1862, by Elder William H. Kelley. I was prompted to this action by my own convictions, and not by solicitation on the part of my parents or any one else. On the following day I was confirmed by Elders William W. Blair and James Blakeslee. In the confirmation when Elder Blair said, "If faithful your voice shall be heard in the mountains to the salvation of many souls, and thousands shall yet rejoice that they have heard your voice." It had a familiar sound to me; for I had been told that when a child I was blessed under the hands of my grandfather, these same words were used by him. In after years, however, this prediction served rather to retard my spiritual growth than to encourage me; for I had no desire, but rather felt a repugnance towards a missionary life, and hence fear that if I complied with the conditions I might be required to occupy, kept me from being as faithful as I might otherwise have been.

In 1870 my parents and younger brothers and sisters removed to Nebraska, I remaining in Iowa, laboring from place to place as opportunity offered and interest demanded. In the winter of 1873 and 1874 I became more deeply impressed with a desire for a more complete consecration of my life to the service of God; and with this came the impression and testimony that I was called to the ministry.

I kept this to myself for months, sometimes struggling against it, and sometimes having a desire to occupy in that position; yet feeling that I was inadequate. I devoted myself to the study of the text-books more than I had ever done before. While attending preaching services at Gallands Grove one Sunday in that winter, Elder John A. McIntosh delivered the discourse and remarked, "There is one in this congregation who is called of God to preach his gospel, and he feels it now like fire in his bones, but is trying to get rid of it but he never will." I felt sure that this was intended for me, and was afterwards informed by Elder McIntosh that such was the case. On the 14th of the March following I accepted the office of elder at the Gallands Grove District conference, held at Harlan, Iowa, on recommendation of the Gallands Grove Branch, being ordained by Elder John Hawley and others. I immediately entered into the ministerial field as an appointee of the district conference, not thinking at that time that I would ever labor in any other capacity; but in the autumn of 1874 when Joseph R. Lambert of the Twelve came into our district, he stated at the conference that he was impressed to select me as a colaborer. To this the conference agreed, and I traveled with him in Iowa during the autumn of that year and in the winter went with him to Kansas, where I labored in Atchison and vicinity for some weeks, and visited Independence, Missouri, in connection with Bro. C. F. Stiles, and did some preaching in that vicinity.

At the annual conference of 1875, Bro. Lambert was assigned to Southern Illinois and Southern Indiana and Kentucky; and, I suppose, in accordance with his recommendation I was appointed to labor under his direction. I accompanied him to Southern Indiana, laboring a part of the time with him, and all the time under his direction. I was associated in labor with Elders Columbus Scott, M. T. Short, and others. At the annual conference of 1876, I was appointed to labor in Nebraska, and after concluding my labors in Indiana, I repaired to that field. At the semi-annual conference held near Council Bluffs, Iowa, I was

ordained to the office of seventy under the hands of Apostle James Caffall and others. I labored in Nebraska and Kansas until the semiannual conference of 1877, at Gallands Grove, Iowa, when I was appointed to the Southeastern Mission. I immediately started for that field. I first labored with Elder John H. Hansen in Kentucky and Tennessee, thence went further south into Alabama and Florida; first laboring in old fields where the work had been established, then extending the work westward into Southern Mississippi, where it has been permanently established ever since. Here I was assisted by Elder L. F. West, and Priest James Faulk. Later I extended the work into Eastern Florida where it had not before been presented. In this mission I was accompanied by Priest David Donaldson. The work there, though we were to some extent successful, and a branch at Gainesville was organized, has not since been kept up. I remained in that field without returning home until the spring of 1880, when I attended the annual conference at Plano, Illinois, and was appointed to labor under William H. Kelley in Michigan, Indiana, and Canada; and during that summer labored in Michigan and Indiana, returning to the West for the semiannual conference of that year, where I was appointed in charge of the Southwestern Mission, and was continued in this capacity until the annual conference of 1886. For a part of the time I was the sole appointee in that large field, comprising Texas, Western Louisiana, Arkansas, and Indian Territory.

At the annual conference of 1885 I was ordained the sixth president of Seventy at Independence, Missouri, and continued to occupy in this office until 1887. At the same time of my ordination to the presidency of the Quorum, I was appointed secretary of the Presidency, and also secretary of the Quorum; and served in these positions as long as I was connected with the Quorum.

At the annual conference of 1886 I was appointed in charge of the Pacific Slope Mission. Prior to starting for my new field of labor, on June 2, 1886, at Independence, Missouri, I was united in marriage to Vida E., oldest daughter of Alexander H. Smith. This has proven to be a wise selection, and

the experiences consequent upon this relation have been to me entirely satisfactory.

My wife accompanied me to California; and after a year of travel together, we located at San Bernardino, California. At that place our four children were born, namely, Heman Hale, Vida Inez, Anna Earlita, and Lois Elizabeth. I remained in charge of that field until 1892. Elder T. W. Smith was associated with me in charge one year.

During my missionary work in this field, by the revelation of 1887, I was called to the position of apostle in the Quorum of Twelve; but not being present did not receive ordination for nearly a year. I was ordained at Independence, Missouri, March 30, 1888, by President Joseph Smith and others. Shortly afterwards I was made assistant secretary of the Quorum, in which capacity I served until the disability of Elder T. W. Smith, when I was appointed secretary, which position I still hold.

At the annual conference of 1892, in connection with T. W. Smith, C. R. Duncan, and John Kaler, I was appointed to the Australasian Mission; but for reasons set forth elsewhere we were prevented from going.

At the annual conference of 1893 I was assigned in charge of the entire Southern field, including the Southeastern and Southwestern Missions. I remained in this field during the years 1893 and 1894. In 1895 and 1896 I was in charge of the Rocky Mountain Mission; but in the latter year was not permitted to enter into my field, as I had been appointed, in connection with President Joseph Smith, to write the History of the Church. These volumes are the result of this appointment. For five years, from 1895 to 1900, I acted on the editorial staff of the *Herald* as corresponding editor.

At the annual conference of 1897 I was appointed Church Historian, which position I still occupy. And at this same conference I was appointed in charge of the European Mission in connection with Elder F. G. Pitt. I spent one year in England and Wales, returning home in August, 1898, leaving my colaborer in charge by appointment of the General Conference. The remaining part of that year and the next year I was associated with J. R. Lambert in Iowa.

At the annual conference of 1900 I was placed in charge of Northern Illinois and Wisconsin, which charge I still retain, the states of Michigan and Indiana having been added at the annual conference of 1902.

Retrospectively viewing my life and life-work, I do not discover that there has been anything very extraordinary for good or evil. Conditions and environments have probably had much more influence upon me than I have had upon them.

In 1893 I removed my family to Lamoni, Iowa, where we now reside an unbroken family, death not having invaded our circle. My aged mother, who has been a widow since 1879, and whose experience with the church dates from the first year of its existence, now occupies our home with us.

JOSEPH LUFF.

Joseph Luff, son of John and Ann Garbutt Luff, was born October 31, 1852. His early childhood was spent in Toronto, Canada, the city of his birth, and the circumstances were such as to deprive him of opportunities to gain an education only to a limited extent. Through unfortunate circumstances his support devolved upon his mother, by whose labor himself and brother and sisters were sustained.

In relating the circumstance of his mother nursing and caring for sick and dying at the time of the great cholera scourge and small-pox epidemic, he pays the following tribute to her, which we record here as an evidence of his affection and love for his mother:

"What son would not feel his blood course more warmly through his veins as he listened to the recital of his mother's bravery? The thought of that mother moving to and fro among the dead and dying, performing the humble services that looked toward an alleviation of human agony, facing the deadly peril that threatened, without a single thought of self, while thousands of stronger women and men were fleeing for life before the face of the stalking pestilences, was an inspiration that gave birth to holy resolve within me. Others may point with greater assurance to distinguished names and

titles along their ancestral lines and boast of honored lineage; but to me my mother's self-sacrificing devotion to humanity's interests during those perilous months is evidence enough of royal blood. I say it unhesitatingly, that a hundred times in my early life I have been kept from doing improper things by the thought that I bore that mother's name."

Extreme poverty rendered it necessary that Joseph should labor as soon as he was old enough, to help support the family; and he saw many hardships and endured many privations in the days of his childhood.

Being very mischievous, he often got himself into difficulties; and though from reports we have we think he never was to a great extent immoral, though he fell into some pernicious habits.

On May 24, 1873, he was married to Miss Janet Parker, daughter of John and Elizabeth Parker, of London, Canada.

He had previous to this learned the printer's trade, and, in connection with a partner, had established quite a prosperous business. He had also been converted and had united with the Methodist church, and had become quite a popular local preacher, with many solicitations to enter the regular ministry, but for reasons had not done so.

Sometime after, his wife's parents, who were in London, while his business and residence were in Toronto, had united with the Reorganized Church of Jesus Christ of Latter Day Saints, sent to their daughter, Mrs. Luff, a leaflet containing an epitome of the faith of the church. This was carefully read. Other tracts followed until Mr. and Mrs. Luff became considerably interested. They were also visited by William Clow, whose wife was a sister of Mrs. Luff, and who had become identified with the church. In relating the conversation which occurred between them, Elder Luff says:

"I tried to oppose the doctrine mildly. He allowed me to select my own scripture, and then seemed to take delight in applying it for me. Subsequently Mrs. Luff went on a visit to her parents, and while in London became convinced of the truth of the doctrine taught by the church, and wrote her husband for consent to be baptized. Mr. Luff wrote her to

be sure she was right, and then act, as she was her own agent. She was accordingly baptized, and a short time after Mr. Luff went to London, and began an investigation of the doctrine which had been espoused by his wife. He relates that he procured a Book of Mormon and shut himself up in the parlor to read it; and while thus engaged says, "I was visited several times by as peaceful an influence as ever pervaded my frame. The words before me seemed to be filled with a something that in an indescribable way took hold of my intelligence and elicited my approval in frequent ejaculations." Still he was not satisfied and continued his investigations. He relates that at one time during a prayer-meeting he mentally prayed that if this was the church of God, and it was his duty to unite with it, that it might be made known to him, and that he might know whether the peculiar influence which attended him in his investigations was really the Holy Spirit. He entreated further, that the revelation might come through his wife's brother, Robert, only ten years old. He says that no mortal heard that prayer. The result is related by Elder Luff in the following language:

"When the number so desiring had prayed vocally, the company rose and was seated, and the singing and testimony were resumed. Soon Robbie, as he was familiarly called, stood up and began to speak as any child of that age would in testimony. He had not uttered many words till his face became waxen and the tears started from his eyes and flowed profusely down his cheek, and turning till he faced me, he raised his hand and said, as nearly as I can remember: 'Verily, thus saith the Lord God unto you, O son of man, Go now and obey my gospel, for this is indeed my church. It is my will that you shall be baptized at the hands of one of these my servants, for you have received of my Spirit, saith the Lord.'

"Here was just what I had asked for. It had come through the channel I had designated. It had brought the very information I had desired. I knew the lad was not aware that I had asked for it, and I believed he had not

power in himself to frame the answer as it was given, even though the question had been known to him."

He accepted this; and on the 22d of May, 1876, he was baptized by Elder J. J. Cornish. He returned to Toronto and continued his business, resigning his position with the Methodist Church, and meeting much opposition in consequence of his withdrawal from that connection.

Elder John S. Patterson visited Toronto; but conditions were not favorable and but little was done. Subsequently a branch was raised up through the especial instrumentality of Elder Luff.

August 8, 1876, he was ordained an elder at Toronto, Canada, by Elder John S. Patterson, and at once became a zealous defender of the faith. Though sorely tried at times because of difficulties existing in the church in Canada, he continued faithfully to contend for the right.

In March, 1879, he left his home in Canada, and attended the annual conference of that year at Plano; and during the summer of that year worked in the *Herald* Office at Plano, preaching in Plano and vicinity as opportunity offered. In the autumn of that year his family joined him at Plano; and at the semiannual conference, he was appointed in connection with others to Utah. Having had but little experience, the wisdom of his going to that field was questioned by several. Nevertheless he went, and acquitted himself creditably.

He continued in the active ministry the principal part of his time from that on, and quickly took rank among the best preachers of the church.

In October, 1879, prior to his starting to his Utah field, he removed his family to Independence, Missouri, which has been his home ever since. He labored in the office of elder until 1887, when by the revelation of that year he was called to the office of apostle. He was ordained to this office April 13, 1887, by Joseph Smith and William H. Kelley, and at the present time is still occupying in that position.

For several years he also served as assistant secretary of that quorum. At his own request he has been released from the latter position.

He has performed other important services for the church, too numerous to speak of in detail, including acting as editor of the *Saints' Advocate* for a season; editing *Zion's Ensign* for some time; and serving on the editorial staff of the *Herald* at different times.

His health has not always permitted him to be as active in a ministerial way as he otherwise might have been; but his interest in the truth and its success has not waned.

AUTOBIOGRAPHY OF GOMER T. GRIFFITHS.

My father, David Griffiths, was born in South Wales, about 1805. He was married to my mother, Martha Davis, in 1835; she was born in Llandovery, South Wales, on February 12, 1819. They united with the church during Captain Dan Jones' first visit to Wales.

My father was ordained a deacon, in which capacity he acted for a number of years in the Merthyr Branch. In May, 1855, they emigrated to America, and settled in the mountainous regions of Eastern Pennsylvania. In 1857 they removed to Syracuse, Ohio. Here in the early days of the Reorganization they became identified with it, under the ministrations of Apostles James Blakeslee and W. W. Blair.

My father was soon afterwards ordained an elder, which position he filled at the time of his death. He died at Bevier, Macon County, Missouri, December 26, 1871, strong in the faith, and testified in his dying hours, he had the assurance given him by the Spirit "That he would come forth in the resurrection of the just." During the thirty-six years of their married life, fourteen children were born to them, six of whom survived him, three sons and three daughters. My mother still resides at Bevier, waiting patiently the summons calling her to her happy eternal home, to join the loved ones gone before her.

I first saw the light of day in Minersville, Schuylkill County, Pennsylvania, June 2, 1856. I was blessed by Bro. W. W. Blair; was baptized April 22, 1877, at Canton, Illinois, by Bro. Jeremiah Jeremiah (a seventy); was ordained a priest on the same day. During the last of the summer and fall of

that year, I traveled for a short time with Bro. W. T. Maitland, he preaching, and I acting as helper. In the winter I visited Bro. Larkey at Ironton, Iowa. Bro. Larkey was quite advanced in years, and a very faithful brother. One Saturday morning he informed me that an announcement for preaching had been made at Hickory Grove Schoolhouse, a place about five miles distant, and that he and I would go and fill the appointment. I told him I had never preached, neither was I able to do so; however, that evening found us at the place appointed. The idea that I was to be spokesman was far from my mind; in fact, I gave the matter no thought. The schoolhouse was packed with people with only a few Saints present. Bro. Larkey opened the services in the usual way, and started to preach as I supposed, but he only talked a few minutes and then introduced me as the speaker of the evening. I arose to my feet without the slightest idea as to what I was going to speak about; and had it been possible would have rushed from the place.

After rising a text impressed itself very strongly on my mind, and I started. I had been speaking as I thought only a short time, and was very much surprised to learn that I had spoken forty-five minutes. After learning this fact, I felt very much encouraged, and readily understood the Lord had assisted me. I was very grateful for the help thus vouchsafed to me. I was also inspired with much confidence to trust God in the future. At the close of the service Bro. Larkey announced me as the speaker for the following Sunday.

Previous to this time I had always disliked the hymn, "Nearer My God to Thee," and always did my best to shun the use of it. The audience on the Sunday evening was composed chiefly of Presbyterians and their leader started the singing with this good old hymn. Such a change was wrought in me that I thought I never heard anything half so sweet in my life, and since that occasion, it has always been a great favorite with me. It seemed to cause me to realize the close relationship that should exist between God and his ministry. From that period all my time has been devoted to preach-

ing. The Lord has remembered me in his loving kindness. To his name be all the honor and glory.

In January, 1878, I was ordained an elder by Bro. E. M. Wildermuth, at Inland, Iowa. Shortly afterwards I went to Canton, Illinois, and met with the Saints in the Kewanee District conference. At this conference I was appointed a mission in connection with Bro. Joseph A. Crawford. We traveled together some time. We called at Colchester, Illinois, and spent a short time with Sr. Lucy Milliken, sister of Joseph the Martyr, who treated us with every kindness and consideration. Our next point was Tennessee, Illinois, where we held forth for some days in a Baptist church building. Whilst there we were joined by Elder William B. Smith, with whom we visited Sr. Catherine Salisbury, sister of Joseph the Seer. I then went to Missouri and traveled exclusively in the Northeastern Missouri District; labored much in Salt River, where a good sized branch of the church was raised up, and where I had the pleasure of baptizing quite a number.

I desire to relate some incidents that happened during one of my visits to this place. At the close of my discourses four married men made application for baptism. Bro. D. Winn was one of the number. On the Sabbath following, we repaired to the water's edge to administer the rite of baptism. I led three of the men into the water and baptized them without any interruption whatever, and likewise led the fourth candidate to the same place as I had the others. Just as I was in the act of performing the ceremony some one called my attention to the man, who appeared to be in a fainting condition. I began leading him out of the water, but before I reached the bank he revived and requested me to take him back. This was repeated two or three times, when suddenly he stopped, and placing his hand to his mouth removed a quid of tobacco and said, "Take me back. I am all right now." I then baptized him without further trouble.

Another time, Bro. David Winn had a little girl who had pined away to a mere skeleton. Her father requested me to administer to her. I went to his house; but after I saw the

child's condition I was so convinced that the little one could not live until morning that I did not administer. The child was still alive next morning and I felt led to administer to her, which I did. About three months after this I was present at a quarterly conference at Salt River; while there saw Sr. Winn. She led a fine looking little girl by the hand and asked me if I knew the child. I acknowledged I did not, and was much surprised to learn that she was the same little girl I had given up for dead three months previous. Our heavenly Father in his abundant mercy had completely restored her to health.

During my early experience in the ministry, I returned home from a preaching tour, to Bevier, Missouri; had only just arrived at my mother's house, when a little boy came to the door, asking me to go quickly to his mother's house, as his little brother was in a very bad state. Of course I honored the summons, and found the little boy in a spasmodic fit. He had been subject to these fits from his birth, and had now reached the age of seven years. I administered to him, he was healed, and has never been troubled with anything of the kind since. He is now a young man, and can testify to this miracle. He is a son of Bro. John Morgan, of Bevier, Missouri. There were many such incidents in those days, all of which tended to confirm the word preached, and to increase my confidence in the Lord.

In the spring of 1879 I labored with Bro. William B. Smith, in the Northeastern and Northwestern Districts of Missouri. I was with him when he visited Far West Temple Lot, and preached on the corner-stone of the Temple. He took for his subject, "What is a Temple;" and delivered one of the finest and ablest discourses on that topic it has ever been my lot to listen to. I am thankful I had the privilege of traveling with "Uncle" William, and my testimony is that he was a noble and faithful man, one of the kindest and best of friends. I received much encouragement and assistance from him in my efforts for the Lord. It was also my good fortune to become associated that year with Brn. A. H. Smith and William T. Bozarth, and R. Etzenhouser, all three

of whom took an interest in my welfare and assisted me greatly with their good counsel. I have always felt a warm feeling in my heart for these brethren, and shall always remember the pleasant hours we spent together.

In the fall of the year I attended for the first time a semi-annual conference at Gallands Grove, Iowa. I was not only very agreeably surprised to see the large number of people present, but stimulated to press forward in the work I had espoused; it was encouraging to me to be associated for so many days with such good, cheerful, happy people.

At this conference I was ordained a seventy. After I returned home from conference I passed through a terrible time of darkness, almost doubting the call that I had received because of my conscious inability to magnify the office; but the Lord in his mercy shortly afterwards gave me abundant evidence of the divinity of the call.

An incident which seemed remarkably strange, to me at that time, happened one day as I was preparing to set out on a short preaching tour. I was waiting for a train to take me to a place called Macon City; and while pacing to and fro on the platform of the depot, I heard a small voice, saying, "You will yet be called to be one of the Lord's apostles." Needless to say, this caused a very peculiar sensation to come over me; and I candidly admit I did not have any faith in it, and was inclined to believe it was given by the powers of darkness, with a view to put vain thoughts in my head calculated to cause my downfall. Nevertheless it made such a strong impression on me that I could not throw it off.

In the spring of 1880 I was sent to Canada under the direction of Bro. William H. Kelley. Went from Plano, Illinois, where the conference was held, to Galien, Michigan. Was accompanied to that place by Brn. G. A. Blakeslee (who afterward became Bishop of the church), Heman C. Smith, and Morris T. Short. Bro. Blakeslee directed our labors during our sojourn there. We were to bombard the town from three different points. My position was about two miles from town, where I was to hold forth in a schoolhouse. I must confess that I did not accept the situation with any

degree of satisfaction or pleasure, but felt it my duty to obey the injunction, and soon began operations.

The second night after my arrival at Galien I had a dream in which I saw myself fishing beside a small stream. I thought I caught eight fish varying in size and form. Some were excellent in quality, others not quite so good.

After I had been preaching about two or three weeks, I extended an invitation for baptism. Eight persons responded. Among the number were Bro. John Shook and wife, of Buchanan, Michigan. Both have been faithful warriors for Christ ever since.

In June, 1880, in company with Bro. C. Scott, I arrived in London, Canada. Labored there until early spring of 1881. During this time I baptized about thirty. I attended General Conference, at Plano, Illinois, in April, receiving a mission from there to Missouri and Illinois. On the nineteenth of this month I was married to Sr. Hattie A. Robbins, of Worcester, Massachusetts. We have had seven children given to us, four boys and three girls; five of whom await us on the other side, leaving us Martha L. and Hattie to still comfort and cheer us.

At the semiannual conference of 1881 I was reappointed to labor in Canada, under J. H. Lake. In April, 1882, my appointment was Pennsylvania and Ohio, under Bro. Josiah Ells. I was chosen to preside over Pittsburg and Kirtland District, which office I held for a number of years.

In the spring of 1887 I was chosen and ordained an apostle and appointed with Brn. W. H. Kelley and E. C. Briggs in associate charge of New England and Middle States. From 1888 to 1892 I was placed in charge of Western Pennsylvania, Ohio, West Virginia, and Virginia. In 1892 and 1893 I was associated with J. W. Gillen in charge of European Mission. In 1894 was reappointed in charge of my former mission. In 1895 was reappointed to European Mission, associated with Bro. James Caffall. In August of this year I visited Iceland. In 1896 was placed in charge of Western Pennsylvania, Ohio, West Virginia, Virginia, and Northeastern Kentucky.

For the past nineteen years I have been constantly engaged

in missionary work. Have been instrumental through the help of the Lord in bringing into the fold several hundred. Have striven to do all work required of me, incidental to ministerial labor.

Note by the Historian.—Since writing the above Elder Griffiths has been constantly engaged in the ministry. A part of the time laboring in Ohio and adjoining States, a part of the time on Pacific Slope, and making two more trips to the British Isles. His present appointment is to Oregon, Washington and British Columbia. His home is at Kirtland, Ohio.

CHAPTER 42.

GEORGE A. BLAKESLEE—EDMUND L. KELLEY.

BISHOP GEORGE A. BLAKESLEE.

GEORGE A. BLAKESLEE, eldest child of James Blakeslee, and Louisiana Edmunds Blakeslee, was born August 22, 1826, at Ellisburg, Jefferson County, New York, and is of English and Scotch descent. His mother, Louisiana Edmunds, was a cousin of Judge Edmunds, of Ohio. Her father was a soldier of the Revolution, and was taken prisoner by the British. His father, Apostle James Blakeslee, whose biography will be found in volume 3 of this history, page 756, was an earnest, active, sacrificing minister of the gospel, during the early establishing of the work among the children of men in the nineteenth century. George A. with his parents moved to Perth, Canada, in 1835. After two years they went to St. Lawrence County, New York, and again in one year to Waterville, Oneida County, New York. Thence to Utica, where they remained until 1842. In 1843, they removed to Nauvoo, Illinois, but remained there only a short time, as indicated by the following taken from the diary of James Blakeslee: "At the time we arrived in Nauvoo in 1843, we were reduced in circumstances to that degree that we were almost destitute of both food and raiment, and my health was so impaired as to render it impossible for me to labor with my hands to support my family, and how to sustain ourselves in the city of Nauvoo, I did not know. We, therefore, thought best to move out into the country where we could get labor among the farmers, which we did, and where my family remained until they removed to Hampton, Rock Island County, Illinois, August 27, 1844. In 1848 they removed to Batavia, Kane County, Illinois. During all of these wanderings, Bishop Blakeslee stayed with the

family, laboring with all his boyhood's strength to provide raiment and food for the family, while his father was abroad preaching the gospel. At Batavia he worked on a farm the first year. In the fall of 1849 he engaged in the lumber business, which he continued until 1854, when he removed to Michigan, to what is now Galien, Berrien County, where he continued to reside during the remainder of his life.

At Galien he engaged in general merchandise, in connection with the lumber and manufacturing business. He held several minor public offices. He was justice of the peace from 1857 to 1880, and postmaster from 1856 to 1888.

February 12, 1848, he was married at Voree, Wisconsin, to Miss Lydia Alcott, an English lady who had come to America a few years before. There were born to them eleven children, two sons and nine daughters. One son, Edwin A., now counselor to the Presiding Bishop, E. L. Kelley, and the following six daughters are still living: Mrs. Eliza Emery, of Buchanan, Michigan; Mrs. Sara B. Fry, of Chicago, Illinois; Mrs. Georgianna Wright, of Detroit, Michigan; Mrs. Lydia Clark, of Galien, Michigan; Mrs. Viola Blair, of Kansas City, Missouri; and Mrs. Winnie Belle Smith, of Detroit, Michigan. One daughter, Ella, died in February, 1881, at 27 years of age; the other son, George Alma, died in November, 1888, at 28 years of age. Two children died in infancy. His wife survived him for several years, passing away at her home in Galien, on September 8, 1902.

In 1859 he united with the Reorganized Church of Jesus Christ of Latter Day Saints, and on April 8, 1860, at Amboy, Illinois, he was ordained to the office of elder. At the annual conference of 1862, he was appointed, with I. L. Rogers, William Aldrich, Philo Howard, and J. D. Heywood, a committee to procure a printing-press and printing material, and locate the same. On April 9, 1866, at the annual conference held at Plano, Illinois, he was ordained a high priest. At the annual conference of 1878, he was appointed on a committee with President Joseph and Apostle W. H. Kelley, to perform some important work towards the settlement of difficulties in Canada. This duty was per-

formed by this committee to the satisfaction of the church. At the April conference of 1879 he received a General Conference appointment to labor, as circumstances permitted, in Berrien County, Michigan. This appointment was continued the following year, since which we have no record of his being appointed as missionary by the General Conference.

At the same annual conference of 1879, together with William H. Kelley and Phineas Cadwell, he was appointed to examine the books and records of the *Herald* Office. This work was an arduous one, and resulted in bringing about better conditions, and possibly in saving to the church considerable means. At the same conference he was appointed a member of the Board of Publication.

In 1881, in company with William H. Kelley, he interviewed David Whitmer, at his home in Richmond, Ray County, Missouri, at which time Elder Blakeslee states that he was so moved by the divine power, while hearing Elder Whitmer relate the circumstances connected with the Book of Mormon, that he received additional confirmation and testimony of the truth of that record.

At the April conference of 1882, upon the resignation of Bishop I. L. Rogers, Elder Blakeslee was nominated, approved, and ordained Presiding Bishop of the church. He had for some time previous to this been acting as agent for Bishop I. L. Rogers in his home district. He chose as his counselors Elijah Banta and E. L. Kelley. In the capacity of Bishop he served the church the remainder of his life. Under his administration new life and vigor were infused into the financial department of church work. Together with his counselor, E. L. Kelley, he traveled largely throughout the church, expounding the financial law, and his interpretation of the financial law was accepted by the church as the correct interpretation of the law of God as touching those matters, and though meeting with some opposition in places, his teaching was quite generally received, and largely acted upon.

In 1882, in company with William H. Kelley, he visited Manitoba. During their short stay they did what they could to establish the work there.

In 1883, when the committee appointed by General Conference went to Washington for the purpose of presenting a petition to Secretary Frelinghuysen regarding the letter of former Secretary Evarts, they asking that discrimination be made between the Reorganization and the Mormons of Utah, Bishop Blakeslee accompanied them and rendered valuable assistance in the performance of the duties of the committee. As an active member of the Board of Publication, and Bishop of the church, he spent the remainder of his life serving the church in these capacities with zeal and fidelity.

On the evening of September 20, 1890, he died at his home in Galien, Michigan, after a very short illness. The *Saints' Herald*, the church organ, said of him:

"The death of Bro. George A. Blakeslee takes from the ranks of the living one of the rarest and best of men. It is entirely needless to praise him further than to write: He will be missed in every circle in which he has moved as a noble man, a conscientious and efficient workman in whatever he put his time and efforts to accomplish. He has raised a noble family and goes to his rest as one prepared to live."

BISHOP E. L. KELLEY.

BY W. B. KELLEY.

Edmund Levi Kelley was born near Vienna, Illinois, November 17, 1844, where with his parents he lived for about ten years, when they emigrated to Mills County, Iowa. His great-grandparents, Richard Kelley and Maria Gibbs, emigrated to America in the year 1773, and their son Benjamin Franklin Kelley was married to Miss Nancy Yancey, daughter of Colonel Austin Yancey of North Carolina in the year 1805. A family of seven children was raised by them, one of whom, Richard Yancey Kelley, was the father of the subject of this sketch.

In the introduction of the gospel message by the Latter Day Saints in Johnson County, Illinois, the grandfather, Benjamin Kelley, opened his house for the use of the minis-

ters in preaching, and carefully considered the message, with the result that himself and family received it as being in entire harmony with the truth taught in the Bible.

After the death of the Prophet in 1844, Richard Y. Kelley, who was at the time an elder in the church, and one of the leading members in Southern Illinois, continued in affiliation with the work under the Twelve until about the year 1847, when he visited the camp at Kanesville, Iowa, and made a special examination into the peculiar views adhered to by them at this time, which he was unable to approve of or indorse.

Subsequently to this, he examined the claims of Mr. J. J. Strang, Sidney Rigdon, Gladden Bishop, and Alpheus Cutler, giving elders of these various parties the hospitality of his home, with the result that he rejected many of the things taught by all. In the year 1859, he examined the claims of the Reorganization presented by Elders E. C. Briggs and W. W. Blair and pronounced their message in spirit and word that ministered and taught in the days of the Prophet. He at once accepted and began again to preach the word.

It was as a boy listening to the canvass of the claims of these various parties, and also the positions held by ministers of the Methodist Episcopal church, who discussed Bible topics in a friendly way with his father, that E. L. Kelley received his early tuition touching religious problems for although he could take no part in the controversy himself, he was a close and attentive listener and formed conclusions accordingly.

The family of Richard Y. and Sarah E. F. (Ballowe) Kelley, consisted of seven boys and one girl, to-wit: Benjamin E. F., John Smith, William H., Mary J. H., Edmund L., George T., Parley P., and James M. Five of these united with the church and three did not. Those who became members are all living. Those who did not have all passed over on the other side. This is not to be taken that the three died because they did not unite with the church, and that they were therefore not permitted to live; but rather that those who survive do so by the special blessings and promises of the Lord, through special help received

when under the afflictions and perils of life; thus proving that it is better after all to serve the Lord and seek first the interest of his work than not to serve him.

In early life E. L. Kelley was engaged in the occupation of farming, and received his first schooling in a country schoolhouse. When eighteen years of age, he taught his first term of school in the neighborhood where he was raised. During portions of the years 1863 and 1864, he attended school at the University of Iowa, furnishing his way by his own efforts, his father having died June 10, 1861, leaving a widow and a large family of children.

On the 23d of May, 1864, he united with the church at the semiannual conference held near Council Bluffs, Iowa, Elder George Sweet officiating at the baptism and Elder W. W. Blair in the confirmation. He attended a general conference of the church first in April, 1865, near Sandwich, Illinois, and from there went to Poughkeepsie, New York, and attended the Eastman Business College. After finishing a commercial course of study he tried to get a position in New York City, but did not succeed and hired to work as a boat hand on the steamer, Herald, one of the Thomas Cornell line of steamers, running between New York City and Rondout on the Hudson River, and worked at this till December 22, 1865.

The first of January, 1866, he was given the principalship of the boys' high school in Williamsport, Pennsylvania, and at the close of the term returned West and worked for Edwards & Greenough, on the Chicago city directory.

In the fall of 1866, he began teaching again and took a school near Clinton, Illinois. While here he passed through a severe siege of typhoid fever, a disease prevalent at times in Central Illinois. His friends who cared for him were greatly alarmed at his condition at this time, but he recovered and returned to his home in Western Iowa, and in the spring and summer of 1867, taught a school at Crescent City, Iowa.

From the fall of 1867 to March 1870, he was in the drug business in Logan, Harrison County, Iowa. In April, 1870, he again attended the University of Iowa, but in the fall began teaching in his old school near Clinton, Illinois. While

teaching here in the winter of 1870, he had a vision representing the work of the Son of Man, the impressions of which changed materially his work in life. His own report of it is as follows:

"In the vision the Savior was shown to be making what appeared to be the last of a long and devoted effort to reclaim the world from evil, and the statement was made, 'He is traveling the circuit of the earth for the last time.' While intently looking upon the scene I was asked to follow, and promised to do so."

At the close of his term of school he went to the April conference at Plano, Illinois, and stated that if the church wanted his services it could have them, otherwise he would return to his work of teaching.

After consideration of the matter by the conference he was ordained to the priest's office, and given a mission under Elder E. C. Briggs in the state of Michigan. Going at once to his field of labor by private conveyance, he preached his first sermon on the way near Wilmington, Illinois, the first part of May, 1871.

He continued missionary labor in Michigan from the first of June, 1871, till the 15th of September, 1872, when he quit this work for a time, to further pursue his studies, and began a course of law in the University of Iowa. In June of the following year he completed this work and returned to Mills County, in which he was raised, and opened a law office at the county-seat, Glenwood, where he practiced state law during the week and preached divine law on Sundays.

During this year he was also elected superintendent of schools of Mills County. Under this situation he notified President Smith and Bishop I. L. Rogers of his prospective work, and stated that while he was thus engaged he was at the direction of the church and would not hesitate to answer a call to other duties at any time, and received a reply to the effect that for the present, considering the fact that he was already preaching locally and in a position to do much good in a general way as a public officer, it would be best to remain where he was until further developments.

On the 21st of December, 1876, he was married to Miss Cassie Bishop, daughter of Mr. John and Mrs. Mary J. Bishop, of Malvern, Iowa. From this union they now have a family of eight children, five boys and three girls.

During his law-practice in the year 1878, while considering certain matters which were urged by some of the leading elders of the church touching the life and character of Joseph Smith, the prophet, and the authenticity of a few of the revelations in the Book of Doctrine and Covenants, he was greatly impressed by an experience one evening at his home in the month of October, which brought him, as he states, so far at least as having a sensation of the reality, into the presence of the Creator and Judge of all, where he was instructed, according to his own report as follows:

"Men should be judged by their public acts and not by their private lives. If I were to pass upon men according to their merits, you nor no other man would stand before me. The revelations in the Book of Doctrine and Covenants I gave to my servant, Joseph Smith."

This, the second evening after it was given, was rehearsed to Jason W. Briggs, President of the Quorum of Twelve, who had made a visit to the home of Mr. Kelley, and with whom he was considering these questions.

Elder Briggs seemed considerably perplexed at the statement and suggested that it was possible for men to go too far in trying to pry into the private business of others in which they were not rightfully concerned. The experience, with the subject of this sketch, served the purpose of cutting off any possible association with those who were trying to build themselves up by parading what they regarded as faults in the private life of Joseph Smith, and also confirmed him as to the correctness of the revelations given to govern the church, and has been one of the suggestive points used in determining the proper procedure in meeting in a fair way serious problems which have arisen in his work both as a lawyer and preacher.

No request for special church work came to him till the fall of 1881, when he was placed upon a committee with Zenos H. Gurley of Decatur County, Iowa, to present to the Congress

of the United States the claims of the Reorganized Church touching the innovation of polygamy by certain parties claiming to be Latter Day Saints. This work was entered upon in December, 1881, by the committee and completed and due report made to the first annual conference held at Independence, Missouri, on April 6, 1882. During the session of the conference in 1882, at Independence, E. L. Kelley was ordained an elder of the church, also a counselor to George A. Blakeslee, presiding bishop of the church. This position he continued to fill until the death of Bishop Blakeslee, September 20, 1890. His work of teaching and urging the fulfilling of the law relating to finances in connection with the Bishop was not without considerable opposition and criticism from numbers of the Saints and eldership for a time, so much so, that in the May following the annual conference of 1885, he was seriously considering the situation as to whether he was not too persistent in contending for his exposition of the law touching temporalities, and was contemplating resigning his office as counselor to the Bishop, when he was spoken to by the Spirit according to his report of the experience, as follows:

"I have called you to teach the law contained in the Book of Doctrine and Covenants, and it is my will that you do this. You will also be called to fill more important positions of trust than you now hold."

This will doubtless explain in some degree at least, why he has not hesitated to present and urge what he has believed to be the law of God to govern the church.

Upon the death of Bishop Blakeslee in 1890, he was appointed acting Bishop by the First Presidency of the church until the ensuing annual conference. On the 10th day of April, 1891, he was called and ordained to the office of Presiding Bishop of the church (having first been ordained a high priest), which position he occupies at the present time. His counselors in the Bishopric, George H. Hilliard and E. A. Blakeslee, were called, elected, and ordained at the same conference and have also continued to act in these offices. He has also acted as president of the Herald Publishing House since May, 1891. On the 9th of April, 1897,

he was called to act as counselor to the President of the church until a counselor should be chosen to fill the vacancy occasioned by the death of President W. W. Blair, which position he filled in connection with his other duties until the 18th of April, 1902.

The special financial work of the Bishopric since its present organization in April, 1891, in addition to the general work of furnishing the ministry and poor, has been as follows:

1. The fitting up and furnishing of offices for the general officers of the church for use in the transaction of its business.

2. Purchasing land and building the Saints' Home at Lamoni, Iowa, to aid in caring for the enfeebled and aged of the church.

3. The building of the Evanelia, a boat to aid the missionaries in their work in the Society Islands.

4. The building of Graceland College, an educational institution under the supervision of the church.

The purchase of lands as means could be spared from the treasury in the interest of the work of redeeming the waste places of Zion.

In addition to this work, the subject of this sketch has traveled and preached extensively in the United States and Canada; held fifteen public discussions, one of which was published and has been extensively circulated; filled a special mission to the British Isles in the year 1901, at which time he also visited the countries of France and Italy.

APPENDIX A. (See page 182.)

That night my mother-in-law had returned from Toronto, having been there visiting Bro. Luff and family. On her coming into the house she was made acquainted with the fact that her husband, Bro. Parker, had joined what we then called the Mormons, in her absence. She was exceedingly surprised and felt very badly to think that her husband should do such a thing, especially at such an age, for in her mind there was nothing attached to Mormonism except polygamy and its kindred evils.

The evening was spent in a somewhat excited manner, discussing the past and the present, and the possibilities of the future, as it then appeared to us. She declaimed so strongly against her husband's joining the church, because, as she said, he was then too old and their family was grown up, and in her mind she could see no reason whatever for his leaving the Methodist for the Mormon church. The evening passed away until quite late, when we were notified by a rap on the window and a call from Bro. Depper to go and attend a baptism that was then going to be performed. I felt a relief from the disagreeable conversation of the evening, and immediately decided to go and see the baptism. On reaching the street I found that the Saints and their friends had gone on while Bro. Depper was waiting for me to come. We together followed on, it being too dark to see we were only guided by the voices and the sounds before us. Bro. Depper commenced to talk to me about the principles of the gospel, including the signs following, the gift of the Holy Ghost, the laying on of hands and all the other doctrines and teachings peculiar to the Latter Day Saints.

Having reached the river side at a place where they had done baptizing before, near to a railroad bridge, Bro. Depper advised Bro. Cornish and the rest of the Saints of its being dangerous to baptize there, under the conditions that the river was then in, there having been a rise of water and large pieces of floating ice made it very dangerous. Upon his advice they decided to go about two blocks further east to a ford. While going there, Bro. Depper still urging the differences between his present faith and ours when we both belonged to the Methodist Church, I felt inclined to pay but little attention to what he said, except to make light and joke with him regarding the matter; for this I have been called the persecutor of the occasion, but on arriving at the ford the Saints and the candidates with myself, stood close to the water's edge on the shingled bed of the river and close to the bank on which the outsiders stood.

It being very dark we could distinguish no faces and knew only by the sound of the voices who were present. Being acquainted with but two or

three of them, I stood off to one side with Bro. Depper, still holding my arm.

When all was reasonably ready Bro. Cornish announced the hymn—"Lo! on the water's brink we stand." I listened to the singing of that hymn and was quite agreeably interested in the sentiment it expressed. It seemed so well suited to the situation and the purpose it was supposed these candidates had in mind. After the singing, Bro. Cornish led in prayer, and so earnest and evidently dictated by the Spirit was his petition, that I was led in my own mind to confess that these people were truly in earnest, and my first favorable impression was received as the result of the singing and prayer.

Immediately upon its close, Bro. Cornish obtaining a covenant of the candidates went off into the river to find a suitable place for baptizing, and returned to the water's edge asking who was ready, or who would go first. He was answered by a movement of one of the candidates, who proved to be Sr. Lively, and so earnest and so readily did she seem to go that I was very agreeably surprised at her manner. Almost as soon as they entered the water I distinctly heard as it were in the distance the noise of a zephyr or light breeze in what appeared to be some distant trees, and before I could realize it, this breeze or noise seemed to be approaching very close, and expecting it to be felt upon my face I was surprised that what appeared to be an approaching wind was really a light shining suddenly all around us. My first thought was it was some fraudulent production on the part of some of the bystanders, and as a number of them were at my back upon the bank, I instinctively turned to see how and who were producing this light. Imagine my surprise when on looking I found that these people instead of standing as I had expected to see them, were rapidly falling to the ground. I watched them until every one was in a prostrate posture, and the cries that arose from them were various, but all indicating a spirit of awe and penitence. I noticed distinctly that they were not only on their knees, but most of them were bowed, notwithstanding the wetness and disagreeable condition of the place where they were, with their faces to the ground and were crying for forgiveness and clemency on the Lord. Being very soon satisfied that the light was not produced by these parties, I returned to my normal position, with my face towards the river in full view of Bro. Cornish and the candidate out in the stream. In coming to this position my eyes had passed over the Saints and those who were standing by the water's edge and to my right, and nearly all were upon their knees. Many were returning thanks for what appeared to them to be the favorable recognition of his people on the part of the Lord. I distinctly remember that Bro. Depper, who had been standing at my left, had fallen upon his knees at my side with his face turned upward, and his hands raised appealingly. I remember his words, "I thank thee, O Lord, for acknowledging thy people," while his face shone with an apparently heavenly luster.

About this time I was made to feel that the power of God was present

and it was truly a manifestation of his love toward this people. My mind by this time had become quieted, and immediately I heard a voice more distinct, I think, than any voice I have ever heard, and so impressive that should I live for ever the memory of the words spoken will never pass away, and these are the words that were spoken to me: "These are my people and you must not laugh at them." So completely did this announcement suit my then feelings and condition that it seemed the voice was meant for me, if not for any others. Yet at this time I thought, in fact had no reason to think otherwise, that all present had heard what was said.

My impressions of the light were such that I have not the power to describe them. The nearest I can say is that it more than filled all the expectations and fancies that my childish and maturer mind had expected would be found in heaven; for I had frequently thought upon reading in God's word that there would be "no need of the sun, but the glory of the Lord would be the light thereof," that some mysterious yet beautiful substitute would be found for the light of the sun; but this light, as manifested at that time, seemed to exceed all such anticipations. One feature I noticed in particular was that unlike any other ordinary or natural light, it was not light in the center and dimmer in the distance, but it seemed like some glorious and beautiful substance almost tangible to the touch as well as to the sight, having this distinct peculiarity, that at its outer edge it was just as strong as at the focus or center, and it seemed to be separated from the darkness which formed an apparent wall around this shaft of light. It was circular in form, one hundred feet or more in diameter, included all present within its area, lasted until Bro. Cornish and the sister had nearly reached the shore, and disappeared as it had come, with a noise like a roaring wind, becoming fainter until it seemed lost by distance.

After the baptism had been performed all parties seemed to be engaged with their own thoughts, and a very notable quiet prevailed with us all, and not until we had gone some distance from the river did I recognize by a casual remark from one of those near me that the voice I had heard had not been heard by the others. Then the strangeness and importance of what had been said seemed to weigh upon me with an exceeding great force, and while I had commenced with the others to talk about what was then of mutual interest, I found it necessary to stop and to commune with myself, and on reaching my father-in-law's house I broke in upon them with different feelings and evidently with a different manner than what I had when leaving.

The first moment upon entering the house I commenced to describe what had transpired since I had been away. I found a reception that would be very difficult for me to describe. My wife seemed to look upon me with mute astonishment, not realizing, I suppose, for a few moments what could have wrought the change in my demeanor. My mother-in-law looked at me aghast, but said nothing. My father-in-law, Bro.

Parker, immediately arose to his feet and evidently almost too full to speak, being overcome almost with the spirit of testimony called upon me in his peculiar Scotch accents saying, "'Old on Willum." After relating what had occurred it was an easy matter to induce my wife and mother-in-law to accompany me into Bro. Depper's house, which was next door. We found the Saints there and a number of the outsiders who had been at the baptism, all gathered in Bro. Depper's rooms. It was but a few moments before the assembled company turned into a voluntary testimony meeting, and such a time that was had there would be hard to describe. I may say in a word that it lasted for a considerable length of time. I should say until fully one or half past one in the morning, the Saints being so joyous that it was evidently a hard matter for them to part, notwithstanding the lateness of the hour. Upon their deciding to do so, we left Bro. Depper's house with the intention of going each to our own homes, but some one suggested that we should go with the then newly baptized sister, Lively, to a brother's house but a few blocks away and apprise some two families of the occurrences of the night. First one and then another, until all or nearly so, determined to go along. I with my wife went with the rest. On arriving there the family was aroused and was soon made acquainted with the experiences of the night. They seemed to be overjoyed but not at all surprised. It apparently seemed to them as one of the events that marked the marvelous work and a wonder. All soon were gathered into their house and the family next adjoining them, being members of the church, were also apprised of what had occurred, and together we assembled and a meeting again commenced as a prayer and a testimony meeting, which lasted until nearly daylight in the morning. During the time when Bro. Depper had talked with me regarding the gifts of the gospel, the necessary adjuncts to the eternal truth of heaven, I had been disposed to be critical, but at this meeting was made manifest the gift of tongues and prophecy, and truly while I was amazed, I enjoyed the meeting and went home fully convinced that the finger of God was in all that I had seen and heard, and while my purpose in relating this is not to have it appear that our experience upon that evening was in any sense a parallel to that of Saint Paul's in order that we may claim any such parallel of character, for I deem it that the church has had but its one Paul, the great expositor of the principles of the gospel of Christ, yet it is still true, that God, in his wonderful goodness, saw best to give to his people at this time what we have related above, and feeling that in this testimony given to us at that time we stand in the relation of stewards, and wishing to use the trust as best in his sight and as acountable to him, we have related this with joy to ourselves, and we trust with profit to others, and feel to say, as we expect to render an account of our stewardship, that we could not go to him and feel that we had done our duty unless we had borne this testimony that in his graciousness he gave to us this manifestation of his power, and we hope to testify as frequently and as earnestly as time and occasion may seem to justify.

WILLIAM CLOW.

APPENDIX B.

[Since the account found on pages 157 and 158 was in print we have received the following statement.—HISTORIAN.]

TESTIMONY OF SR. ALICE HART OF BLOOMINGTON, IDAHO, JANUARY 17, 1903.

WHILE living near Ogden with my parents many years ago, Bro. Edmund C. Briggs and a Bro. Taylor called on us. I was sick in bed at the time, and so hoarse I could not speak above a whisper. These brethren asked my mother if she believed polygamy was of God. She answered, if baptism is true, polygamy is true. I then spoke and said, "Mother, mother: hear what the Lord says unto you. I never commanded any man to enter into polygamy: For there shall not any man among you have, save it be one wife, and concubines he shall have none. Hear my voice ye wives of Lamech, hearken unto my speech for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." And mother said, "Alice who told you that?" And I answered by asking her what I had been saying, for I did not clearly understand what I had said, for it was spoken by the Spirit. And mother said unto the brethren, (Briggs and Taylor) "Why! she has got her voice again." And Bro. Briggs then spoke and said, "Yes, and she shall never lose it again until death. And this that she hath spoken is not given to convince her, but to convince you, for she never did believe in polygamy." This was spoken to mother by Elder E. C. Briggs. And I will state further that the foregoing prophecy delivered by Elder E. C. Briggs has been literally fulfilled for I have never lost my voice from that day to the present time.

X ALICE HART.

Witnesses { A. J. LAYLAND,
GRACE L. LONG.

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